

December 1997

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



WHAT IS A BLESSING? • ANATOMY OF A LEADING
BLESSED ARE THEY WHO SHOUT

An
independent
magazine
serving the
Religious
Society of
Friends



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Among Friends

Seeds of Life

During the Thanksgiving and Christmas holidays, many of us think of special ways we may involve ourselves in service to the community—volunteering to work, perhaps, in a local soup kitchen or raising funds to support a valuable project here or abroad. A letter we received this month from Costa Rica suggests one way many of us might feel led to respond.

Friend Mary Stuckey Newswanger wrote to describe how Monteverde Meeting and children at the Friends School there came under the weight of a particular concern and decided to do something about it. One of the meeting's older members, Mary said, had been to Bosnia. "She returned with the sense that although their suffering and need is so great, what they are most afflicted by were the countless land mines littering their country." In discussing how the meeting could respond to this need, one member, Benigno Sanchez-Eppler, asked a question that was vivid and haunting: "If land mines are seeds, what kind of seeds are we planting?" The answer seemed clear: monstrous seeds of death and destruction . . . not life.

Monteverde Friends decided to make a contribution to an agency working internationally against land mines and to consider other ways action might be taken. The third and fourth graders at Monteverde Friends School decided to write a letter, which they mailed to other children and schools. In part, the letter reads as follows:

"We are a Quaker school and the students in our class are a combination of Costa Rican, German, and American children. We are proud that Costa Rica has banned land mines and does not have a military. We are a country that lives in peace. However, we feel very close to the threat of land mines because they are present on the Costa Rica/Nicaragua border. They were planted there during the Sandinista/Contra fighting in the 1980s. . . .

"Landmines hurt and kill many people and disrupt people's daily lives in one-third of the world's developing countries. Many children cannot play outside because of the fear of land mines. Many farmers cannot farm their land because their fields are mined. Therefore, many people cannot work. . . . Men, women, and children have lost limbs or died because of land mines. One of the worst things is that the U.S. is a major producer of these land mines.

"We would like to ask you to please write to President Clinton asking him to sign the treaty in Ottawa, Canada, [in December] to ban land mines worldwide. If Clinton signs the treaty, it will be more likely that other countries that have not banned land mines will feel pressure to do so. . . . A lot of people around the world are depending on these letters. If you write to Clinton, please send us a letter, we would like to hear from you."

The children included a number of addresses, including this one of a group doing good work and deserving support: U.S. Campaign to Ban Landmines, Vietnam Veterans of America Foundation, 2001 S Street N.W., Suite 740, Washington, DC 20009. For those wanting to write to the Monteverde children, their address is: Monteverde Friends School, c/o Jen Lindstrom, Apartado 5655, Monteverde, Puntarenas, Costa Rica, America Central.

We at the JOURNAL join together to wish each of you both joy and good health at this coming Christmas season. May we all find ways in the new year to work for a world free from violence, where the seeds we plant are seeds of nourishment and life.

Vinton Deming

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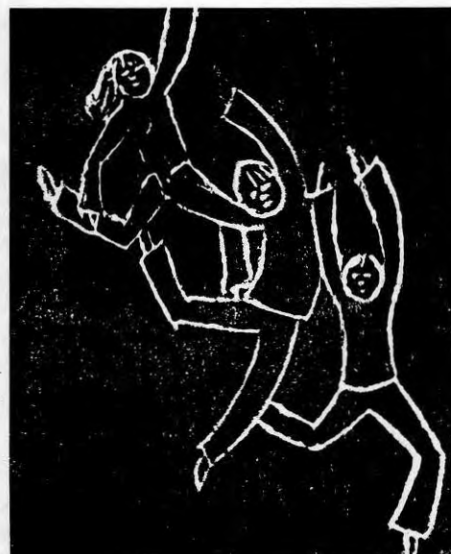
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Chronologically gifted

At age 81, I feel mighty lucky to be blessed with a loving wife, good health, a friendly neighborhood, and a monthly meeting often providing a gathered meeting. The frequency with which I have gratitude for my good luck, jubilation about the experience of peace that passeth understanding, and absence of desire to manipulate the lives of others, differs significantly from what were my patterns at age 18.

Many deteriorations, such as the growth of a cataract or the growing deafness of my right ear, are so gradual that my visits to doctors bring me surprises. Having learned to accept an abundance of past failures, I can enjoy projects today because they reflect what I deem important for humanity, without worrying about what might be the small probability of success during my lifetime. I am not unduly distressed that some dangerous types of violence are increasing nearby.

In seeking to lovingly accept whatever comes my way, I have a tranquility that can cope with the external turmoil. My message to the 90 percent of humanity born after 1916 is that you can look forward to the joys of senior citizenship if, instead of singing about "God is Love," you are joyfully singing to yourself about your "loving acceptance" of everything during the past year. Each individual has the choice about whether to resent, regret, repress, etc., or to lovingly accept those 12 months. Although the choice is always yours, making a choice that is satisfying becomes easier with increasing age.

John R. Ewbank
Southampton, Pa.

An integrated package

I was somewhat disturbed by T. Noel Stern's article on William Penn as a "liberal universalist" (*FJ* Sept.), because it partitions Penn's theology and understanding into separate components—"fundamentalism" vs. "liberal universalism"—and suggests we should build on the latter. I would argue that Penn's Christ-centeredness (which is not at all fundamentalist in the usual sense) and his universalism are a whole, an integrated package, and we cannot understand one without the other. Indeed, early Friends, who were strongly Christ-centered, also knew that the Spirit of Christ was available to everyone; it could not be restricted to a five-letter word. There are frequent references in *FJ* regarding the division of christocentric and universalist

Friends; the dichotomy is false, and the traditional Quaker view is that both ideas go hand in hand.

Quaker pacifism is based not only on the teachings of Jesus, but on his life—the supreme moment being his crucifixion. There, all the evil and hostility of the world confronted the infinite divine love, and love won. When Jesus said, "Father, forgive them," the victory was assured. That image of the cross inspires me more than any other image to try to live a loving life and to persevere despite my abundant failures.

The Old and New Testaments still have much value in helping us live in the Light. I also recognize the value and authenticity of many non-Christian scriptures. My life and thought have been influenced by many in other faiths (e.g., Gandhi, Martin Buber, A.J. Heschel, the Dalai Lama); I would describe them as reflecting the mind of Christ better than most of us Christians! However, I believe from my experience that the cross of Christ is indeed the central point in history (as did William Penn), and it is reflected in various ways in our own lives as we try to recognize that of God in every person, the Christ within.

Edward Beals
Unity, Maine

True Love

The letters of criticism (Forum, Oct.) about John Calvi's article (*FJ* July) are so distressing. John Calvi has been traveling in the AIDS ministry. He has gone to many meetings teaching people how to treat their loved ones with AIDS by setting an example of true faith. He puts his own hands on these modern day lepers, administering massage, kindness, compassion, and godliness. The pettiness of fussing over the fact that during the sexual revolution period he was sexually active is so beside the point. It is who he is now, what he has learned, and how he has developed over time that is the issue. Did he not even say this in his article? He did. The fact that he used street talk in his writing merely set the tone of working with the neediest among us. Can not people see truth lying behind these superficial disguises? He lives as the Samaritan.

Patricia Quigg
Pawcatuck, Conn.

Leave it to us Quakers to make *everything* politically incorrect. First we stopped playing the Underground Railroad game, then we stopped singing "The Lord of the Dance," and now we're censuring John Calvi for

using the words "Mafia," "crippled," "circulating," and "gay." If we're trying to make everyone happy, should we stop singing "Amazing Grace?" It is insensitive to the "visually impaired," after all.

I know some of these forms of fellowship and education and worship seem destructive to some of us. I don't doubt anyone's sincerity. But I'd like to ask us to keep trying hard to understand the meaning and the purpose behind each other's words, not just the form. I'd like to see us avoid over-sensitivity the way we avoid insensitivity.

And I'd like to join Ruth Ringenbach and Ruth Winifred Dahlke in thanking *FRIENDS JOURNAL* for bringing us fresh, uncensored art and worship.

Lincoln Sheets
Springfield, Mo.

If John Calvi's choice of words is to be criticized as insensitive, offensive, and simply injurious, then what of William Rosenbaum's suggestion that John Calvi's story, the story of many gay and lesbian people, ought not to be told in *FRIENDS JOURNAL*? Certainly William Rosenbaum must know that his statements, "This is not a view that should be fostered by the *JOURNAL*," and "not the types of statements belonging in the *JOURNAL*," could be interpreted as meaning that the *JOURNAL* ought not to publish views that he finds objectionable.

I could agree with his letter if it stopped after the second paragraph in which he cites the words "Mafia avenger," "ugly, dumb, poor, crippled" as offensive; however, when in the following three paragraphs he objects to multiple sexual relationships and the term "gay swimming hole," I have to wonder whether his objections are really just a smoke screen for his true feelings. If not, then his choice of words are more than troublesome and have certainly interfered with any positive message he may have wished to communicate.

What William Rosenbaum advocates—silence on this issue—is deadly. That is not hyperbole. I have a scar on my wrist as a reminder of the time I thought I was the only person on earth who had such "morally wrong, ill advised, and disrespectful" feelings towards other men. Yes, I am still here, but thousands of other gay youth, or even questioning youth, who never heard or read that they are part of God's creation, are not here. So if I, as a gay man, speak with a passion or an anger that seems exaggerated, it is only because I feel



compelled to speak for those who can no longer speak for themselves.

William F. Wilson
San Francisco, Calif.

Considering the words

Ken Champney's letter (*FJ* October) contains a misunderstanding that needs to be corrected. The "f-word" was not the cause of "Faith of Our Fathers" being omitted from the new Friends hymnal. If that had been the case, "Dear Lord and Father of Mankind" would not be in the hymnal.

The Music Selection Committee had almost 1,000 hymns submitted for inclusion. We had room only for about 350. On checking my records, I found that "Faith of Our Fathers" was omitted because not enough members of the committee really

time and love into the way that hymn was written and was to be sung, and no one but the author should have the authority to change the words. If the author wanted to say "God," then the hymn should be sung with the word "God," not "Lord," "Giver," or another word.

I ask Friends to think about this from the point of the author of the song. If you had spent many months, or even years writing a song, how would you feel if someone changed the words to fit their feelings? Personally, I would be offended.

Caroline Engeman Sandler
East Norriton, Pa.



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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FRIENDS JOURNAL

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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

The minimum gift needed to establish a FRIENDS JOURNAL gift annuity is \$5,000.

(Over)

him.

Elizabeth Cunningham
Philadelphia, Pa.

When I read Ken Champney's letter, to use a Quaker term, I found myself saying, "Friend, thee speaks my mind." We use the new hymnal every First Day in our meeting, and when we sing a hymn that has had words changed to be a new gender or such, I find myself deliberately raising my voice on that particular phrase, almost in a way to drown out the others who want to change the words.

My feeling is that someone put a lot of

especially from someone from Evangelical Friends International background. I hope to encourage you to ask other non-Friends General Conference Friends to contribute items for the JOURNAL. I think it will enhance the magazine to cover a broad spectrum of Quaker beliefs, ideas, and personnel.

Currently I am working on "making friends amongst Friends" as my calling from the Holy Spirit and like to encourage that wherever possible.

Marie Oesting
Ocean Park, Wash.

Devoted leadership

Richard D. Broughton's fine appraisal as a participant for more than 25 years in NGO conferences as a Friends World Committee for Consultation delegate (*Viewpoint*, Aug.) was inspiring and his appraisal of the UN's strengths and weaknesses equally wise. The role of the American Friends Service Committee from the earliest years at Lake Success, combining with FWCC, deserves mention, however. The remarkable Quaker UN program not only includes a Quaker presence at the UN in New York, but with British Friends at Geneva, Switzerland. Quaker House on East 48th Street in New York City has for half a century been working in its quiet but consistent way to bring warring parties to better understanding of each other's positions. It was first headed by Elmore and Elizabeth Jackson, then William Huntington filled in when the Jacksons started the first shuttle between Egypt and the U.S. State Department. They were followed by Barrett and Kay Hollister, and Mildred Thiermann, Roger and Susan Mauman, and currently Stephen and Margaret Hollett. The Society of Friends has been blessed by their devotion to the UN cause.

Sol A. Jacobson
Moylan, Pa.

Looking forward

and gratitude for a very strong continuation of the death and dying essays. A flow of ideas in and among our three contributions, preceded by the lines from the scribes and your introduction, create an apt tribute to the power of the subject. It will be interesting to learn what response our readers send.

Dorothy Trippel
Evanston, Ill.

The January FRIENDS JOURNAL will include a variety of responses to our death and dying articles. —Eds.

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.

Blessed Are They Who Shout . . .

by Jodi Weisz

"It won't be long! It won't be long!" Ed Loring, a founding member of the Open Door Community in Atlanta, Georgia, shouts his audacious eschatological shout right-smack-in-the-middle of this delicious community's Matthean whirl. While feeding, clothing, and sheltering hungry, shoeless, homeless friends, Ed will fabulously bellow his trumpet, "It won't be long! It won't be long!" So glorious is Ed's shout that it has become mine as well

as 18 first-, second-, and third-graders whom I teach at an afterschool program in Washington, D.C.

Many days Ed's shout is the only thing my kids and I learn together. When I shout it, the kids shout it back at me. To outsiders all our shouting probably seems like the least classroom-like thing in the world. To kids, it's the funniest. I often hear them explaining, "But Mom, our teacher *likes* it when we shout!" Our shouting sounds hilarious because the kids do not hear it for what it is: my raw, fast confession to them, my pure apocalyptic apology for all the innumerable times I will have to ignore them.

It won't be long! Soon, you will get the attention you deserve! It won't be long! Soon you'll be surrounded by so many role models you won't need to act desperate! It won't be long! Soon your community and your government will put you first! Soon we will no longer ignore you, no longer punish you because we have ignored you. Soon your caregivers will no longer hit you. Soon you will no longer hit each other. Soon nobody will hit another, with hands, with words, with threats, with bombs. No, it won't be long!

Jodi Weisz currently lives in Bronx, New York, where she works as an immigrant rights advocate and a child advocate.



Ted Lockwood/AFSC

Professional teachers create classrooms filled with quiet, mild, obedient kids. Professional teachers don't encourage kids to shout. Professional teachers keep things under control.

I dream about my children in the middle of the night. As Kingdom representatives on Earth, they work overtime in the midnight of my psyche: like second-grader Jose's story about "MeltMan," a superhero who eats up stray flying bullets for a living. This supertall, supersoft guy has started making cameos in *my* dreams. Oh, it won't be long! In another, my third-grader Laveda and I are swinging on a surly playground. Suddenly, her swing snaps. Laveda falls into a mound of broken glass and scary trash below. For a moment I pause—if I pick up that trash, I'll need a pair of gloves. Gloveless, I ignore the trash and help Laveda up. She's a big girl with asthma, and she's mad. "Why do I have to fall into a mess when I am trying to swing?" I hear myself shout, just as I have shouted a hundred times in waking life, "Oh, it won't be long dear!" Ed's golden horn wakes me up, and I think of Jamal. Just yesterday during snack-time he added another detail to the divine blueprint: "Soon that school up the street will have pencils and a playground to go with those kids." No, not long at all. . . .

Not a day goes by in my urban class-

room that I am not deeply touched by my "at-risk" kids' tremendous acts of love. Some of their especially wonderful displays are their beautiful, simple, handmade thank you cards—"Kingdom invitations" I call them. One of my favorites, written on a piece of flaming fluorescent orange paper is from:

"SOMEONE WHO IS SPECIAL"
And she is Jamila.
Special,
EVERYONE is SPECIAL,
SPECIAL is EVERYONE,
EVERYONE is SPECIAL!

On its inside:

Dear Ms. Jodi,
you are **VERY VERY Special.**
Everyone is SPECIAL,
SPECIAL is everyone.
I trust in you. You believe in God
and so **DO !!**
p.s. from someone
who is **SPECIAL**

Tell me again who is special? Who is teaching who to believe in God?

Children teach us. They are our royal emperors of hope. They are the purest yogis of faith our culture's got going. They are the first to forgive, the last to be made cynical. If we are, as Ruben Alves insists, "Called to live by a Love that we will never see," it will be children who will show us how. In their everyday smiles and simple, handmade thank you cards, they are inviting us to the banquet of God's ever-ready, gratuitous love. Children, in their countless daily acts of surrender, reveal love's way as forgiving, believing, and irrepressible.

At an afterschool program up the street from my house, forty children are being supervised by one brave woman. (Oh, it won't be long!) Recently, it struck me that these children receive less attention from their teacher Laura than passengers on airplanes do from two, three, or even four available flight attendants. Laura's kids play musical chairs in a dark, musty church basement complete with leaky roof. Pushed down by many low ceilings, these kids not only seek chairs among a shrinking circle, they must leap over precarious rainbuckets, placed between their rapidly disappearing opportunities. This wonderful, dedicated teacher (who volunteers her time) serves alone. She, too, has had to take up the holy vocation of shouting. On the day of my visit, the kids learned the following shout: "Don't knock over the buckets! Don't knock over the buckets!"

When I first started visiting kids in my neighborhood, I would get overwhelmed. Their day-to-day environments (for learning, for growing, for socializing in) taste crazy. I'll never forget the time I visited a local elementary school where many of my kids spend the first part of their day. It was lunchtime, and the overstuffed mess hall was enflamed by five or more sizzling brawls. A tiny, fairy-like girl fended her way through a roar of flaying arms and fists to seize my leg—the only adult pair standing in the room. Gripping as the mighty-little can, she had come to seek not only my protection but to get an answer to her burning question. "Who ARE you? Why would you come here?"

When you go to visit children in your neighborhood (Yes, it won't be long until

you do!), you may also get overwhelmed. All the messiness of neglect can seem unbearable. But soon these words will come to you, "Blessed are the poor. . . . Blessed are the pure at heart. . . . Blessed are they who mourn. . . ." As these words begin to comfort, you know you are experiencing their miracle of stillness, their miracle of opening, their miracle of presence. As Mary with child Jesus went to visit Elizabeth with child John, this is our required work: that we leave our house and go and be with our cousin children. This is where and when the mystery of visitation will be revealed. That promise of a shared pregnancy—of a mutuality in moment—with its potential for not one but two prophetic births! When you go to visit a beloved child (named John, named Jamila, named Jose, named Laveda) you will know Who is with you and why you came.

Children are miracles sent to us, not us to them. As their "at-risk" adults, we have forgotten the way to the Kingdom. Children, the very poor among us, remind us that love is among the small and tearful not the big and fearful. Schools, streets, and basements swell with beatific teachers of love, always welcoming to visitors.

My kids see the Kingdom clearly. They tell me. It won't be long! Soon, there will be no gunshots and more flowerpots. They paint pictures of playgrounds surrounded by luscious green grass (where did they see this grass?), and they assure me such playgrounds will be "EVERYWHERE!" Soon there will be more schools than shopping malls. Soon everyone will know where the nearest one-room schoolhouse is. It will be the place teeming with parents and community. Yes! It won't be long until adults spend less time in cars and more time tutoring kids. It won't be long until we act on our belief that it is more valuable to love kids than all the buying and selling of things we could ever do. Yes, it won't be long! Eighteen kids in Washington, D.C., have told me so. "Soon! All the children in the world will eat as much free macaroni and cheese as they want!"

Eighteen kids are teaching one adult the size of belief necessary to usher in the Kingdom: it's ENORMOUS and LOUD—like a shout! I have whispered to them about the secret of soul-force. We take turns practicing the art of vigil—

together, letting our little lights to shine. I hold up the lives of Aung San Suu Kyi, Maha Ghosananda, Eknath Easwaran, who my kids call "big flashlights of love." Of course they know about King and Gandhi, too, but they tend to fixate on the part of the story when "those guys got shot." My kids know too well that murder is not a tragic fate reserved for rare heroes-prophets.

On the playground and before leaving for the day, we practice growing our hearts so big that even jail cells can't imprison them. Snack-time stories are filled with the adventures of nonviolent heroes and heroines. I once thought we would participate in vigils around the city, but now I see that shouting is the real vocation we've been called to. Around the room we swarm, one more community longing to be transformed.

Yes, my kids and I, we yell. We've been warned that this might be off-putting to potential volunteers and possible donors. Shouting helps break us out of our fearful cocoons of insecurity, frustration, and frequent desires for revenge. "It won't be long!" Shouting helps their teacher ward off the temptation to want "ship-shape neatness" and "clear-cut control." Shouting keeps us clear about our most important program: the nurturance of faithful eyes, hopeful hearts, and active nonviolent muscles of love.

Come, come, my little extremists, stand up! Yes! Shouting is exactly the right thing to do when everyone is starving for affection! "Well, I don't believe you want to hit her. IT WON'T BE LONG! Stop choking her, let's practice hugging. I believe your tears are stronger than your threats. I'm glad you cried instead of hitting back. Wars are all the tears that men never cried. You are strong when you cry. Well, no, your Daddy probably doesn't know this either. IT WON'T BE LONG!"

Oh, it won't be long! Soon, it will all start making sense, this spirituality of shouting, this spirituality of finding, this spirituality of shouting to be found. Yes, we will come to love shouting as the promise-noise of God's coming-mending. Come, come, adults, we have put our children last and so are at-risk. Let us go and visit the children. □

For They Are Kingdom Believers

PEACE THROUGH PLAY

by Elizabeth Stutz

The aim of Peace through Play is to transform the culture of violence into a culture of peace by providing opportunities for children and adults to realize their creative potential. This constitutes an extension of the thinking that Play for Life developed over the 12 years of its activities. It is based on the idea that "real play" is essentially part of creativity and that play and creativity spring from the same root, deep in human consciousness. As creativity is associated with life and living, it is also part of peace. It may be helpful to appreciate the importance of this simple philosophy if it is seen in the context of one aspect of today's culture of violence.

Play for Life came into being in the early 1980s, when "war toys" suddenly flooded the boys' toy market. This event heralded the beginning of what has since become one of the most serious threats to childhood, the systematic targeting and exploitation of children by the toy, consumer goods, and entertainment industries, using killing and horror, as well as semi-pornography, as the main subject and communications technology as its vehicle. This has played a major role in producing the "culture of violence" that is evident in our society and is, I believe, a significant cause of today's youth crime. Although the wider implications could not be foreseen at that time, it was evident that offering boys explicit replicas of sophisticated modern weaponry was introducing and stimulating ideas of killing and cruelty in their minds, especially as the "girlie" characteristics of toys for girls also increased.

The issue of war toys became a contentious one amongst peace

workers. It was taken up by the Quaker Council for European Affairs, one of the first bodies to recognize the potential harm that war toys posed to children. QCEA started a campaign to lobby members of the European Parliament when these matters came before them in 1982. At about the same time a member of Quaker Home Service responded to an article I had written on this issue in *The Friend* and passed the subject to Quaker Peace and Service. This department in turn gave a great deal of encouragement, advice, and practical help in developing initiatives that eventually led to forming the organization Play for Life.

Play for Life was part of the peace movement during the Cold War period, and its main function developed into an advisory one for parents and others involved with children's play including various campaigning groups. International links were formed in Commonwealth countries such as Australia, New Zealand, and Canada; eastern-block countries such as Poland and the Soviet Union, where the dangers of introducing the concepts underlying toys of violence caused particular concern; and more recently in Japan and Botswana, where some

active links have developed.

In 1990-91, when I wanted to undertake a study of out-of-school activities of children up to 12 years of age in my town (as part of a larger project to explore the possibilities for creative out-of-school activities), the Peace in the Community project of Quaker Peace and Service provided a grant and subsequently funded the publication of my report. This led to Play for Life ideas gaining generally wider publicity, and eventually to setting up a World Wide Web site.

Since the time when this movement started, the issues have become incomparably more complex. The chief difficulties lie in this complexity. The commercial and social pressures on children have taken on almost unmanageable proportions. Added to this is the confusion that reigns among many adults about the part that the associated technology does or should play in children's daily lives, how much time they should spend with it, how much control parents exert over the amount of violence their children are exposed to, and how this can be done.

It is inevitable that technology will play an ever increasing role in society. That this has both beneficial and negative



Elizabeth Stutz, a member of Norwich and Lynn Monthly Meeting, Britain Yearly Meeting, has recently had opportunities in Paris and North America to discuss her ideas about bringing the issues described here onto the international political agenda.

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Friends General Conference

effects is both self-evident and much debated. An aspect that I believe needs to be considered and acted upon is that the increased use of "virtual reality" in entertainment is likely to have the effect of displacing "actual reality" to a certain extent in the lives of young people. Thus they become further removed from first-hand experience, or second-hand becomes confused with immediate. The senses are blunted, and we become removed from our bondedness with creation. This may not produce serious problems for those who have in fact experienced life at first hand. However, for the coming generation it is likely to mean a further loss in their sense of rootedness and direction. So while accepting that technology will continue to develop, we need to understand it better, to be in a position to foresee the possible consequences of various developments, and to have a constructive influence on and input into how it develops.

To this end, it will be necessary to foster in ourselves and in the coming generation a more vigorous creative life, a searchingly questioning attitude, and the ability to play imaginatively, by which means wisdom, foresight, integrity, and a sense of justice are produced. It will also be necessary for those of us "for" and "against" technology to overcome our prejudices and to question both sides of the argument. It is too serious a subject to be left to chance.

That engaging in creative activity is enormously effective in producing positive effects has been shown and experienced by many, yet there are surprisingly few opportunities for genuinely creative play. As with toys, the simpler the starting point and the materials used, the more effective and enjoyable is the experience. In our over-sophisticated and mechanized society we are inclined to look for ever more complicated methods, even with regard to children's play, although play is one of the most basic, natural, and important forms of activity.

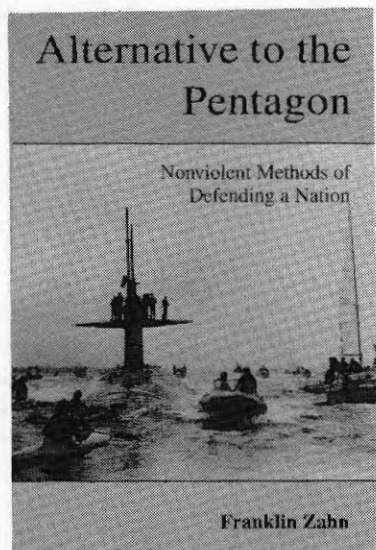
How can we, as Friends, both at home and in our children's meetings, deal with the pressures, violence, and confusions inherent in today's society? Quaker families are not immune, especially where the children go to ordinary schools and peer pressure is inevitably very powerful.

Perhaps we need to remind ourselves that when taking part in the process of creation we are nearest to God. To counteract the difficulties that enter children's

lives, the most effective way in the long run is to provide greater opportunities for children and young people to experience for themselves the joys of active, imaginative, and creative play and the opportunity for realizing their creativity with a wide variety of forms and materials. It is almost of equal importance that they should have the opportunity to see and hear the creation of others, amateur as well as professional—in exhibitions, museums, concerts, and performances. This should include seeing and exhibiting their own creations and those of other children and young people. In this way the products of creativity are brought to life. They stimulate questions and curiosity, and we should encourage the search for answers that are often quite difficult. By trying to understand a work of art or other creation, we broaden our horizons and participate a little in the act of creating it.

This is indeed a good antidote to the passivity and negative nature of ready-made entertainment or playing on or watching the screen. An argument frequently put forward in favor of the kind of toys and entertainment so popular today is that they are exciting and fast. This may be so, yet excitement and speed are in themselves of little value to children in their development and rather than satisfying them, these qualities usually leave them dissatisfied and unable to find activities for themselves. They therefore eventually lead to frustration and boredom, despite their original attractions. Once children have discovered the joy of creating things, however, they find further opportunities for themselves that are far more engrossing than the so-called excitements of prefabricated fun. This becomes more difficult as they grow older, and new channels for their growing perceptions and abilities need to be found. When people have this kind of opportunity, they become more responsive to both Quaker silence and Quaker teachings, because creativity constitutes a rich source for spiritual growth and sensibility.

The kind of background suggested here proves to be of tremendous advantage when children approach puberty and beyond, enabling young people to develop their own initiative and to discover adventurous and worthwhile activities for themselves and their groups. In this way we take a great step in contributing to the transformation from the culture of violence to a culture of peace. □



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WHAT IS A BLESSING?

by Yvonne Boeger

Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful," my fervent Baptist minister used to thunder on Sunday mornings. The words stirred my imagination as I sat, feet dangling, in a pew in the small brick church of my childhood.

I longed to be blessed like the tree planted by the rivers of water. I wondered how it would feel. Was God the only one who could bless you, or could people do it, too? How did you go about getting a blessing? And if you got one, did it last all your life or did you have to keep getting it renewed? Like so many other things in religion, it was a mystery.

More than 60 years later, I'm still wondering about blessings and all they imply. Once I asked a number of friends, "What is a blessing? What does it mean to be blessed?" Here are a few of the answers:

"A blessing is something God gives you whether you deserve it or not. It's a little like good luck."

"A blessing is what we say before dinner."

"A blessing is a sort of negative comfort. For example, when we say, 'Though Tom fell off a ladder and broke both legs, it's a blessing he didn't break his neck.'"

"A blessing is an affirmation: Go out into the world, my child, and do well."

When I began to read the Bible more seriously, I found that stories of blessings flow through the scriptures like those rivers of water. There was Jacob, for instance, who lied to obtain his father's blessing, which rightfully belonged to his brother. Later he wrestled with a mysterious Presence and, although wounded in the thigh, refused to give up until the Presence blessed him. Being blessed was serious business to Jacob.

In the Sermon on the Mount, Jesus spelled out exactly the unsettling times and conditions when we are to feel blessed: when we are hungry, when we are poor in

spirit, when we are grieving, when others hate and revile us. Evidently, being blessed is not always a "feel good" situation. Can you be blessed and not even recognize it?

At last I've come to believe that we are most truly blessed when we are living in harmony with God and, by extension, with the people in our lives. When we are *aware* of this state of blessing and harmony, everything we do is affected. While realizing our minute by minute dependence on God, we are joyously aware of the need to fulfill our part of the blessing covenant.

What is our part? We may find a clue in the answer that Jesus gave Peter after Peter had proclaimed his love for him. Jesus answered simply, "Feed my sheep." Loving Jesus obviously means caring for other people, and this is done best when we are aware of being blessed ourselves.

When we are living in a state of blessedness, we choose carefully the tasks we claim as ours. The work is done at a comfortable pace. With less effort, we accomplish more. What we cannot do we leave to God, in trust that someone else may choose it as the very opportunity she's been looking for.

I think I now know how it feels to be blessed. For me it is connected with attendance at meeting for worship because feeling blessed seems much like the way Friends feel after meeting. The flowing of the spirit has recalled us to that power in the universe that is loving and enduring

ceiving them. For the most part, this spiritual work is done in silence. At the beginning of worship, some Friends are accustomed to glancing around the room, silently blessing the person in every seat. Though it is good to be silently blessed, there are also times when a vocal blessing is appropriate.

When I was a child I was quite sure that my parents loved me, despite the fact that I can't remember a time when they actually said the words. I realize now that I needed to *hear* those words. As we send our young people into a tragically confused and frightening world, they need to hear their meeting's affirmation of them. Monthly meetings often give their children Bibles or other religious books when they begin high school or graduate or at some other milestone. I believe the meaning of these gifts would be enhanced if they were presented with a short spoken blessing.

From time to time in Live Oak Meeting in Houston, Texas, before regular meeting for worship begins, recently born children are placed on the floor in the middle of a circle. Surrounding Friends bless and welcome the little ones into the meeting community. And the babies, "trailing clouds of glory," bless the adults (sometimes quite vocally).

Every gift from God is meant to be shared, so if you have received a blessing, pass it on. Be a channel. You don't need to wait for a special occasion to offer some-

one a blessing. (Saying "Have a nice day" doesn't quite cut it, though it might be a small step in the right direction.) Each time you give a child a gift, try writing a little blessing on a scrap of paper

and tucking it inside the package. At first your children will be surprised, even embarrassed, but in time they may come to expect and treasure the blessing as much as the gift.

To ask God for a blessing is to bring something of the Holy into a human situation. Feeling blessed and blessing others brings the kingdom of God a little closer. □

Now may the God of Hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

—Romans 15:13

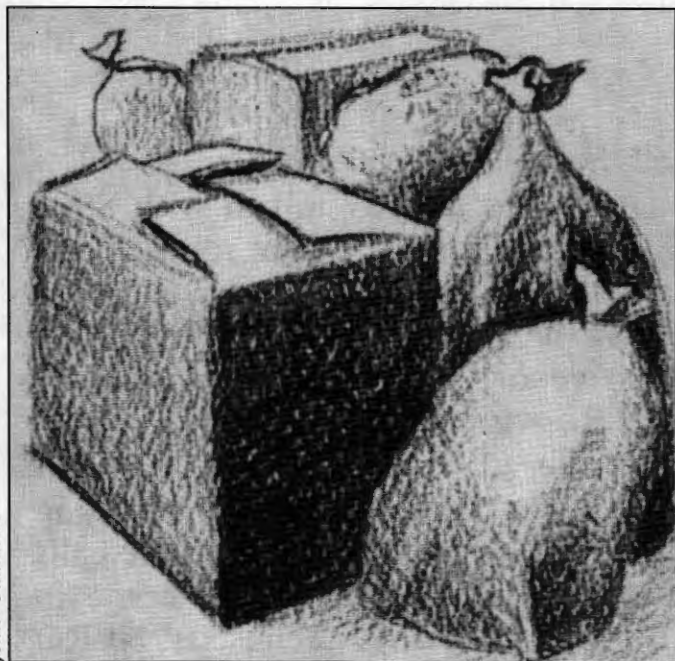
and that many of us call God. We have attempted to remain attentive to this spirit and perhaps have glimpsed how God is working in our lives. We have left meeting reluctantly, wishing that we could stay near that center always. We feel renewed and restored. Blessed.

Sometimes I think of meeting for worship as a place where blessings are channeled, with Friends both giving and re-

Yvonne Boeger is a member of Live Oak (Tex.) Meeting living in Kennett Square, Pennsylvania.

How Way Is Opening

by Connie McPeak



John Gummere

SEPTEMBER 1996

I have been living with a leading, experiencing its unfolding, since Marry Grundy and I went to visit Friends in Alaska in March 1995. I had a clear, strong sense that I should come back to spend a year. I wanted to see the seasons 'round with the Friends of Chena Ridge Meeting in Fairbanks. I mentioned this to their clerk, and she responded by saying, "You can be our first Friend in Residence." I thought to myself that she didn't really know me or she wouldn't suggest such a thing. I was no more appropriate to be a Friend in Residence than I was to climb Mt. McKinley! I came back home to Cleveland, Ohio, thinking about going to Fairbanks. I made the possibility of a year in Alaska an open question to

Connie McPeak, a member of Cleveland (Ohio) Meeting, is Friend in Residence at Chena Ridge Meeting in Fairbanks, Alaska. She has two grown children, and she is a hospice nurse. Further reports from Connie will be published in future issues.

God: "Is this something You want me to do?" The Friends in Fairbanks are generous, open, earnest and have much to teach, as does the wilderness. I trusted that, if this was a true leading, way would open.

Pat Loring, in her pamphlet on discernment, says that if a leading is true it persists, brings joy, way opens, and the outcome doesn't cause worry. This has been my experience. This desire to spend a year in Fairbanks has never left. I knew that if I were to spend a year in the extremity of that northern land I needed to be more

physically fit. Because of my work schedule, neighborhood, and temperament, I needed some way to exercise inside my own home. The first surprising way that opened was when exactly enough money became unexpectedly available for me to acquire a treadmill.

I knew I should go to Alaska in the spring of 1997, as I had financial and parental obligations until then with both Bob and Kate in college, unattached, and unemployed. Within nine months of each other Kate and Bob both left college and married their own true loves. Suddenly both my children had homes and partners and lives of their own. The first barrier to my leading had unexpectedly been removed in love.

One cold January evening in 1996, as I was driving my parents home from the airport after their most recent trip, they said to me that if there was ever a time when I wanted to live in their home I was welcome to do that. I immediately re-

sponded "thanks, but no thanks." A few weeks later I awoke in the middle of the night realizing that this offer was the answer to another of my questions about how to follow this leading. I could sell my home, live with my parents for a while, and save some money to support my trip. Way was opening! Wow!

In the spring another question surfaced. What was I to do with my possessions? Again, an answer came almost immediately. A friend offered to keep my things in her big, empty, dry basement. The money I'd budgeted for storage could be rightly used to help support her.

The task of readying my house for sale after having lived there for 20 years seemed overwhelming. I felt paralyzed. I prayed for help. Friends gave me the name of a man who fixes everything. He came. As he worked on the house I was able to start my part a little at a time, sorting, reminiscing, and throwing out. It became, with prayer, a time of steady intentional work in preparation for the next step. I felt held in God's love. I put the house on the market in May. It sold in three weeks, and we signed the preliminary papers the night before I was to go on a nine-day contemplative retreat. The timing did not escape me. Way opening. Bob and Amelia came home for a week to help readying for my move. Kate was home for the month of July for Bob's wedding. Each of my children had a chance to spend time in their childhood home saying good-bye, helping with the packing, moving on. I didn't plan this. It "just happened." Grace. Way opening.

I moved into my parents' home the day after my father left for two months to sail in the South Pacific. My parents have been married for 53 years and are rarely apart for more than a few days at a time. It seems to me that my being with my mother during this time was also a gift. God at work.

My employer, increasingly rigid, without any hesitations is willing to grant me a leave of absence. I'll keep my health

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This spring when it started to look like
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**like snowfall: the clarity that something
is finally moving. This time**

**it's you. Are you drawn
by a more promising field, or squeezed
until leaving is the only way
to stay whole? Maybe**

**you've cracked open,
growing too large for old forms,
growing even now
in the white heart of winter.**

**In any case, you stand shaking
in the momentous world.
A black-capped chickadee
navigates the crab-apples tangle
to land and feed:**

**do you believe in birds only when
they are visible? The white snow
is a kind of emptiness**

you fully understand.

—Edward A. Dougherty

Edward
Dougherty
attends
Elmira (N.Y.)
Meeting.

asking me to be a Friend in Residence, I
had to look earnestly at who I am and
what I bring, both good and bad. I have
asked and continue to ask God to give
me what I need, to teach me
what I need to learn so I may
be prepared to serve in this cap-
acity. God is giving me an-
swers to my questions. I saw
that I want to practice a deeper
hospitality, and new ways to
nurture that possibility have
been given to me. I have had
Friends give me helpful read-
ing that speaks directly to my
sense of what is waiting for me.
Cloister Walk by Kathleen
Norris has been a gift, as have
the writings of the Desert Fa-
thers. My vision of my work in
Alaska continues to form. Most
clear is that I am to be open to
God's direction through prayer
and the discernment of the
community.

Asking to have this leading
taken under the care of Cleve-
land Meeting is a powerful and
deepening experience. I am find-
ing that as I open myself to the
care and discernment of the
meeting, more is given. I am
held and feel accountable to my
clearness committee. There is
the protection of the Holy Spirit
in this. Way is opening. □



Phil Esmonde

On the Role of Ministers

by Christopher Densmore

From the organization of the Religious Society of Friends into a structure in the mid-17th century to the mid-19th century, Quaker meetings everywhere were similar in having "acknowledged" ministers, elders, and overseers. In attempting to describe the role of the Quaker ministers, I'm going to quote here and following from *A Summary of the History, Doctrine and Discipline of the Society of Friends*, prepared for London Yearly Meeting in 1790 and reprinted many times.

The renewed assistance of the light and power of Christ is indispensably necessary for all true ministry; and that this holy influence is not procured by study, but is the free gift of God to chosen and devoted servants. Hence our testimony against preaching for hire. . . .

In the language of George Fox and other Quakers, those who "preached for hire" (e.g. were paid) and those whose preaching did not derive from the proper source were "priests" (a negative term in Quaker thinking).

From the above it follows that ministers are not created by humans. A Quaker meeting could not appoint someone a minister, it could only "acknowledge" that he or she (and it included "she" from the very start) was a minister. Acknowledgment was a recognition of ministry, not the conferral of ministerial or pastoral authority.

A local meeting could have several ministers, male and female, or one or none. Vocal ministry and prayer would generally, though not exclusively, come from the acknowledged ministers. The acknowledgment of ministers also said that person



**Ministers are not created
by humans.
Acknowledgment is
a recognition of ministry,
not the conferral of authority**

"x" was saying things acceptable to the Religious Society of Friends. If person "x" was speaking in meeting and saying things that were not acceptable to the corporate wisdom of the Society, he or she was apt to receive a visit from the elders.

Each monthly meeting had a meeting of ministers and elders "in order that those who are in the situation of ministers may have the tender sympathy and council of those of either sex, who, by their experience in the work of religion are qualified for that service." The ministers and elders met together monthly to consider their state, the same way the monthly meeting met to consider and answer a set of questions about the spiritual state of the meeting.

The other office was overseer, and the overseers were particularly responsible that "the rules of our discipline be put into practice; and when any case of complaint or disorderly conduct comes to their knowledge, to see that private admonitions, agreeably to the gospel rule . . . be given, previ-

ously to its being laid before the monthly meeting." This meant that the Friend who was violating Friends testimonies (by, for example, departing from plainness in dress) could expect to be visited by the overseers. If he or she did not alter her or his conduct, she or he might be taken "under dealing" by the monthly meeting and possibly disowned.

So the leadership of the meeting was carried out by ministers and elders, who filled religious offices; overseers, who could be seen as more secular (concerned with behavior, e.g. exterior issues); and the clerks, who presided over meetings. Neither the office of overseer nor clerk is without a spiritual dimension, but neither office was seen as primarily providing spiritual leadership or guidance to Friends.

In a political sense, all of these offices were acknowledged or appointed by the monthly meeting, e.g. all of the members, which also could, if the case was necessary, remove a person from a position of authority and, if needful, disown the person. Ministers were acknowledged by local meetings, not by some distant and hierarchical ecclesiastical authority. The corporate discernment of the Friends meeting, composed of all members, served as a brake on the individual authority of ministers and elders.

The problem, as I understand it, is that the function of the elders and overseers was to strike a balance between nurturing spiritual growth and maintaining discipline (both spiritual and in Friends testimonies). What was intended to be nurturing could become authoritative and repressive. On the other hand, without "eldering" and nurturing, the Religious Society of Friends was in danger of splintering or regressing into ranterism where all opinions (e.g. those coming from merely "creaturely," that is human, sources) were equally valid.

The Hicksite tendency was to see the

Christopher Densmore is a long-time but irregular attendee at Buffalo (N.Y.) Meeting and chair of the Canadian Friends Historical Association.

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authority of the ministers and elders as unduly restrictive (or simply wrong doctrinally), while the Orthodox tendency was to see the authority of the ministers and elders as essential to maintain the "ancient testimonies" of the Religious Society of Friends. Eventually, most of the meetings in the Friends General Conference gave up the practice of acknowledging particular people as ministers, though the old meetings of ministers and elders remain in the form of "ministry and counsel" or some equivalent. Many meetings and churches in the Friends United Meeting in the 19th century adopted the pastoral system, with paid pastors, but did not drop the acknowledgment of ministers who were not necessarily pastors.

By my observation, even in very loose and nonhierarchical structures there is individual leadership. However, in non-programmed meetings that leadership may be more dispersed and more fluid. If someone frequently speaks in meeting, and her or his testimonies are perceived by people to come from the proper source or be edifying, then that person is fulfilling the older role of a Friends minister whether or not the meeting goes through a formal procedure of acknowledging her or his gift in the ministry. Non-programmed Friends are, I think, wary of making such acknowledgment on the belief that if they do so, they are denying the gifts or potential gifts in the ministry of the others in the meeting or that Friends will come to ignore their own gifts and rely on the external authority and leadership of the acknowledged minister. It might be interesting for Friends in non-programmed meetings to ask themselves what would change if they formally acknowledged ministers within their meetings (some do, but the practice is uncommon). The question is not whether there are or are not leaders, but what is the basis of their authority, and under what conditions leadership is shared among many and passed from person to person.

The clerk emphatically is not the equivalent of a minister, but the person who conducts the business meetings. However, "meeting for business" is also described as "meeting for worship with a concern for business" and it isn't possible to separate the religious and secular concerns of the Society, so the clerk should be a person with spiritual discernment, but that is not the same as ministry. □

Who Deserves the Nobel Peace Prize?

How the AFSC Makes Its Nominations
by Irwin Abrams

In receiving the Nobel Peace Prize in 1947, the American Friends Service Committee became an authorized nominator for future prizes; they proposed Mohandas Gandhi for the 1948 prize. Since then the AFSC has sent nominations to the Norwegian Nobel Committee almost annually. Friends know all too little about the work of the AFSC's Nobel Peace Prize Nominating Committee and the long list of AFSC nominees over the years for which it has been responsible.

The Norwegian committee itself uses the broadest criteria in making its decisions. Alfred Nobel wrote in his will that the peace prize was to be given "to the person who shall have done the most or the best work for fraternity between the nations, for the abolition or reduction of standing armies, and for the holding and promotion of peace congresses." Nobel planned his prizes only for persons, but the statutes adopted permitted the prize-awarding bodies also to make an award to "an institution or an association." The Swedish institutions awarding the prizes for physics, chemistry, medicine, and literature have followed Nobel's wishes, while the Norwegian committee has named 17 institutions for its prizes along with the 84 individuals.

Nobel's reference to disarmament and peace congresses reflected his interest in the organized peace movement of the time, and the Norwegian committee has indeed granted prizes to peace activists, especially in the early years after the prizes were established in 1901. It was Nobel's phrase, "fraternity between nations," that enabled the Committee to grant its prizes to such a

wide variety of recipients, including statesmen, humanitarians, international lawyers, religious leaders, and, in more recent years, champions of human rights.

The AFSC Nobel Committee has formulated its own criteria, without expecting the AFSC nominee to have a perfect score on each one: 1) commitment to nonviolent methods; 2) quality as a person and sustained contributions to peace in such areas as justice, human dignity, and the integrity of the environment; and 3) possession of a world view rather than a parochial concern, with potential for a global rather than a limited impact.

In its search for nominees, the committee is expected to include all parts of the world, noting critical areas of conflict, and to consider how a Nobel Prize could further a peaceful result, as well as the relevance of a candidate's work to AFSC or other Quaker experience.

Many, but not all, of the AFSC nominees have been pacifists, including André Trocmé, Wilhelm Mensching, Danilo Dolci, Moon Ik Hwan of Korea, Quakers Ham Sok Hon, also of Korea, and Elise Boulding, and the Fellowship of Reconciliation (U.S.A.) and the International F.O.R. Buddhists named were Sulak Sivaraksa of Thailand and Maha Ghosananda of Cambodia. National leaders, such as Jawaharlal Nehru of India and Premier Gro Harlem Brundtland of Norway, have been nominated, as have Dag Hammarskjöld and U Thant, secretaries-general of the UN. Anti-apartheid nominees along with Desmond Tutu were Stephen Biko and Beyers Naudé. Another human rights nominee was Ibrahim Rugova, nonviolent leader of the Albanian minority in Serbia, strongly recommended to AFSC by Friends in Europe. American public figures nominated have included Supreme Court Justice William O. Douglas, Dr. Frank P. Graham, Cesar Chavez, and Norman Cousins.

Irwin Abrams is a member of Yellow Springs (Ohio) Meeting and clerk of the Friends Journal Board of Managers. He is revising his authoritative work on the Nobel Peace Prize, published in 1988. His most recent publication is an edition of Nobel Peace Lectures.

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The naming of Jimmy Carter both in 1991 and 1997 has sparked discussion among Friends who remembered policies they had opposed when he was in office. The AFSC committee was not unmindful of such criticisms, but in reaching its decision was moved particularly by Carter's unprecedented peacemaking in his post-presidential years.

Only three of the AFSC nominees have won the prize, doubtlessly nominated by others as well: Lord Boyd Orr, director general of the Food and Agriculture Organization (1949); Dag Hammarskjöld (1961); and Martin Luther King Jr. (1964). The AFSC not only chose a winner in 1949, but its very first nomination, for Gandhi in 1948, was given careful consideration in Oslo. After Gandhi's assassination, the Norwegian committee asked the advice of its Swedish partners about posthumous prizes, but finally announced there would be no award for 1948, "since there was no suitable living candidate."

In 1973 the AFSC nominee, Bishop Helder Camara of Brazil, received two votes in the five-member Norwegian Nobel Committee, but the other three were for Henry Kissinger and Le Duc Tho, probably the most unpopular Nobel Peace Prize ever granted. When the committee chair gave the press the impression that the decision had been unanimous, the two in the minority felt they had to resign, and the matter became public, a most unusual situation. A widespread movement of protest in the country produced funds for a "Norwegian People's Prize" for Camara. At the AFSC, staff members wanted to give back the AFSC prize, but the Board settled for a joint delegation with British Friends to ask the Nobel Committee in Oslo for more worthy prize winners in the future.

We know of other occasions when the AFSC came close. Desmond Tutu, the AFSC nominee in 1981, won the prize in 1984. In 1986 and 1987 the AFSC nominated Sir Brian Urquhart, the UN administrator of peace-keeping, and in 1988 the Nobel Committee gave the prize to the UN Peace-Keeping Forces. In 1991 the AFSC Nobel Committee was about to nominate Aung San Suu Kyi of Burma for the 1992 prize when she was announced as the winner for 1991.

The deadline of February 1 of a given year for nominations of that year's prize to reach Oslo sets the timetable for the

AFSC committee. Thus in February, 1997, when the Oslo Nobel Committee at its first meeting went over the list of all valid nominations received for 1997, the AFSC Nobel Committee was holding its first meeting to look over its own long list for 1998, compiled by adding to names from previous years those received from Friends and others in response to a widespread solicitation. All these candidates were then examined by AFSC committee members in preparation for their second meeting in September, when the short list is agreed upon. Members are then assigned a name or two to research and write a report on, to be circulated to the others before the final meeting in November. Then the AFSC committee makes its choice and discusses the report to be made to the AFSC board. After board approval, one or two members may draft the letter the Executive Secretary sends to Oslo and also put together the supporting documentation to accompany it.

This process represents hard, dedicated work by the committee members, with the assistance of an AFSC staff member. Is all this effort and the travel expense to attend the three meetings justified, when so few of the AFSC nominees become prize winners? It is always possible of course that the AFSC may call the Norwegian committee's attention to an overlooked candidate. The best answer, however, has to do with what happens to the AFSC nomination. The Norwegian committee does not publish the names of the nominees and discourages nominators from making their nominations public. Quaker Peace and Service in England, successor to the Friends body that was co-recipient in 1947, does keep its nominations confidential. The AFSC, on the other hand, makes a press release of its choice, notifies its nominee, and is prepared to tell the world. The AFSC has learned from its nominees that not only does the AFSC action give them significant moral support personally, but word of "the Quaker nomination" means an important boost to the cause for which they are working. For the AFSC family and supporters, as well as for the wider public, this publicity can also bring about important education for peace.

Rather ironically, in its 45 nominations the AFSC has only four times sub-

mitted the names of other institutions: the Service Civile Internationale (1957), the joint F.O.R. nomination (1970), the Committee of Cooperation for Peace in Chile (1976), and the Law of the Sea Treaty (1984). In most of its nominations over the years, the AFSC Nobel committees would seem to have agreed with Baroness Bertha von Suttner, Nobel's friend who influenced him in including peace among his prizes. On learning that institutions were to be recipients, she protested that "they were only a form, a body—but the soul of a society always resides in an individual. It is the energy,

the dedication, the sacred fire which fills a heart and spirit, that is what propels a movement."

To me it is just such an individual whose life can inspire the rest of us to do better with our own. This is the reason I have given so many years to writing and speaking about the Nobel Peace Prize and its laureates, and why I feel so strongly that all the efforts of the AFSC Nobel Committee in discovering, researching, discussing, and finally publicizing the activities of such persons are well justified, whether or not our nominee becomes the prize winner. □

Three Peacemakers

after Robert Bly

1 Mohandas K. Gandhi (1931)

I want to eat figs from a brown plate.
I want to evaporate like a thin cloud
high in the desert sky. My life will
fly outward, a flock of passenger pigeons
each carrying the same message.

2 Mother Teresa (1980)

When I have touched the dying,
whether they are wealthy or poor,
I have felt within my hands
a lightness of feathers.
I have learned to surrender everything,
everything, everything.

3 John Woolman (1772)

Others thought they knew what I was
about.
The spray from the ocean wets my jacket,
my hair, the pages of my journal.
I walk the deck in the evening light.

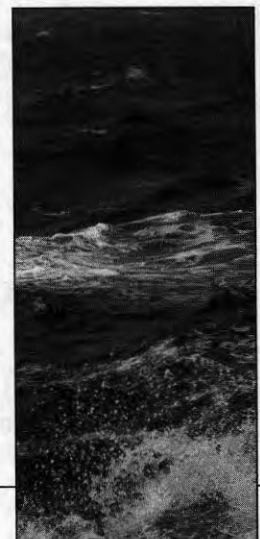
The Atlantic rolls on
as Adam and Eve's first prayers.

The wind in the sails
lifts me like a leaf falling,

falling onto the surging waves
where deep answers to deep
beneath the darkening waters.
My Sarah understands and weeps.

—Mike Heller

*Mike Heller is a member of Roanoke (Va.)
Meeting.*



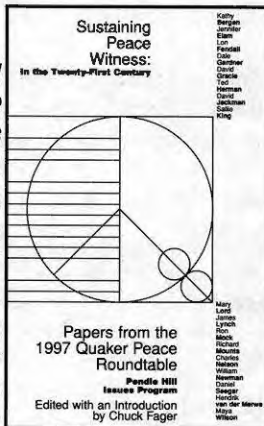
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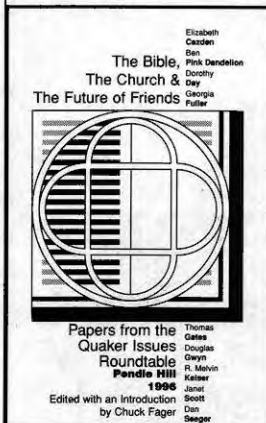
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FCNL Notes

U.S. Supreme Court Overturns Religious Freedom Restoration Act

by Florence Kimball

The framers of the United States Constitution included a specific guarantee of religious freedom, the First Amendment. This states, in part, that "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.*"

The First Amendment thus provides two important guarantees about religious freedom: Congress is not to pass legislation that would establish religion (the "establishment clause"), and Congress is not to pass laws that would bar people from freely exercising their religious beliefs (the "free exercise clause"). The interpretation of both clauses has stimulated national debate in recent years. The free exercise clause is at the center of the recent Supreme Court decision concerning the Religious Freedom Restoration Act (RFRA).

Background to RFRA

The U.S. has a long history of recognizing the importance of religious conscience and expression. From the colonial era to the present, governmental bodies have frequently sought to balance the interests of the government with the individual's right to free exercise of religion. This evolved into a legal standard known as the "compelling interest" test.

The compelling interest test says that if government burdens the free exercise of sincerely held religious beliefs, government must demonstrate that it is acting to advance a "compelling state interest" (such as public health or safety) and that the course of action the government is following is the least restrictive (or burdensome) to religion. The compelling interest test generally guided court decisions until 1990 when the U.S. Supreme Court issued a decision known as *Employment Division v. Smith*.

In the *Smith* decision, the Court ruled that the compelling interest test would no longer be applied so long as the law in question was not specifically aimed at limiting the free exercise of religion. If the law were generally applicable and religion-neutral, the government would not be under any obligation to accommodate the practices of religious people. The *Smith* decision represented a significant break with U.S. tradition and left people in this country—especially members of minority faiths—with substantially limited free exercise protection.

In the first three years following *Smith*, more than 50 cases involving free exercise

were decided against religious groups and individuals. Congress and a broad-based coalition of religious and secular organizations (of which FCNL was a part) responded. As a result of the joint effort, Congress passed, by an overwhelming majority, the Religious Freedom Restoration Act of 1993. RFRA restored the broad application of the compelling interest test and provided strong protection for persons whose religious exercise was burdened by government.

In passing RFRA, Congress expressed its view that the compelling interest test "is a workable test for striking sensible balances between religious liberty and competing prior governmental interests." By passing a statute without exemptions for prisoners, public school students, or other populations, Congress demonstrated its conviction that religious freedom should be guaranteed to everyone in the U.S.

City of Boerne v. Flores

Boerne is a small city near San Antonio, Texas. The Roman Catholic congregation that met in a small, mission-style building in the historic district had outgrown this facility. The church wanted to enlarge the building but was barred from doing so by historic preservation zoning laws. The Roman Catholic Archbishop of San Antonio, P.F. Flores, sued the city and invoked RFRA. The city responded by challenging the constitutionality of RFRA.

The case was heard first by a federal district court, which ruled in favor of the city. That decision was reversed by an appellate court, which held RFRA to be constitutional. This set the stage for the case to be heard in the U.S. Supreme Court.

The Supreme Court heard arguments in *City of Boerne v. Flores* on February 19, 1997. FCNL was included on one of the 21 *amicus* briefs filed in support of RFRA. On June 25, the Supreme Court handed down a 6-3 decision striking down RFRA. In writing for the majority, Justice Kennedy noted that, in passing RFRA, Congress had exceeded its authority under Section 5 of the 14th Amendment (the constitutional provision by which RFRA was applied to state and local governments). Justice Kennedy also contended that, as a remedy for infringements on free exercise of religion, RFRA was far out of proportion to the behavior it was supposed to remedy.

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In her dissent, Justice O'Connor contended that *Employment Division v. Smith* had been wrongly decided and therefore should not be used as a yardstick for measuring the constitutionality of RFRA. Rather, it was her desire that the Court use RFRA as a way of reexamining the free exercise clause. She explained that only after the Court first corrected its interpretation of the free exercise guarantee could it properly consider RFRA.

Shortly after the Supreme Court announced its decision in *City of Boerne v. Flores*, President Clinton, who had signed RFRA into law, drafted a statement that expressed his deep disappointment with the decision. He expressed his continuing commitment to work to protect religious liberty to the fullest extent allowed by the Constitution.

Are legislative remedies possible?

Both the House and the Senate Judiciary Committees are holding hearings on the *City of Boerne v. Flores* decision. Testimony is being offered both by members of the religious community and by experts in Constitutional law. Members of the religious community will inform Congress about the damage to religious freedom that is likely to occur as a result of the Supreme Court's decision. Constitutional experts will help members of Congress explore possible legislative remedies.

One legislative approach could involve recodifying RFRA so that it would apply to the federal government. While this approach would provide some protection, it would also leave an enormous hole at the state and local level.

Another legislative approach would involve recodifying RFRA so that it would apply to state and local governments based on Congress' power to spend federal money or to regulate commerce. This approach could provide substantial—but not necessarily complete—protection at the state and local levels.

Some organizations are pursuing a constitutional amendment strategy. Prior to the Supreme Court's decision, Rep. Istook (Okla.) had already introduced his Religious Freedom Amendment in the House. This amendment was designed primarily to address establishment clause issues. Following the decision, Rep. Istook indicated his desire to incorporate free exercise issues into his amendment.

A constitutional amendment strategy raises several problems. First, it requires many years for completion, including passage of two major hurdles: a two-thirds majority of both houses of Congress and ratification by three-quarters of the states. Second, wording an amendment so that it would be agreeable to the diverse array of interests in this country may be well-nigh impossible. There are several points of controversy.

Should the amendment deal only with free

exercise or should it deal with both free exercise and establishment? Those who wish to open up the establishment issue generally want to relax the strict separation of church and state that is the prevailing interpretation of the First Amendment. Such an effort would be vigorously opposed by many who supported RFRA.

Should free exercise be guaranteed to all or could there be exemptions, such as for prisoners, public school children, or historic preservation issues? Many RFRA supporters contend that unless everyone's religious freedom is secure, anyone is vulnerable.

Rep. Istook's proposed amendment raises other problems and has not been embraced by a broad spectrum of the religious community. As worded, the amendment would effectively allow the religion with the largest number of adherents in a community to control such matters as the wording of prayers said in schools or the selection of religious symbols to be displayed on public property. This could substantially diminish religious freedom for persons of minority faiths in such communities. The amendment also opens the door to the use of public funds to support parochial schools and programs. Many sincerely religious people object deeply to having their tax money used to propagate beliefs with which they disagree. FCNL continues to oppose the Istook amendment.

Another option in the wake of *City of Boerne v. Flores* is for each state to pass its own RFRA-type legislation. Variations among such laws (e.g. exemptions for different populations, changes in the compelling interest test) could create a patchwork of religious protection that would vary from state to state. For those who are convinced that the free exercise of religious beliefs is vitally important for all individuals, this would be a sorry state of affairs.

The Task Before Us

FCNL will continue to monitor this issue. As opportunities for legislative action arise, we will alert our constituents through the *Newsletter* and our weekly Legislative Action Messages. At this time, we would encourage you to contact your senators and representative. Express your concern for religious freedom, and urge them to explore all legislative remedies before considering the constitutional amendment route. Urge them to oppose the amendment proposed by Rep. Istook as well as any other that would compromise the strict separation of church and state.

For a copy of "Religious Leaders Speak Out on the Istook Amendment," please contact FCNL and request document C-731-DOM. □

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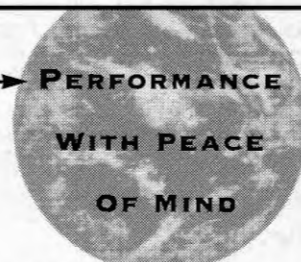


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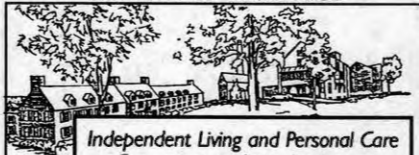
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Reports

Alaska Yearly Meeting Centennial Session

At Kotzebue, July 9-14, Alaska Friends celebrated the 100th anniversary of the coming of Christianity to the Eskimo villages of the Arctic. Attendance was good, with the Kotzebue Meetinghouse exceeding its 500-person capacity on Sunday. Friends from Southwest, Wilmington, Northwest, and Eastern Region Yearly Meetings were there as guests of the yearly meeting, indigenous since 1970. Each noon a bountiful potluck dinner was provided. A dozen Friends from Salem, Ohio, volunteered to help with meal service. Most of the food was gathered rather than purchased: moose, caribou, reindeer, seal, muktuk, goose, sour grass, etc.

Revelation 19:6-7 provided the theme text, repeated daily in English and Inupiak: "Hallelujah! For the Lord God Almighty reigns. Let us rejoice and be glad and give him glory!" It seemed to this observer that bilingual competence is greater now than 25 years ago. Once during a business session, the clerk, experienced in government, switched a discussion fully to Inupiak, saying in English, "This is a way to hold an executive session without asking visitors to leave!"

Eskimo Friends expressed appreciation for missionaries, beginning with Robert and Carde Samms and Anna Hunnicutt. Older Friends related stories about how the Gospel of Jesus Christ freed their grandparents from the tyranny of shamanism. Their forefathers, under the urging of Eskimo preacher Uyagaq (converted through Swedish missionaries at Unalakleet) and Sheldon Jackson (Commissioner of Education), had sent two young men by umiak and boat to Douglas Island 2,000 miles away to secure a teacher. Charles Replogle, accepting their request as a voice from God, had gone to California to urge (successfully) the newly formed yearly meeting to send missionary teachers to the Arctic.

Today alcohol threatens to enslave, and several persons testified to deliverance from this bondage. A fervently voiced song typified their gratitude for God's saving grace, then and now, "Once I was bound by sin's galling fetters; chained like a slave, I struggled in vain. But I received a glorious freedom, when Jesus broke my fetters in twain."

Perhaps it's this gratitude for God's grace that makes the Eskimo a singing people. Because the sun barely sets in the Arctic summer, the services are long, with much singing, praying, exhorting, with perhaps a devotional talk as well as a sermon. Services include welcome songs and village songs, and songs by groups and individuals, often accompanied by guitar

or piano. For them, intercessory prayer involves everyone praying aloud at the same time. Supplication rises to a crescendo in a few minutes and then subsides to brief silence followed by the leader's softly spoken "amen." In its own way, anointed by the Spirit, this is a form of "silence before the Lord."

Business sessions were led by Sam Williams, clerk, Larry Jones, assistant clerk, and Roland Booth, general superintendent. Local Friends served as worship leaders. Most business was handled by the Administrative Council and representatives from the village churches. An issue surfaced in plenary session, however, symptomatic of a larger struggle to define worship in the context of Quaker tradition: is clapping for songs appropriate? Propponents cited verses from the Psalms about clapping in praise to God, opponents cited verses about keeping silence before the Lord. The resolution, to avoid clapping, expressed a wish to retain awe before the Almighty and to accept music as ministry, not performance. The issue illustrates a continuing tension between individual and group guidance by the Holy Spirit. In an effort to affirm Quaker identity, the yearly meeting took action to initiate a yearlong review by the churches of its Faith and Practice, copies of which were distributed to all.

Alaska Yearly Meeting demonstrates a strong sense of community. Offerings were generous. For example, over \$10,000 was given to help families in Shungnak who lost homes in a fire. Men and women were commissioned for pastoral leadership in the villages. A concern was expressed about care of the meetings while some pastors must work outside the village during summer months. The Bible Training School at Kotzebue, under the direction of David Miller, continues to provide educational assistance. On the closing night, a choir of 60 children sang. At each evening session young families were present. Young people wearing jackets labeled "Red Dog Mine" or "Nashookpuk's Whaling Crew" passed the offering plates.

Alaska Yearly Meeting enters its second century with considerable strength. Like the rest of us, these Quakers seek to adapt to culture without compromising central Christian convictions. If they cling to revivalist modes of worship that other Friends have replaced, it is to sustain the immediacy of spiritual experience and the warmth of Christian fellowship. Adapt they will, but carefully. The biblical belief of these Children of the Light, however, is a refreshing corrective to a sophisticated unbelief that marks some Friends. We do well to learn from our Eskimo Friends what the theme verse means: "The Lord God Almighty reigns!"

—Arthur O. Roberts

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Baltimore Yearly Meeting Epistle

To Friends Everywhere,

George Fox, in 1672, spoke to the first General Meeting of Maryland Friends (which later became West River, then Baltimore Yearly Meeting) on the shores of the Chesapeake Bay. As we examine this year's theme, "New Life from Old Roots," we are drawn to compare today's complex world with those early years. Was Fox unsure of his leadings? Was he afraid to speak truth for fear of offending another believer? Did Friends feel pressured into believing certain teachings that did not speak to their condition?

August 4-10, Friends gathered once again at Wilson College in Chambersburg, Pennsylvania, for our 326th session. Our theme was addressed in a new form of plenary session, worship sharing on the query "What is the meaning of membership in the Religious Society of Friends?" Do we draw the circle so wide there seem to be no boundaries? Does our inclusiveness itself become exclusive? Does personal experience become dogma?

While we do love and care for each other, sometimes there is mistrust of institutions, including our own business meetings and committees. We do not know very well how, corporately, to identify and nurture our many individual gifts. We have trouble filling positions in our meetings. Within our Quaker communities we may find it easier to branch out than to look inward, to make new connections, new life, rather than nurturing that which already lives but may not be thriving. As individuals and meetings, we struggle with the balance between the inner and the outer life, given our limited human resources. Are we a covenant community with commitment and accountability to God, each other, the Religious Society of Friends, and the wider world? We find it difficult to see each other's concerns. Do we confront our differences face to face so we can change and grow and heal?

Living the Peace Testimony is choosing to be transformed by that life and power that takes away the occasion of all wars. Pacifism is confronting our differences imaginatively, not naivete, nor foolishness, nor hiding in fear. We can equip ourselves for adventure and witness. Mary Lord challenged us to make each meetinghouse a training center for non-violence. Every attendee and member should have basic skills for handling conflict and anger. Our young people need not be defenseless if they choose to be pacifists.

Examining our roots, we considered new growth as well. The camping and youth programs were reported full of young people,

fun, and Spirit. Individual Young Friends acted as reading clerks as well as being a presence at the clerks' table during meetings for business. They organized small groups of Young Friends, Junior Young Friends, and adults for cross-generational sharing. Together, all ages answered the roll call of meetings, worshiped, sang, danced, and enjoyed a country fair, a 19-century fashion show, and the traditional, always untraditional, coffee house.

In the 50th Carey Memorial Lecture, Susie and Bob Fetter shared the fruit of impenitent, unabashed optimism from the leadings and invitations of their lives as Friends. They reminded us that new life requires labor. "We . . . value process and strengthen that which Quakers do so well in seeking sense of the meeting; we . . . avoid dogma and creed and encourage seeking the Truth as it is gradually and continuously revealed. But let us not be afraid to declare what we know to be true in our testimonies and faith. Let us not be afraid to expect seekers to respect these testimonies and become active participants in our living witness. And let us not be afraid to hear the 'findings' of Friends that may challenge our own set of beliefs."

They challenged seasoned Friends: "Are you inviting newer Friends and attendees to share their questions and concerns in a safe, informal environment? Are you willing to take the leap of faith and invite newer Friends to assume major leadership roles? Are you willing to take the time to support and guide these Friends so that such responsibilities are not burdensome?"

"[To] Newer Friends: Are you responding to invitations to assume leadership responsibility in your meeting and in the wider world of Friends? Are you open to leadings from the Holy Spirit that require you to take risks? Are you intentional about time priorities?"

Let us in our message offer that which is beyond all creeds—the evidence in our lives of communion with the spirit of God. The need of positive . . . faith in the inward presence of God's spirit has never been greater than now. . . .

—John Wilhelm Rowntree,
"Has Quakerism a Message to the World Today" in Alastair Heron, *Quakers in Britain—a Century of Change 1985-1995*

As a gathered people we need to recognize that our strength comes from the same source whether it is called God, Jesus, the Light, or the continuing revelation of the Christ within. This eternal power is what binds us together to labor in all parts of the vineyard.

—Miriam D. Green,
Presiding Clerk

News of Friends

Samson Gahungu, clerk of Burundi Yearly Meeting, has been acquitted. He was imprisoned for two years on false charges of involvement in the massacre of 70 Tutsi students in 1994. Members of Mid-America Yearly Meeting visited Burundi with plans to attend Gahungu's hearing on Aug. 19. The trial was postponed to Aug. 30. Friends from Sweden and MAYM covered the expenses of the attorneys. MAYM Friends held a prayer meeting in the prison on Aug. 16 that both prisoners and prison guards attended. David Niyonzima, exiled general secretary of Burundi Yearly Meeting, was in Bujumbura for the trial. Niyonzima said the presence of the Lord could be felt in the court room and in the words of the witnesses. Gahungu was not only acquitted but received damages for his false imprisonment. Upon his release on Oct. 1, Gahungu recuperated in Bujumbura and then traveled to his home in Gitega.

A minute on population was approved by Illinois Yearly Meeting in August. The minute states:

Today, we are confronted with interacting problems unique in their magnitude. Among the major problems are increasing numbers of people, excessive use of resources, environmental degradation, loss of biodiversity, and the growing disparity between rich and poor. All of these contribute to social and economic tensions at home and abroad. We recognize that education and understanding are the foundation for improving lives and empowering women and men around the world. We encourage our governments at every level as well as private groups to make family planning accessible to all. As Friends we recognize that we are all a part of these problems, and therefore we need to contribute to their solutions. On a personal basis, we seek a leading regarding the number of children to have and raise. This includes alternative ways of parenting, including adoption. We also strive to live lives of simplicity and responsibility in our own use of resources. We search for solutions to these problems based on love and spiritual care for humans, all other creatures, and the earth itself. As a community of faith, we seek to honor, protect, and nurture all of God's creation.

Housatonic (Conn.) Meeting approved a minute on same gender marriage:

As members of the Religious Society of Friends, we accept that there is that of God in everyone. It follows that every individual's search for happiness and love guided by the Divine Spirit should be supported by the meeting. Marriage can be a powerful demonstration of spirit-led love and commitment and a joyous part of that path toward the Light. We

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at Housatonic Meeting give our blessing to those guided on that path, regardless of sexual orientation. Our God-given sexuality is expressed lovingly and with mutual respect when we live in the Light. If we are to treat each other equally as children of God, we will accept all people regardless of sexual orientation. When a member of Housatonic Meeting requests marriage under the care of the meeting, the meeting approaches the couple seeking marriage with care, questioning, and guidance including support into the future. In this way, Housatonic Meeting can help to foster a world where all loving relationships are rightfully accepted.

A Mennonite Church was disowned for supporting lesbian and gay marriages. On Oct. 14, members of the Germantown (Pa.) Mennonite Church, the oldest active Mennonite congregation in North America since 1683, met in the historic meetinghouse to hear the results of the Franconia Conference mail-in vote on whether to remove the church from membership. The Conference moderator read a letter from the Conference leadership stating that as of January 1, 1998, Germantown will no longer be considered a member of the Franconia Conference and that its pastor's credentials will be withdrawn. She cited the vote by Conference delegates of 81.5% in favor of the disfellowship, and 18.5% opposed. After questions from the congregation were entertained, one Germantown member asked the moderator to stand behind her conference's decision and escort him to the door and out of the building. Richard Lichry, Germantown's pastor, then asked the Conference Minister to escort him out, representing the conference's removal of his credentials.

Controversy between Friends' Housing and Care, Inc., and local Florida Friends escalates. Woodmere at Jacaranda, a planned retirement community, raised several concerns as it attempted to gain nonprofit status with the state. Bill Martin, chair of the board of this development venture, had advertised Woodmere as "established by Sarasota Monthly Meeting . . . and Sarasota Evangelical Friends Church." Because neither group corporately supported the venture, Friends' Housing and Care changed their advertising at the insistence of these groups to say "established by members of Sarasota Monthly Meeting . . . and Sarasota Evangelical Friends Church." When the yearly and monthly meetings declined their sponsorship, the group organized itself as a Friends meeting and secured its 501(c)(3) tax status as such. The organization also compiled its own "Faith and Practice" to file with its corporate papers.

Bulletin Board

•United Nations Action Kits are now available from Friends Committee on National Legislation. In order to raise awareness about and to gather support for the UN's work, FCNL has produced these action kits. For more information or to order a Peace Kit while supplies last, write FCNL, 245 Second St., N.E., Washington, D.C. 20002; call (202)547-6000; or e-mail FCNL@igc.apc.org.

•Jennifer Elam, Pendle Hill's Cadbury Scholar, is collecting stories of mystical experience. She is particularly interested in the stories of those who have been diagnosed with a mental illness related to their experience of God. To receive a questionnaire contact Jennifer Elam at Pendle Hill, 338 Plush Mill Rd., Wallingford, PA 19086.

•A new conference and retreat center is opening on the Olney Friends School campus. It is sponsored by members of Ohio Yearly Meeting in the tradition of unprogrammed Christian Quakerism. Some events scheduled for the coming year are a marriage enrichment weekend in February; a workshop on reviving local economies; and a session in June on discerning the call for vocal ministry. The center also offers personal retreats in a cottage. Friends interested in more information can write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713 or call (614) 425-1248.

Upcoming Events

DECEMBER

—Central and Southern Africa Yearly Meeting
25—Tanzania Yearly Meeting, Mogumu
26-Jan. 1—Amigos Santidad Yearly Meeting, La Paz, Bolivia
27-Jan. 1—YouthQuake

JANUARY

—India Yearly Meeting, Bhopal
—Inela-Bolivia Yearly Meeting, La Paz
—Peru-Inela Yearly Meeting, Ilave, Puno
8-17—Australia Yearly Meeting, Perth
12-20—The Fellowship of Reconciliation will hold a Peacemaker Training Institute at the Kirkridge Retreat Center in Bangor, Pa., 1998. The program offers young activists (ages 17-25) an opportunity to re-energize, gain leadership skills, and to explore nonviolent strategies to deal with violence, racism, and other social injustices. The cost is a sliding scale from \$300-\$375 with some scholarships available. For more information contact Neera Singh or Paige Wilder at P.O. Box 271, Nyack, NY 10960, (914)358-4601, or e-mail forpti@igc.org.

FRIENDS JOURNAL announces the publication of

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Books

Faith and Practice: The Book of Discipline of the New York Yearly Meeting of the Religious Society of Friends

*New York Yearly Meeting, 1996. 122 pages.
\$7.50/paperback.*

The introduction to this volume reveals that it is the result of committee work begun in 1978; its final approval came in 1995, New York Yearly Meeting's 300th anniversary. This outward evidence of 17 years of the yearly meeting's hard work of discernment and seeking unity on what it can say as a corporate body is worthy of celebration and gratitude for the (sometimes painful) ways God works among us. Beyond the two usual large divisions into "faith" and "practice," New York shows its unique integrity in the organization of the "Faith" section. Larger section divisions begin with "The Spirit" and move on to "Seeking the Spirit," "Fruits of the Spirit," "Witness," and "Historical Statement." Before the Advices and Queries, which conclude the "Faith" section, all of the advices from the elders at Balby in 1656 are printed, as well as the familiar quote that concludes them: "Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided: and so in the light walking and abiding, these may be fulfilled in the Spirit, not from the letter, for the letter killeth, but the Spirit giveth life."

These words take on a more complex meaning in context. Since one of the advices is "Any called before outward powers of the nation are to obey," and we know Friends' obedience did not extend to taking oaths, we see Friends in fact did not fulfill them "from the letter." Other Balby advices still find expression in current queries, such as "Do we avoid tale-bearing, and are we careful of the reputation of others?"

In the section on "Fruits of the Spirit," one subsection title stands out: "covenant relationships." No subsection is titled "marriage;" words on marriage are included in this section, which acknowledges "the involvement of God and our meetings" in maintaining and upholding commitments, whether as single persons or in a variety of family patterns. New York affirms that "just as there is that of God in every person, there is that of God in every relationship that calls upon God. . . . We seek to hold each other in the light of our ideal that Spirit-filled covenant relationships are the one sure basis for love and sexuality." It is typical of our books of

discipline that where unity exists, it is expressed, but they are silent on matters where there is no unity as a yearly meeting—as New York is not on marriage for same-gender couples. However, in stating clearly where they *do* have unity, New York has given us a strong statement about the essential nature of all relationships within faith communities as covenants between persons and meetings and God. To reaffirm this primary emphasis on faithfulness rather than maintaining "social order" or doctrinal conformity as the basis of our lives as Friends is perhaps the greatest gift of a *Faith and Practice* process. I invite Friends to read the witness New York Yearly Meeting offers us.

—Jan Hoffman

Jan Hoffman was clerk of New England Yearly Meeting when the latest revision of its Faith and Practice was approved in 1985. During her time as Friend-in-Residence at Woodbrooke Quaker Study Centre in England, she taught a course on the 25 books of Faith and Practice of North American Yearly Meetings.

Books by Quaker Authors

Transcending Tradition: Excerpts from the Writings and Talks of Marjorie Sykes

*Martha Dart, ed. Sessions of York, 1995.
104 pages. \$12/paperback.*

The Quakers and the American Revolution

*Arthur J. Mekeel. Sessions of York, 1996.
420 pages. \$29/paperback.*

A Biographical Dictionary of Irish Quakers

*Richard Harrison. Four Courts Press, Dublin,
1997. 123 pages. \$30/hardback.*

On This Same Ground: Voices from Three Hundred Years of Abington Friends School

*Judy Schatz, ed. Abington Friends School,
Jenkintown, Pa., 1997. 116 pages. \$35/
hardback.*

The Ecology of Hope: Communities Collaborate for Sustainability

*Ted Bernard and Jora Young. New Society
Publishers, Gabriola Island, B.C., 1996. 234
pages. \$16.95/paperback.*

*Quaker Quipotes will return next
month.*

Milestones

Births/Adoptions

BensonSmith—*James Keenan BensonSmith*, on Aug. 1, to Gigi and Steve Smith of Abington (Pa.) Meeting, of which Steve is a member.

Ely—*Graham Daniel Ely*, on June 13, to Tracy and Dan Ely of Abington (Pa.) Meeting, of which Dan is a member.

Evans—*James Evans*, on July 17, to Ellen and Peter Evans, of Haverford (Pa.) Meeting, of which Peter is a member.

Wilson—*Zachary James Wilson*, on June 30, to Catherine Ann Harper Wilson and Bradley J. Wilson. Catherine is a member of Wilmington (Del.) Meeting.

Marriages/Unions

Abril-Galt—*James F. Galt* and *Maria Isabel Ibernón Abril*, on June 27. James is a member of Abington (Pa.) Meeting.

Anton-Hudson—*Ransaler Benjamin Hudson* and *Heather L. Anton*, on July 12. Ransaler is a member of Wilmington (Del.) Meeting.

Bourgeault-Rehnborg—*Roderick Carl Rehnborg* and *Gweneth Kent Bourgeault*, on July 5. Gweneth is a member of Wilmington (Del.) Meeting.

Brown-Goldener—*Katie Goldener* and *Millard Brown II* on July 21, under the care of Haverford (Pa.) Meeting, of which both are members.

Deaths

Crowe—*Thomas J. Crowe*, 83, on May 2, in Northampton, Mass., after suffering a stroke in January. Born in Westbury, Conn., Tom received his BA and MD from Syracuse University, was in the Army Medical Corps during WWII, and trained as a radiologist at the University of Rochester, N.Y. He practiced medicine in Hartford, Conn., and Northampton, Mass., founding the radiation therapy department at Cooley Dickenson Hospital in Northampton and later serving as that institution's chief of staff. A skilled physician who cared deeply about each patient, Tom was also a socially concerned scientist of great courage. In the 1950s he recognized the dangers of nuclear testing, speaking and writing vigorously in the campaign that brought about the 1963 test ban treaty. Concurrently he worked tirelessly to educate the public about research that pointed to smoking as a cause of cancer. A pacifist since the advent of nuclear weapons, he helped establish Physicians for Social Responsibility, founding the Western Massachusetts chapter and serving as board member and secretary. Consistently concerned about social justice, he traveled to Haiti as a volunteer in 1967 to create a radiology department at Hôpital Albert Schweitzer. Tom was a founding member of Mount Toby (Mass.) Meeting and was its treasurer when the meetinghouse was built. In recent years he was an ardent member of Physicians for Human Rights, devoting long hours to writing letters on behalf of victims of injustice around the world. Described by friends and colleagues as a scholar who was dedicated to his family and a man with a deep reservoir of kindness, generosity, and compassion,

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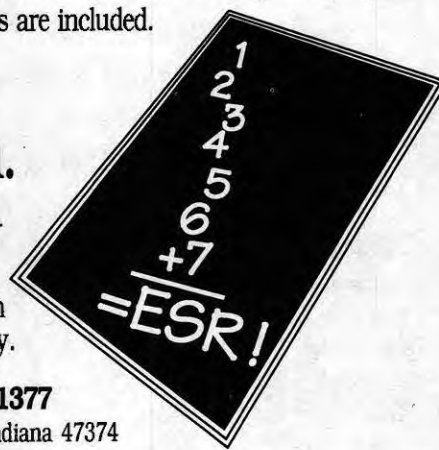
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he lived his life quietly but tenaciously working for peace and justice. Tom was for 52 years the supportive husband of Frances Hyde Crowe, a longtime staff person at Western Massachusetts American Friends Service Committee. He is survived by his wife; three children, Calthe, Jarlath, and Tom Crowe; five grandchildren; and two step-grandchildren.

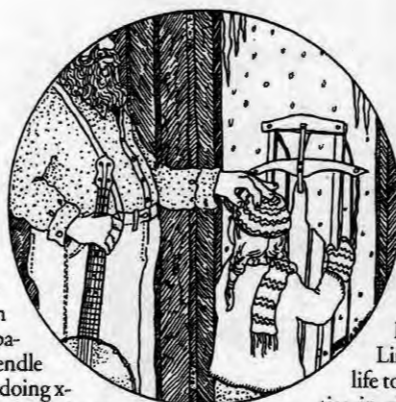
Emmons—*Florence Hall Emmons*, 94, on July 26, at Friends Homes in Greensboro, N.C. Florence was born in Adena, Ohio. She graduated from Olney High School in 1920, taught school, then attended Earlham College. She graduated in 1929, and that same year married a former Olney classmate, Chester Wilson Emmons of What Cheer, Iowa. She devoted her life to raising their five children, supporting Chester in his career, and participating in the several Friends Meetings they belonged to in Washington, D.C., Bethesda, Md., Phoenix, Ariz., and Greensboro, where they moved in 1978. Florence was preceded in death by her husband in 1985 and by her daughter, Elizabeth Smith Ohle, in 1991. She is survived by two sons, Richard W. and Donald A. Emmons; two daughters, Helen E. Marshall and Nancy E. Taylor; and a sister, Bertha Hall Hawkins. Florence had 19 grandchildren and 14 great-grandchildren.

Fessenden—*Samuel Fessenden*, 85, on April 13 at Foulkeways at Gwynedd, in Gwynedd, Pa., of kidney failure. Born in Philadelphia, Samuel graduated from Germantown Friends School in 1928, then went on to Yale University and the University of Pennsylvania Law School. He joined the Philadelphia law firm of Montgomery, McCracken, Walker, and Rhoads in 1936 and married Catherine Buck Fessenden that same year. Samuel became a partner at the firm in 1951 and continued to work there until his retirement in 1978. He also taught courses at Temple University Law School. Upon retirement, Samuel was appointed as a special master for the Orphans Court, hearing cases concerning the guardianship of patients in mental hospitals throughout Pennsylvania. In the early 1950s, he and his family became members of the Germantown Monthly Meeting, where he served as a trustee. Samuel also served on the School Committee of Germantown Friends School for 20 years and as treasurer for ten. He was on the board of Friends Hospital for over 30 years and was active with Yale University alumni affairs and the Chestnut Hill Community Association. Samuel was an avid swimmer, tennis player, golfer, and traveler. His wife, Catherine, died in July 1996. Samuel is survived by a daughter, Abbe Fessenden; two sons, Nicholas Buck and Christopher Fessenden; and six grandchildren, Helen, Jon, Rachel, Rebekah, Timothy, and Leah Fessenden.

Howarth—*Wilfred Henry Howarth*, 82, of an aortic aneurysm, on April 20, in Fort Collins, Colo. Wilf was born in Dundas, Ontario, in 1915. After the early death of his father, his mother apprenticed him as a tool and die maker. After five years of apprenticeship, he worked in the machine trade. When Canada joined England in WWII, the zipper factory where he worked converted to making Bren machine guns. Having taken seriously the teachings of the Anglican Church regarding killing, Wilf sold his tools and left the trade. Classified as a conscien-

tious objector by a government tribunal, Wilf worked on a farm and was sent to Banff. There he heard about a unit being sent to China by the American Friends Service Committee and volunteered. His first introduction to Friends was during his preparation for work abroad at Pendle Hill in 1944. After two years doing x-ray repair with the Friends Ambulance Unit he was transferred to the AFSC to work in Finland. He was in charge of procurement for the seven workcamps held in the summer of 1947. On April 14, 1947, he married Mary Barclay in a Friends ceremony in Helsinki. After the couple returned from Europe in 1948, they lived first in Yellow Springs, Ohio, where they joined the meeting. To find a better climate for his asthma, they later moved to Fort Collins, Col., where they lived until going to India with the AFSC in 1957. At the Barpali Community Development project, Wilf taught village men to repair bicycles and irrigation pumps and later invented a rice paddy cultivator using locally available materials. On his return from India, Wilf and his family lived at Pendle Hill where he was manager of buildings and grounds until 1971. During the 1970s, the Howarths owned and operated a Rent All business in Estes Park, Colo. In 1972 they were part of a small group that started a continuing Friends/Universalist Unitarian Fellowship. Wilf taught at the Meeting School in Rindge, New Hampshire, from 1979 to 1980. During the 1980s, Wilf played an active role in the University Friends Meeting in Seattle, Wash., where he taught English as a second language in a community college. As chairman of the property committee, he helped with repairs and organized regular workdays for the meetinghouse. In 1985 Wilf began work on a handbuilt stone house in The Retreat, Glen Haven, Colo. The building was declared "finished" in 1995 when both Wilf and the Rocky Mountain National Park celebrated their 80th birthdays. Wilf and Mary began celebrating their 50th anniversary by hosting 30 former Finnish workcampers. They spent last winter term at Pendle Hill, where a redbud tree has been planted in Wilf's memory. Wilf was preceded in death by two sons, Robin and Daniel. He is survived by his wife; two daughters, B. Barclay Walsh and Rachel H. Boone; two sons, David A. Howarth and Paul Todd Howarth; and four grandchildren, Rainey and Frances Howarth and Kyria and Colin Boon.

Parsons—Robert Preston Parsons, 67, on June 23, at home in St. Petersburg, Fla. Bob received an MA in Counseling and Education at Kent State. He worked as a teacher, counselor, and assistant principal at Nordon High School in Northfield, Ohio, and as a teacher and administrator in Springfield Township, Ohio, until his retirement. He was very active with the American Friends Service Committee and the Kent, Akron (Ohio), and St. Petersburg (Fla.) Meetings. Bob also worked with ProNica. His work in promoting peace and acceptance was unsurpassed. Bob was a proud friend to all he met and greeted life every morning as a gift. His love and pride in his family, friends, and life will never be forgotten. Bob is survived by his wife of 43 years, Shirley Barrett; two daughters, Stephanie and Amy;



two sons, Bob and Chuck; two grandchildren, Daniel and Emily; and two sisters, Joyce Schmidt and Priscilla Fazzino.

Woolf—Linnea Woolf, 73, on March 10, in Sandy Spring, Md. Raised in New York City, Linn devoted most of her working life to volunteering in various capacities in either Quaker or other pacifist organizations. She worked with the Fellowship of Reconciliation and later at Pendle Hill in Wallingford, Pa., for over 20 years. Throughout her life, Linn was engaged in the study of many paths to spiritual truth, including the Religious Society of Friends, A.R.E., and *A Course in Miracles*. In 1993 she moved to Friends House in Sandy Spring and became a member of Sandy Spring (Md.) Meeting. During her lengthy illness, Linn demonstrated courage and perseverance in the face of much adversity. She touched the lives of many at Pendle Hill and Friends House. It was typical of her desire to serve others that she strongly wished to leave her physical remains for medical research. Linn is survived by two cousins, Mary E. Connelly and Walrer Perry; and her many friends at Pendle Hill and Friends House.

Correction: The following notice appeared in the October issue with several errors. We apologize to the Mullin family and reprint the corrected notice.—Eds.

Mullin—James P. Mullin, 89, on April 28, following a stroke, in Richmond, Ind. Jim grew up in Brookville, Ind. He attended Wabash College in Indiana, and received a BS from the University of Illinois, an MS from Syracuse University in New York, and a law degree from George Washington University in Washington, D.C. While attending law school, Jim worked at the Library of Congress. Active throughout his adult life in the Religious Society of Friends, Jim was a member of Clear Creek (Ind.) Meeting. Following law school, he traveled for several months, visiting Quaker centers in Paris, Vienna, and Geneva. From 1935 to 1937, he worked with the Emergency Peace Campaign in Philadelphia. Jim moved to Brookville to practice law with his father but returned to Philadelphia to assist in the administration of the Civilian Public Service program of the American Friends Service Committee. Jim was director of the CPS camps in Gorham and West Campton, N.H. Later he became secretary of the Prison Service Committee of AFSC and traveled throughout the country visiting men who were in prison for conscience sake. In 1941 he married Mary Morrisett, who was College Secretary of the AFSC. In 1946 Jim returned to Brookville to practice law until his retirement in 1989. Jim was a member of the American and Indiana Bar Associations. He also was a member of several historical societies and served on the board of trustees of Earlham College in Richmond, Ind., for nine years. In 1994 Jim and Mary moved to Friends Fellowship Community in Richmond. Jim was a selfless mentor, counselor, advisor, and friend. He is survived by his wife, Mary; four daughters, Ann Stromquist, Berh Mullin, Martha Mullin, and Rebecca Lough; nine grandchildren; and several nieces and nephews.

Classified

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Accommodations

The Blue Idol Quaker Guesthouse could be your base to explore England or your Quaker roots. In rural Sussex close to Gatwick Airport, (easy and direct road and rail links) London, and Brighton.

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Coming to DC? Stay with Friends on Capitol Hill. **William Penn House**, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast, for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: dirpennhouse@pennsnet.org. Telephone: (202) 543-5560 Fax: (202) 543-3814.

Big Island Friends invite you into their homes for mutual Quaker sharing. Donations. 89-772 Hua Nui Road, Captain Cook, Hawaii 96704. (808) 328-8711, 325-7323, 322-3116.

Comfortable, Seattle Accommodations, University Meeting. Private bedroom, shared bathroom with shower, short walking distance to restaurants. Easy access to public transportation. Donations accepted. Reservations, (206) 632-9839.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: (0171) 636-4718. Fax: (0171) 636-5516.

SW Florida: Two-story, Spanish-style pool home on canals to Fort Myers harbor. Edison home, Sanibel. Walk-safe, quiet neighborhood. \$40-\$60/night. Berry (941) 995-1234.

Pittsburgh—Well located. Affordable, third-floor (walk up) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@wwa.com.

Quaker House, Managua, Nicaragua. Simple hospitality; shared kitchen. Reservations: 011-505-2-663216 (Spanish) or 011-505-2-660984 (English). For general information, call Pro-Nica (813) 821-2428.

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.

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

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.

Assistance Sought

Seek publisher to print my 1980 all ages worldwide bible, *Coffer of Pearls*. Betty Stone, telephone: (910) 855-3511.

Audio-Visual



For Teachers and Friends interested in Outreach: Videos (V.H.S.) by Claire Simon.

Of Lime, Stones, and Wood: Historic Quaker Meeting Houses in the New York Yearly Meeting Region.

Exciting stories and beautiful pictures of three Friends' meetinghouses. Appr. 50 min. V.H.S. \$35.00

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Prices include postage. Allow 3 weeks for delivery. Quaker Video, P.O. Box 292, Maplewood, NJ 07040.

Books and Publications

Douglas Gwyn's new book, *Words in Time*, speaks prophetically and eloquently to current Quaker possibilities and tensions. A renowned scholar and writer, Douglas Gwyn has travelled and ministered widely among pastoral and unprogrammed Friends. \$7.95 (plus \$2.75 shipping). To order: call 1-800-742-3150, or write: Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

One Man's Story, A Conscientious Objector in World War I. 264 pages. Edited letters to and from C.O. Arthur Standing, explanations, 18 pages photos. Cost: \$15, \$2 mailing. Reva Griffith, 5745 Charlotte, Kansas City, MO 64110.

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 Books. Rare and out-of-print, journals, memorials, 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>.

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 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, nonfiction, 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.



Bookstore. Serving Friends and seekers worldwide with Quaker-related books and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and spiritual communities. Free catalog of over 500 titles. Religious education consultation. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.-4:30 p.m. EST, (800) 966-4556, e-mail: bookstore@fgc.quaker.org.

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.

For Sale



Quaker Gift Items for personal enjoyment, or leadership recognition, banquet decoration, favors, fund raisers, notes, special events. Write for brochure. Quaker Heritage Showcase, 10711 N. Kittatinny, Tucson, AZ 85737 or (800) 327-2446.

Opportunities

Monteverde Studios of the Arts, Monteverde, Costa Rica; "Where Craft and Culture Meet." Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational luxuriant surroundings of the rainforest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Classes held June 15th, 1998–August 15th, 1998. Brochure: (800) 370-3331, www.mvstudios.com, P.O. Box 766-F, Narberth, PA 19072.

Winter Short Courses At Pendle Hill

January 18–23: Gospel Order with Lloyd Lee Wilson
February 8–13: The Flame and the Spirit: Deepening Our Relationship with God So That Our Meetings Can Grow with Harvey Gillman

February 15–20: Islam: From the Beginning to the Modern Period with Zoharah Simmons
March 1–6: Finding a Way in the Wilderness: Spiritual Resources for Dark Times with Sara Beth Terrell
March 8–13: Kierkegaard and Faulkner with Peter Bien

Upcoming Conferences At Pendle Hill

New Year's Gathering, Dec. 29–Jan. 1; 3 conference opportunities:

Creations in Paper and Clay, Joyce Nagata;
Resolutions You'll Enjoy Keeping, Donna Schaper;
Silent Retreat, Meg Boyd Meyer.

Resiliency and Hope in the Face of Scattered Dreams, Ted Bowman, Jan. 30–Feb. 1

Luke-Acts: Empowered by the Spirit, Judith Applegate, Jan. 30–Feb. 1

Clerking, Katherine Smith, Feb. 20–22.

Nurturing New, Small, or Isolated Meetings, Betty Polster and Linda Chidsey, Feb. 27–Mar. 1.

Contact: Registrar, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x 142.

Pendle Hill Seeks Applicants For Scholarships

Pendle Hill is requesting applications for 1998–1999 scholarships. The Henry J. Cadbury Scholarship is awarded to a Quaker scholar with serious interest in Quaker faith, practice, or history to work on a research project benefiting the larger Religious Society of Friends. Covers tuition, room, and board in the Resident Study Program at Pendle Hill for one academic year. Other scholarships are available for people working in education or peace, or showing leadership in the Religious Society of Friends. Pendle Hill is a Quaker center for study and contemplation established in 1930 as an experiment in community and education of the whole person. It is located on 23 acres of wooded grounds 12 miles southwest of Philadelphia, Pennsylvania. For details and application, please contact Liz Kamphausen, Admissions, 338 Plush Mill Road, Wallingford, PA 19086, (800) 742-3150, ext. 126. Fax: (610) 566-3679. Applications due by March 15, 1998.

Consider investing in affordable retirement property in the Southern Arizona high desert. Write or telephone: Carolyn Huffman, 901 E. Belvedere Avenue, Baltimore, MD 21212. Telephone: (410) 323-1749.

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, Sabina, OH 45169, or call or fax (937) 584-2900.

Resident(s) wanted to share in the life of a vital 75+ member meeting. Located half an hour from the ocean and redwoods, and an hour north of San Francisco. Please address inquiries to: Resident Committee, Redwood Forest Friends Meeting, P.O. Box 1831, Santa Rosa, CA 95402.

Study Tour of Bolivia and its Quakers April 15–May 2, 1998

An unforgettable opportunity to visit the High Andes to promote understanding between Friends in North America, the UK, and Bolivia. Approximate cost from Miami \$1,625. For information contact tour leaders: Ken and Pam Barratt, 12 Redcote Court, West Kirby L48 0RR, England. Fax: 011 44 151 6252001; Telephone: 011 44 151 6251788; e-mail: pambarratt@aol.com.

Study Vacations for the Socially Concerned

Tour Guatemala with Quaker educator, Robert Hinshaw, in mid-February. Also, in '98 to Sweden/Finland in June, the Peruvian Amazon and Cuzco/Machu Picchu in August, and Nova Scotia in September. For travel with an anthropological focus, write Hinshaw Tours, 2696 West 160th Terrace, Stillwell, KS 66085. (913) 685-2808.

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@wwa.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@laneta.apc.org.

Personals

Concerned Singles

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>.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Positions Sought

California Quaker seeks position as Adult or New Mother Aide. Drive, cook, light housekeeping, etc. Around San Jose area. Call Jane Weck (408) 371-7012, gyt@worldnet.att.net

Positions Vacant

Tenure Track Position

Ethnomusicology/ World Music and Studio Instrumental Instruction. Earlham College tenure-track position in ethnomusicology and studio instrumental instruction begins fall, 1998. Rank open, PhD/ABD preferred. Courses in ethnomusicology, musicology, and studio instrument. Especially encourage applicants with expertise in African American music, music of Africa, and/or music of Latin America. Commitment to teaching excellence required. Ability in instrumental performance viewed favorably. Quaker college EOE encouraging applications from African Americans, other minorities, and women. Inquire Drawer #65, Earlham College, Richmond, IN 47374-4095.

Chief Executive Officer

Friends House, a Quaker nonprofit retirement community located in Santa Rosa, Calif., seeks a caring, thoughtful Executive Director experienced with consensus decision-making and working with committees. Must be experienced with geriatric care and issues of death and dying and able to cultivate rapport with staff, residents, and clients. Friends House has 100 employees, 63 single-level independent living apartments, six assisted living rooms, a 34-bed skilled nursing facility, and an adult day health program. Responsible for management of programs, personnel, resources, fundraising, and possible expansion, the Director must be comfortable with Quaker values and quality management and obtain a California skilled nursing administrator's license. Review of resumes will begin immediately and continue until position is filled. Respond: FASE, 933 Mendocino Avenue, Santa Rosa, CA 95401. Fax: (707) 576-0231.

Director of Development

Pendle Hill, the Quaker Center for Study and Contemplation in Wallingford, Pennsylvania, seeks a qualified person to manage and carry out its fundraising program. The work involves interpreting Pendle Hill's programs in face to face meetings with individual contributors, developing proposals and grant seeking strategies for institutional donors, carrying out direct mail solicitations, and, with the help of a secretarial assistant, using Raiser's Edge software to keep records and determine schedules and priorities. Most of the work takes place at Wallingford and in the Delaware Valley, but some travel to other parts of the United States is necessary. Candidates should be broadly familiar with the Religious Society of Friends. The compensation package, including salary, housing, utilities, and food, compares favorably to that of similar organizations. Candidates who do not wish to live at Pendle Hill because they have their own homes in the Philadelphia area can be considered. Applications welcome from all who share Pendle Hill's principles, regardless of religious affiliation, race, national origin, or sexual orientation. Resumes should be sent to Daniel A. Seeger, Executive Secretary, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086.

Enjoy rent-free living! **The Caretaker Gazette** publishes 500+ property caretaking jobs each year, worldwide. \$24/year. 1845 Deane-FR, Pullman, WA 99163-3509. (509) 332-0806.

Executive Director of Casa de los Amigos. We seek an individual to direct the service projects and community of hospitality at Mexico City Friends Center, beginning in March 1998. Requirements: Spanish and English fluency, Quaker familiarity, experience in leadership and administration, three-year commitment. Benefits include Mexico-level professional salary and travel support. Contact: Tobin Marsh, Ignacio Mariscal 132, 06030 Mexico, DF; telephone (525) 705-0521. Fax: 705-0771; amigos@laneta.apc.org.

Olney Friends School appointed Frederick Cooper interim head for one year, effective July 1, 1997. A search is now underway for a permanent head of school, appointment to begin July 1, 1998. Olney is a four-year coeducational boarding high school run by Ohio Yearly Meeting and located near Barnesville in rural eastern Ohio. For more information contact Susan Smith, 3876 Hopkins Gap Road, Harrisonburg, VA 22802, telephone (540) 867-5788, e-mail Tufyaa@aol.com

EARLHAM

School of Religion

Dean of the Earham School of Religion

The President and the Search Committee of the Earham School of Religion seek nominations for and expressions of interest in the position of Dean of the Earham School of Religion.

Founded in 1960, the Earham School of Religion is the nation's first fully accredited Quaker seminary. It offers master's degree programs in preparation for ministry to students from all branches of Friends, as well as other traditions and faiths. Together with Earham College and Conner Prairie (a living history museum), ESR is one of the three parts of Earham. Enrollment currently numbers 63 students (53 FTE). There are 7 full-time faculty and 3 part-time. In 1994, ESR entered into a partnership agreement with Bethany Theological Seminary (Church of the Brethren), which shares its campus.

Reporting to the President of Earham, the Dean will be the chief academic and administrative officer of the Earham School of Religion, and also Vice President of Earham. Responsibilities include providing leadership to the faculty in program and curriculum development, coordination of planning activities, budget preparation and oversight, institutional advancement, and representation of ESR to Quaker constituencies.

Qualifications include an academic record appropriate to appointment as a member of the faculty and a record of successful leadership and administration. The Dean will be a member of the Religious Society of Friends with a firm commitment to Christian Quakerism and an understanding of decision-making within Friends' institutions. Active screening of candidates will begin on November 1 and will continue until the position is filled. Nominations, applications, and letters of application should be submitted to: Douglas C. Bennett, President's Office, Earham, 801 National Road West, Richmond, IN 47374. Earham is an Affirmative Action/Equal Opportunity Employer.

As a Quaker educational institution, Earham is committed to building a vigorous academic community reflecting the gender and racial diversity of society at large. We welcome applicants from members of racial and ethnic minority groups.

Camp Woodbrooke is a small Quaker camp in Wisconsin with emphasis on community and the environment. Seeking staff for summer 1998. Counselors with knowledge about nature, woodworking, pottery, garden, canoeing, archery or campcraft. Jenny Lang (847) 295-5705 or e-mail: alang@xnet.com or www.campwoodbrooke.com.

Monteverde Friends School needs teachers for grades 1-12 to begin August 1998. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included. Please apply by January 31 to Jean Stuckey, Monteverde Friends School, Monteverde-5655, Puntarenas, Costa Rica. Tel/Fax: (506) 645-5302. email: jstuckey@sol.racsa.co.cr with copy to susalas@expreso.co.cr.

Service Community, Innisfree Village. Full-time volunteers needed for alternative life-sharing community with adults with mental disabilities. Duties include house parenting and working in the weavary, woodshop, bakery, kitchens, and gardens of 500-acre farm in foothills of the Blue Ridge Mountains. Must be 21, able to commit one year. Receive room, board, medical benefits, and \$160 per month. Write: Recruiting, Innisfree Village, 5505 Walnut Level Road, Crozet, VA 22932.

Rentals & Retreats

House for rent in Bucks County, Pa., cooperative community. 22 miles NE of Philadelphia. \$935 + utilities. Email: 70277.122@compuserve.com or Bill Dockhorn, 968 Woods Road, Southampton, PA 19386.

Endless Mountains, Susquehanna County (Northeastern, Pa.). Charming, spacious four-bedroom farmhouse on 77 mountainous acres. Enjoy hiking trails along glacier carved hills, beautiful views of the Starrucca creek valley, 20 miles from Elk Mountain ski area. Weekends \$175, or weekly \$400. (215) 885-6346.

Beautiful Vacation House. Maryland Eastern Shore. Air-conditioned, 2 bedrooms, 1.5 baths, loft, deck. Near beach, golf course; peaceful, wooded; \$550/week. (410) 433-0605.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

Philadelphia. Sunny room available in home friendly to bicyclists and Quakers. Share kitchen. Long/short-term rental. Near Penn and Drexel. Short trolley ride to Center City. \$80/week. (215) 387-7962.

Retirement Living

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, woodshop, computer lab. Entry fees \$43,000-148,000; monthly fees \$1,372-\$2,522. Fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.



Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Quaker meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (910) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

KENDAL

COMMUNITIES and
SERVICES FOR OLDER PEOPLE

All Kendal communities and services reflect our sound Quaker management, adherence to Friendly values, and respect for each individual. Full-service continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio
Kendal at Ithaca • Ithaca, N.Y.

Independent living with residential services and access to health care:

Coniston and Cartmel • Kennett Square, Pa.
Individualized skilled nursing care, respite care, Alzheimer's care, and personal care residences:

Barclay Friends • West Chester, Pa.
For information call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581.

Schools

Westbury Friends School—Safe, nurturing Quaker environment for 100 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and dedicated teachers. Music, art, computers, Spanish, and gym. Extended-day, vacation-holiday, and summer programs. Half- and full-day nursery, preK. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

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

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.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (614) 425-3655.

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.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

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

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

Services Offered

Marriage Certificates. Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, birthdays, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (317) 962-1794.

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.

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

We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

Friendly Financial Services. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 320-3020 or e-mail JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)



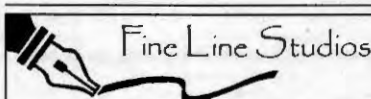
Forum Travel

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

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 Schmidt, 101 Quaker Hill Drive, Richmond, IN 47374. Telephone: (765) 962-7573.

Quaker Writers & Artists!

Join the Fellowship of Quakers in the Arts. FOA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership, \$15/year. FOA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Our Web Page: <http://www.quaker.org/fqa>.



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Summer Camps

Make friends, make music—**Friends Music Camp**, ages 10–18. July 5–August 2. FMC, P.O. Box 427, Yellow Springs, OH 45387. (937) 767-1311.



Camp Woodbrooke, Wisconsin. A caring camp to make friends, have fun, develop skills, and learn about the environment. Quaker leadership. 36 boys and girls; ages 7–12; two- or three-week sessions. Jenny Lang, 795 Beverly Place, Lake Forest, IL 60045. (847) 295-5705 or e-mail: alang@xnet.com or www.campwoodbrooke.com.

Journey's End Farm Camp

is a farm devoted to children for sessions of two to eight weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7–12 years. Welcome all races. Apply in December-January. Carl & Kristin Curtis, Box 136, Newfoundland, PA 18445. Telephone: (717) 689-3911; 0604.

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—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—Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Vaugirard, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY

HAMBURG—Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 04521-806211.

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.

NICARAGUA

MANAGUA—Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua, Nicaragua. Info: 813-821-2428 or 011-505-266-0984.

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.

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.

PAJO 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: 828-0699.

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.

STOCKTON—Delta Meeting, Unprogrammed, 10:30 a.m. 2nd, 3rd, 4th Firstdays, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

VISALIA—Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 734-8275.

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

Colorado

BOULDER—Meeting 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 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.

DURANGO-Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. Call for location, 247-4550 or 884-9434.

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. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398.

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-Alapocas Meeting. Worship 9:15 a.m., at 101 School Road. For information call 478-7880.

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 Calusa Nature Center First Days at 10:30 a.m. Telephone: (941) 337-7027.

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-Unprogrammed Worship Sundays 9:30 to 10:30 a.m., followed by discussion. "The Old Jail," corner of Pope and Meigs Streets. (706) 353-2856.

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) 968-2714.

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

Idaho

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

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

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

Illinois

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

CHICAGO-57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: 288-3066.

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian Ave. Worship 10 a.m. Phone: (312) 445-8949.

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

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

McHENRY COUNTY-Worship 5 p.m. (815) 385-8512.

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

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

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

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. Talbot. 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.; call (515) 232-2763 for place.

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: 452-6812.

Louisiana

BATON ROUGE-Unprogrammed worship 11 a.m. Sunday. 333 E. Chimes St. Clerk: Pam D. Arnold (504) 665-3560.

NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Freret St. (504) 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.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 29 Frye Street (off Main Street, US 202). No meeting July-August. Telephone: 933-2933.

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 Metzgerot, 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) 774-5038.

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. Unprogrammed: 10:30 a.m. First Day. Phone: (413) 528-3510 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.

NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring Street. Phone 990-0710. All welcome.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass., (978) 283-1547.

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) 598-3773.

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. Singing 9:30 a.m. Meeting for worship 9:45 a.m. followed by discussion 10:45 a.m. Clerk: Verne Bechill, (517) 463-4539.

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.

GREAT FALLS-(406) 453-2714 or (406) 452-3998.

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.

GOVIC-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. (973) 627-3987.

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

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

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

MARLTON-See **CROPWELL**.

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

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

MONTCLAIR-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (973) 746-0940. Visitors welcome.

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

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

MULICA HILL-Main St. Sept.-May First-day school 9:45 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. (732) 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) 624-1165.

SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (732) 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 & ISRNJ).

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. 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: Marjory Clark, (607) 764-8341.

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. Manheim. (914) 255-5678.

NEW YORK CITY-At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn:

unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

ONEONTA-Butternuts Monthly Meeting. Worship 10:30 a.m. first Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450, Delhi, 829-6702; Norwich, 334-9433.

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

POPLAR RIDGE-Worship 10 a.m. (315) 364-5563.

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

PURCHASE-Meeting for worship and First-day school 10 a.m. Note new time. 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, 624 Milton Road. Phone (914) 967-0539.

SARANAK 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. John Randall, clerk, (914) 476-6966.

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, 9 a.m. 381 E. King Street. Melissa Meyer, clerk, (910) 667-4354.

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

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

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

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

WILMINGTON-Campus Meeting (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (937) 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 11 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. Meeting for worship at 8:30 a.m. and 10 a.m. Sunday. First-day school, 10:15 a.m. Phone: 232-2822.

BRIDGE CITY WORSHIP GROUP-10 a.m. at Historic Neighborhood House, 3030 S. W. 2nd Ave., Portland. First-day school, 10:15 a.m. Contact Chris Cradler (503) 287-6601.

FANNO CREEK WORSHIP GROUP-10:30 at Dant House, Catlin Gable School, 8825 S.W. Barnes Road, Portland. Catlin Gable School is next door to Providence St. Vincent Medical Center, near the intersection of U.S. 26 and Oregon 217. Contact Bob Keeler at (503) 292-8114.

MOUNTAIN VIEW WORSHIP GROUP-10 a.m. on first and third Sundays at 601 Union Street, The Dalles, Oregon, serving The Dalles, Hood River, and surrounding areas. Contact Lark Lennox (541) 296-3949 or Jeff Hunter (541) 386-5779.

SADDLE MOUNTAIN WORSHIP GROUP-10:10 a.m. on second and fourth Sundays at Fire Mountain School near Cannon Beach on the northern Oregon coast. Contact Jan (503) 436-0143.

For other opportunities for small group worship, call Multnomah Meeting at 232-2822.

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 Pennsbury, reconstructed manor home of William Penn.

GLENSIDE-Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) 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. Summeytown Pike and Rte. 202.

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

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth-day meeting for worship 10 a.m. 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 Sickses. Robert B. McKinistry, 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-BETHLEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

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

LONG GROVE-Friends meeting Sunday 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926.

MARSHALLTON-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 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. (610) 358-1528.

MIDDLETOWN-First-day school 9:30 a.m., meeting for worship 11 a.m. Seventh and eighth months worship 10-11 a.m. At Langhorne, 453 W. Maple Ave.

MILLVILLE-Worship 10 a.m., First-day school 11 a.m. Main St. Dean Gorton, (717) 458-6431.

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. west of I-95, exit 30. (215) 968-3801.

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

NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Telephone: (610) 279-3765. Mail P.O. Box 823, Norristown, PA 19404.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., P.O. Box 168, Oxford, PA 19363. (610) 932-8572. Clerk: Harriet Magoon, (610) 932-5190.

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 Northampton 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 Waln Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

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

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

PLYMOUTH MEETING-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 Sprout 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. Sagan Rd., 2 miles N.W. of New Hope. (215) 297-5054.

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

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sprout 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) 324-2470/92.

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

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

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

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

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

YARDEY-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 (767) 754-5937, msg/fax (767) 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: 484-6920.

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) 799-3307 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 433-5871.

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

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

LINCOLN-Goose Creek United Meeting for worship 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.

WILLIS WHARF-Parting Creek Worship Group 11 a.m. Phone (757) 442-2039.

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. (425) 747-4722 or (206) 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: 632-9639.

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-Menomoneie Friends Meeting for worship and First-day school at the meetinghouse (1718 10th Street, Menomoneie, 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 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9646 or 263-2111.

Wyoming

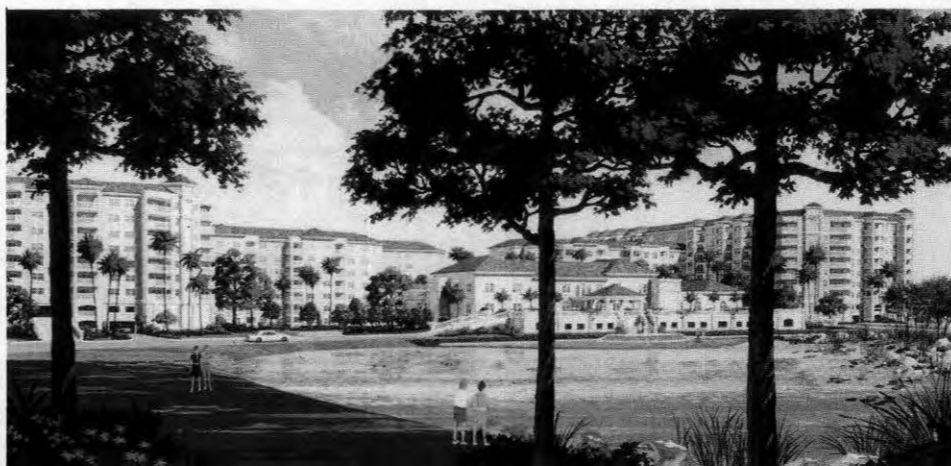
WYOMING MEETING-Unprogrammed worship: Jackson, (307) 733-3105; Lander, 332-6518; Laramie, 745-7296; Savery, 383-2625; Sheridan, 672-6779. Call for time and place.



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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.