

April 1998

# FRIENDS JOURNAL

Quaker  
Thought  
and  
Life  
Today

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A MODEL OF PROPHECY AND TESTIMONY

WALKING INTO THE NEW MILLENNIUM: KEEPING AND DISCARDING  
BIBLE AS MINISTRY

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An  
independent  
magazine  
serving the  
Religious  
Society of  
Friends



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## Among Friends

# Never a Good War

The words of the Book of Matthew come easily to mind these days: "And you will hear of wars and rumors of wars . . . all this is but the beginning of the sufferings." For months now our newspapers and TV networks have been full of reports about Iraq and the massive U.S. military buildup in the Persian Gulf.

Saddam Hussein has caused a *huge* flap by telling UN weapons inspectors they cannot nose around in his various palaces. The assumption of our leaders is, therefore, that Saddam has set aside space in his palaces for storing chemical weapons and other ghastly things he might use against his neighbors or even his own people. Why else, after all, would he refuse to let inspectors inside to look around? The need to destroy Saddam's "weapons of mass destruction" are the words we hear most often coming out of Washington.

And so the logic continues: Since Saddam must have weapons hidden away in his palaces and elsewhere, let's show him that he cannot get away with this: No more weapons of mass destruction.

I find it strange there has been very little editorial criticism of the massive buildup of U.S. weapons of mass destruction. These include the so-called "smart bombs" that are designed to find their ways to the targets of our choice and sophisticated missiles that can be unleashed from high altitudes and from ships so that our own troops will suffer fewer casualties. What better chance to try out the very latest in technology, some of our military leaders seem to be saying.

There is an assumption by most people that powerful military violence is appropriate when the enemy is clearly an immoral and vicious dictator like Saddam Hussein is alleged to be. Look what he has done to his own people, after all. Most of us have seen pictures of his use of poison gas against the Kurds and of the atrocities his troops committed in Kuwait. What better reason to "take him out," as the military expression puts it?

History is not kind, however, in judging the success of such military ventures. Just this past month a gathering occurred in My Lai, Vietnam, to commemorate the 30th anniversary of the massacre of 504 people, including women and children, a massacre committed by U.S. troops trying to punish another enemy. In that war we followed a policy of "destroying a village to protect it." We also used chemical weapons and napalm, and we must live with the memory of the Christmas bombing of the North. The scars of that war are evident today.

It is time to move beyond our national policy that "might makes right" and the belief that our country has the responsibility to kill those whom we choose to punish. Such institutionalized violence has much to do with why I became a Friend. Thirty-five years ago I was drawn to join a community of seekers who affirm there is that of God in everyone and it is therefore wrong to kill another human being.

U.S. Friends must continue to say no to war making. We must persist in seeing that our country participates fully in the work of the UN, including payment of long overdue bills. And we must persist in our efforts to join with the international call for an end to land mines. We must acknowledge the terrible suffering of the Iraqi people since the end of the Gulf War and work to relieve that suffering.

There is work to be done, Friends. As we look to the next millennium and consider the questions Renee Crauder raises about the future of Quakerism, we must keep before us the special peace witness held by Friends for over 300 years—and assure that it continues for the next 300.

Vinton Deming

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April 1998  
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Left:  
Friends Journal staff on an April outing

Joseph Levenson

## Significant service

In a previous letter (*FJ* Dec. 1997) expressing gratitude for a procession of Friends who had served our Society and its Peace Testimony so ably at the UN in New York City, I was incorrect about the second director.

I referred to William Huntington as having "filled in" when Elmore Jackson disappeared (on a mission shuttling between Egypt and Israel in behalf of the U.S. State Dept., it turned out years later). Friend Huntington served from 1963-1970, hardly temporary. Moreover, Lee Pennock Huntington, his wife, took charge of Quaker House most ably. Bill Huntington also utilized his architectural skills to rebuild the ground floor on the 1840 Turtle Bay Quaker House and added a conference room; it is still in use to this day. The Huntingtons' time at the Quaker UN should not have been overlooked. It was significant.

*Sol Jacobson*  
Key West, Fla.

## Volunteer service

As a retired 40-year "bureaucrat" with the American Friends Service Committee, I want to commend the *JOURNAL* and Gilbert White for opening a discussion to strengthen volunteer service opportunities (*FJ* Jan.). After my service as a conscientious objector in 1943-46, I was invited to be a peace education secretary with AFSC in southern California. I felt a real calling to help build the peace and made a three-to-five-year commitment, never intending to make AFSC a lifetime work.

However, in the early 1950s, after an exhaustive study, the AFSC Board decided it would be a permanent organization and thus invited a small staff group to consider longer-term appointments. These staff members helped guide volunteers who made short-term commitments to work in the then four sections: International Service, International Affairs, Peace Education, and Community Relations. Opportunities included workcamps, institutional service, peace caravans, institutes of international relations for youth and adults, conferences for diplomats, and Quaker international volunteer service.

As Gilbert White correctly points out, opportunities for work with AFSC have dwindled to a few interns and some yearly meeting-AFSC youth programs. About 80

percent of the national staff come from outside the Religious Society of Friends. For a number of years, AFSC has concentrated on addressing social change both at home and abroad and recruiting staff without discrimination as to gender, ethnic group, or religion. Although there have been efforts to strengthen the linkages with Friends representatives from yearly meetings who make up the corporation, I have serious doubts if AFSC can ever return to its earlier role. Nor should it. It continues to serve a useful purpose as a multicultural organization based on the principles of Friends, and I will continue to support it.

But what of the future? It is encouraging to learn that all branches of Friends are offering Quaker voluntary services. I look forward to seeing the "Directory of Quaker Service, Training, Witness, and Internships" and the Newsletter. Perhaps in order to address this growing concern and need, a simple federation can be formed, which might be called Quaker Voluntary Service Association and which can keep Friends informed of ways to put their religious beliefs into action.

*Robert S. Vogel*  
Pasadena, Calif.

I feel impelled to register my deep sympathy with Gilbert White's concern. I continue to be involved with AFSC even as I face its Quaker limitations. I find myself distressed by the subordination of Quaker service to social advocacy, which necessarily opens political conflicts. It would appear that diversity and affirmative action as interpreted by AFSC have, unfortunately, muted Quaker volunteerism and reduced involvement of meetings. We Quakers should ask ourselves if we are free of responsibility on this issue.

I heartily endorse the Quaker movement as expressed through the Burlington Conference and pray that it expands. It will surely offer bridges of communications between our many yearly meetings as we renew and strengthen our testimonies. Quakers themselves can offer direct services to humanity out of their unique understanding of the Divine/human bond.

I had occasion two years ago in Canadian Yearly Meeting to be aware that so very many Canadian Quakers could speak from personal experience and service about Canadian Friends Service Committee. That was so much more the case than in my Intermountain Yearly Meeting. That probably relates to the fact

of direct Canadian Yearly Meeting oversight is not so easily accomplished by the AFSC with our multiplicity of yearly meetings. There is a Quaker Executive Committee of AFSC, of course, with whom we Quakers can correspond.

*Arline B. Hobson*  
Tucson, Ariz.

A big word of thanks from Friends United Meeting for publishing our list of current missions opportunities (*Bulletin Board*, Jan.). I also appreciated the additional exposure through Maia Carter's article on her experiences during the Middle East Workcamp sponsored by FUM. Her father, Max Carter, did an excellent job in organizing the trip, especially through his extensive contacts in the Middle East. The trip also benefited the Ramallah Friends Schools by providing the needed labor to landscape around the new science building.

And if that wasn't enough, it was good to read Gilbert White's assessment of the current state of volunteer service among Friends. I think it was good for *FJ* readers to read about the cooperation among mostly FUM Friends, FGC Friends, and others about the Burlington conference. Ben Richmond and I were privileged to attend (and to take five Earlham students and one ESR-student with us) and to participate as resource people.

I hope these articles will remind Friends of all persuasions that we need to demonstrate our faith through works (James 2:14-26) and that our faith is made complete by what we do (James 2:22).

*Curt Ankeny*  
Richmond, Ind.

## Looking deeper

I appreciated the Viewpoint article entitled "Speculation, Gambling, and Investments" (*FJ* Feb.). I think the subject of gambling needs to be probed a little deeper. A helpful image for the universe is a casino. The house makes the rules. In every event the house takes its cut (which is called entropy). Even though regularity of the stars and the planets give us evidence of Certainty, the light that brings that knowledge follows the Uncertainty Principle.

On this earth, each moment of our living is devoted to evaluating the odds, to risk assessment. We continually evaluate the range between certainty and

uncertainty, dependability and undependability. This includes people, things, and events. What will the weather be tomorrow? The Weather Bureau gives us a probability value.

Religious faith tends to put the issues in black and white, asking us to play a high stakes (our eternal life) game with sometimes scant evidence to weigh the risk: "Only believe." Our Quaker testimonies have served us well for 350 years. This is significant weight for the present, but are these the best testimonies for the next 350 years?

I personally find that religious faith is stronger, more certain when based on doubt than when based on blind faith.

Michael Moore  
Poulsbo, Wash.

## Facing sexual hurt

There are many groups of people in pain. The world is full of various groups of hurting people. I've made some study of this. I have taught massage in prisons, given energy work to tortured refugees, and taught spiritual disciplines to heroin addicts with AIDS.

But here's what I've been thinking about. The largest group of hurt people on the planet are women with sexual hurt—women demeaned by sexual harassment, women sexually abused in childhood, women sexually assaulted. In every group of people from every continent I have worked with, this burden of sexual hurt is frequently an additional part of the women's history. Perhaps it is so commonplace throughout human time, we do not see it as clearly apart and distinct from plague, famine, refugees fleeing war, or war itself.

The sense that this common thread weaves together women's lives around the globe is almost too much to take in. Yet as I connect the dots of what I have seen and heard, I know that it is so. And I grieve this. The reality of sexual hurt is a horrible burden. As someone who's survived rape as a young child, I know too well the nature of the pain and the tremendous work that this healing entails. The list of damages is long and ugly: diminished self-worth, physical illnesses, trust broken nearly beyond repair, and flaming swirls of anger, fear, guilt, and sadness. And if truly safe places are few and far between, where and when can healing begin?

What are we doing about this? What are we doing about this as individuals?

What are we doing about this in our meetings? What are we doing about this with our votes and our money? Are we bringing it into our prayers and into our planning about what the world needs? Does it give us any ideas for focus on volunteer or professional work? Do we share our deep feelings on this to help the wounded know they are not working alone on a silent mountain climb?

The largest group of hurt people in the world are women with sexual hurt. And we are doing . . . what?

John Calvi  
Putney, Vt.

## Personal choice

It's so supportive to receive FRIENDS JOURNAL while here in Thailand, where I'm volunteering at an AIDS hospital at a Buddhist temple. It's like a small village here with almost 200 population: HIV+ patients, staff, volunteers, and monks all living in small cabins and rooms. There are two shops, various offices and meeting rooms, the crematorium, and the hospital itself.

Almost all the work is done by the ambulatory patients. Their health varies from fair to good, and they are mainly here because they are social outcasts. The reason for this is a combination of three factors: Thais still believe they can catch AIDS from being near the sick person (in spite of extensive public education); the belief that the person got AIDS as a result of his/her bad karma; and shame on the part of the families as a result of the latter.

In the hospital there are about 35 third-stage patients, some in quite shocking condition. These are looked after by paid staff assisted at present by four volunteers, including a doctor from Belgium. An average of one per day dies—the large majority without benefit of support from friends or family. The patients, due to their culture, never complain and remain cheerful even though their care is sadly lacking according to our standards. The Thai Buddhist philosophy of acceptance and good humor creates a peaceful, serene, and even, at times, jovial atmosphere. It is quite admirable, as is the tender, loving way in which the stronger ones tend to the weaker ones.

I've seen deaths that were truly enviable in their peace and others that were horrific. For four days now I've been sitting with a young man who, contrary to the Buddhist way, is fighting death every inch of the

way. As an onlooker, at times I view his struggle as misery that shouldn't happen—that should be cut short. And yet it's his choice; it's his life and his death; he's doing it the way he wants. Although it's painful to watch, his approach has to be respected. I wouldn't have the fortitude (physical or spiritual) to fight for life like that; I would pray that someone would care for me enough, and respect my wishes enough, to help me pass through more quickly, more peacefully. To support each person in his or her choice—especially when it's contrary to our own view—is a precious gift.

Bette Logan  
Lopburi, Thailand



## Cats demand retraction

Thank you for publishing your book, *Benjamin the Meetinghouse Mouse*. I found it to be the most unique and unusual Christmas present I have received in many years, and I will treasure it always. It was unique to receive a book with color illustrations and large print about a well-mannered mouse living and sharing his life with like-minded individuals and promoting peace, compassion, and understanding.

I must say, however, that my two cats regard the book as a serious misrepresentation of facts and request that you publish a book or two on the beauty and nobility of *Felis catus* along with a retraction.

Pat Vorenberg  
Lexington, Mass.

## Macmurray's thoughts

May I add a note to K. Alan Longman's excellent letter (FJ Feb.) pointing out

unfortunate effects of dualism on Christianity, as diagnosed by the philosopher John Macmurray?

Macmurray himself clarifies the situation and demonstrates how we can rid ourselves of that misrepresentation of reality in *The Self as Agent*, where he writes, "What is distinguishable theoretically is not necessarily separable in fact; for to distinguish elements in a whole theoretically is merely to limit attention to an aspect of what is presented."

When I tried to get the idea of "distinguishable but not separable" across to an artist, she objected that when she critiqued a student's handling of color, all that she saw was the colors. I replied that if I were to photograph what she was looking at, it would show a great many other things as well, such as shapes and proportions, but at the moment her whole attention was on the color as if it were separate from the rest of the painting—but the photograph would demonstrate that it wasn't. She got the point.

So it is, as Alan Longman says, with faith and works, body and mind, matter and spirit, and a host of other pairs. Thus, for instance, the ethics that directs our works grows out of our faith, our world view, correcting or enlarging it. They are distinguishable but not separable. And, as Macmurray says of the "mind-body problem," it is "in fact not a problem but a patent absurdity."

In my everyday living, again and again I come back to "distinguishable but not separable" as the key to resolving a wide variety of misunderstandings and dilemmas. Like Alan Longman, I heartily commend Macmurray's books to anyone wishing to go further into the richness of which this is only a part, and for whom clarity of thought is important.

Mary McDermott Shideler  
Boulder, Colo.

## Prison abolition

Thanks for sending the December issue. I've just finished reading it. Our prison yard is closed for the afternoon because it's raining outside. This land was formerly swampland and easily reverts to its former self after just a little rain; indoors, too, as all six of these two-million-dollar dorms are not weatherproof.

I'm not particularly searching for things missing from the December issue. I can only feel full thankfulness for the contents. I especially found interesting the FCNL

Notes on the striking down of the Religious Freedom Restoration Act by the U.S. Supreme Court. To be sure, classes of people not formerly exempted from protection of the RFRA will now suffer by the absence of the guarantee of religious freedom, actually being denied equal protection under the law. It saddens me that certain sectors of U.S. society continue being the objects of prejudice by none other than the highest court in the land. I guess there's no law against their setting a bad example, or actually mirroring true bias of most citizens; such is the ugly reality of it.

On another matter, the Department of Corrections in Florida proposed a rule banning hardcover books, but backed off when lawyers at the Aleph Institute, a Jewish organization in Miami, threatened litigation. The Bible Association of Friends in America sent me a hardcover German Bible. I learned that Santa Rosa, Fla., prison officials sent it back without any notice to me "because it was hardcover." The Friends removed the cover and sent it again, and I did receive it. I am communicating to the Friends that I have filed a grievance and written to attorneys at the Aleph Institute. In correspondence prior to this incident, the lawyers said they wished to be notified of any action banning the possession of hardcover books. Unfortunately, most grievous issues locally are relatively trivial, but it all remains fuel for prison abolition.

As to your December issue, I intend to write to Jen Lindstrom at Monteverde Friends School in support of their campaign to ban land mines. If the Florida Department of Corrections wanted to meaningfully ban anything, they should realize that land mines do more harm than hardcover books. After we empty the prisons of people, we can use the grounds to detonate all the land mines.

Gerald Niles  
Santa Rosa Correctional Institution  
Milton, Fla.

## Assistance sought

Last year or so someone advertised in the JOURNAL for used stamps as a way to do fundraising. If anyone has information on this, will you please be in touch with us by e-mail?

Sheldon G. Weeks  
weeks@noka.ub.bw  
Botswana Monthly Meeting

## Troublesome questions

Never mind the moral case against the death penalty. What *practical* things are wrong with it?

It is, or can be, *too final*. States that have abolished capital punishment have on occasion done so after they found that in an important case they had killed the wrong person.

It is *unfair*. Women offenders have an advantage because jurors dislike executing them. The wealthy have an advantage because they can hire more expensive legal talent. Minorities have a disadvantage, or sometimes advantage, depending on the jurors selected.

It is *costly*. People mistakenly think killing an offender costs less than long imprisonment. But, "fighting to the death" in capital trials, offenders may spend hundreds of thousands in legal costs that must be countered by the state. Capital punishment costs more.

Death rows, too, are not only cat-and-mouse cruel but also costly. They keep numerous inmates idle except for the writing of seemingly endless appeals, which must be answered.

The death penalty also raises troublesome questions. We don't want to kill offenders who are really "out of their minds" at the time of the offense or never properly *in* them. The rather necessary "not guilty by reason of insanity" or "not guilty by reason of incapacity" laws are unfair because they favor the rich.

Betty Stone  
Greensboro, N.C.

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.

# Keeping and Discarding

by Renee Crauder

**T**he imminent arrival of the new millennium bids us to some Friendly housecleaning. Why now? The end of a century—especially the end of a millennium—has a finality that enables us to see more clearly where we stand today. It is also a time to look back at the past to understand where we have been. With those insights, we can look ahead more faithfully and intelligently.

In my family—as perhaps in yours—we don't clean out closets, let alone the attic, until we have to, for painting or moving. It is always a chore to decide what to keep and what to discard. We look at the item—perhaps a book—and ask ourselves: have we used it in the last five or ten years? Is it a memento that it's time to chuck? Does it have sentimental value that I'm not yet willing to give up? Can it be useful to someone else? Then I ask myself, will I really read this wonderful book again? It changed my understanding of philosophy when I was in college, but that was 50 years ago! I am aware that giving away this book lightens the load in the bookcase and also puts closure to a part of my life experience. In a more subtle way this discarding also lightens my inner load. I can then choose

to leave that space empty or to fill it with something new.

What might Friends wish to keep? To discard? Which of our attitudes, inner or outer structures, or idiosyncrasies no longer serve the function for which they were designed? And which serve us well? We have a wonderful chance to do some housecleaning.

Below are some aspects of our Quak-

erism to ponder lovingly. No attempt has been made to include the whole Quaker experience. You may wish to add your own areas to ponder. All decisions, whether to keep, to renew, to restore, or to discard,

must be made with prayer and patience. There are more questions than answers!

## NEWCOMERS

Why do newcomers come? Are they looking for a closer relationship to God in the silence? Are they coming for "peace and quiet," as one attender in my meeting stated it?

Our daily lives are speeded up with husband and wife both working, with many single parent homes, with children needing to be transported everywhere. It may not be surprising that newcomers are in meeting primarily for an hour's peace and quiet and secondarily to find a closer relationship with God.

Does this make a difference in ministry? In commitment to the meeting? What attitudes do we need to let go of or to acquire in order to welcome all who come?

## SINGLES

We have more single Friends in our meetings than a generation ago, when most Friends meetings were composed of families with growing children, a few single young adults, and a small number of widows and widowers. In many meetings today younger and older singles constitute nearly half the meeting.

How does this change meeting dynamics? Do the singles bring more energy to fellowship, excursions, and potlucks? Are the parents of young children teaching more First-day school classes? How can the tal-



*Renee Crauder is a member and former clerk of Radnor (Pa.) Meeting, a spiritual director, and a teacher on the spiritual life and the vitality of meetings. She and her husband, Bob Crauder, live in Wayne, Pa.*

ents of singles and marrieds mesh better? Do we need to let go of old attitudes about lifestyle? To renew our belief that God loves and has work for each one of us?

### NEW FRIENDS

Half of us have come to Friends in the last 15 to 20 years and are not steeped in Friends tradition. How do we address that? Do we need to abandon the Friend-by-osmosis theory and teach Quakerism more aggressively?

### MEMBERSHIP

Why are attenders often unwilling to become members? Our culture frowns on long-term committed relationships even while extolling them. We are less willing to trust and obey authority; does that include God's? How does this reluctance to commit affect membership, participation in our meetings, and faithfulness to leadings?

Are we too lax about requiring membership? Over our history we have been exploring the meaning of membership. Early Friends didn't need a piece of paper to say to the world that they were Quakers; their very lives attested to that by not swearing oaths, not doffing hats, dealing fairly with every person, by their plain dress and lifestyle, and especially by their manner of worship. What do we need to do today and tomorrow to become again Friends whose Quakerism shines? Could it be the road of asceticism, holy obedience, and discipline? What would these look like today? How do we bring them back into our lives?

### CARE OF MEMBERS

What does that mean to us today? In the absence of a paid ministry, how do we renew our care for each other when we often live far apart? How do we make the time to call Friends who have not been to meeting several times in a row? To visit the sick? To bring food to the needy? To listen patiently to those with cares? When ministry is everybody's business, how do we prevent it from becoming nobody's business?

### HOSPITALITY

Do we need to greet newcomers more sincerely? Often, after break of meeting, we have so much to say to each other that



newcomers must do with a perfunctory, "Nice to see you here." How can we be more welcoming? In pastoral churches the minister stands at the exit door and greets everyone; what can Friends do? We can greet newcomers with our hearts, we can give them information about Friends and especially Friends worship, we can include them in our conversations. They may be eager to do letter writing to congresspersons or visit the local jail with us.

### BENCHES AND TEMPERATURE

In our older, established meetings, is it time to let go of 17th-century benches and come into the 21st century of comfortable armchairs (yes, some of us will fall asleep, but we do that anyhow), and set them in a circle so we can see each other?

Are our meetinghouses air-conditioned in summer and comfortably aired and heated in winter? Some meetinghouses smell musty all summer; some all winter. Does the smell of antiquity enhance worship? Entice visitors to return?

### BELIEF AND FAITH

Is it time to dust off the Bible and read it and other devotional literature regularly, or at least before coming to meeting? Can we let go of something else to make time to pray regularly?

### CHRIST-CENTERED AND UNIVERSALIST FRIENDS

Is it time to discard these artificial

divisions and allow Friends to search for God's Truth in their lives as they are led? And to cherish each other regardless? The two intertwined spheres of Friends' fidelity today are activism and contemplation. Are these not the same fidelity to the Inner Light with different emphases? We need to encourage those Friends called primarily to a life of prayer and equally encourage those Friends called to a life of activism. Often the only place these meet is at worship. George Fox's Quakerism is not the same as ours today; we are heirs but not clones. Isn't our most important issue our relationship to God, by whatever name we call God: the Seed, Christ, the Light Within? What we must take along to keep our essence as Friends is the movement of mystical experi-

ence of the love of God that gives us courage to live out what is laid on us in the quaking silence of worship.

### QUARTERLY MEETING

Is it still a vibrant part of Friends structure? How do we revive those that are faltering? Should we?

### QUAKER JARGON

Is Quaker jargon necessary? Is "fifth month third day" really clearer than "May 3"? What will we lose if we change? What will we gain?

Those Quaker beliefs that we will most surely wish to dust off if needed, clean up, and take along, include:

- our belief of that of God in everyone
- the equality of men, women, and children
- working toward implementing the Peace Testimony
- our deep faith that God comes to each of us directly without need for a minister
- a unity model of decision making
- striving for simplicity, sincerity, and integrity.

In the 15th chapter of the Gospel of John, Jesus tells his disciples: "I am the true vine, and my Father is the vine-dresser. Every branch in me that bears no fruit is cut away, and every branch that does bear fruit is pruned to make it bear even more."

Let's sharpen the pruning shears! □

# To Open a Dialog about Christian Faith

by Paul Bixby

What do I want my faith to do for me? What do I need from the spiritual component of my life? What kinds of questions am I trying to explore with other serious searchers after truth? As one approach to answering these questions, Forrest Vance gave me an outline in a letter I received some months ago. He said it this way:

I experience my Christian faith as enabling me to own the past without being imprisoned by it, to engage the present without being overwhelmed in it, and to claim the future without resorting to fantasies about it. It is this sort of faith I want to explore with others.

I wonder! What does it mean to me to "own the past without being imprisoned by it"?

My religious orientation began with the conservative, Protestant literalism of my family early in the 20th century. The Bible was the literal word of God. God was a larger than life person out there someplace who had dictated the Scriptures. His scribes and prophets had many centuries ago made them available to us ordinary humans for us to study and understand. The proper approach to studying was to memorize selected verses and look to the church pastor for clarification of the meanings as they applied to me. I attended weekly religious services, read the Bible stories, superficially pondered them, and dedicated most of my time and energy to the exciting world of people and things in which I found myself as a maturing human male.

As a teenager I left the protection of the nuclear farm family for larger, more diverse social groups: high school in the city, the choir of a large urban church, the school teachers of the county, Teachers College, the faculty of a city school system, the metropolitan university. Each new and larger social group stretched my horizons and diluted my traditional bibli-

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*Paul W. Bixby is an attendee at State College (Pa.) Meeting and a member of the Presbyterian Church-USA.*

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*Owning the past does not mean that it must be used today without alteration. It is a foundation on which to anchor the new structure of ideas, but I must not let myself be imprisoned in its rigid walls.*

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cal literalism. Constant dialog with people of widely varying backgrounds softened the boundaries of the religious dogmatism with which I began life in the family.

As a more mature adult and a responsible parent, my energy was directed into making a living in a workplace that over the span of the century became increasingly secularized. Science and technology became the guideposts for successful professional life in my field of education. Rapidly developing social sciences—psychology, sociology, anthropology—usurped many of the areas of expertise formerly claimed by religious leaders. As the 21st century approaches, serious scholars in the field of spiritual leadership are searching for new patterns for group behavior and more effective language to convey the meanings that were once covered

by the literalism of my boyhood religious experience.

Thus I come to today. The past is there in my life experience, and I have a strong desire to own it. I have no intention of disclaiming it. I like it! It is the stuff of which my present is constructed. I honor and respect it. I use it daily as I meet the challenges of the present. But today is a new day, the circumstances are new, the challenges are new. The structure of the past is not flexible enough to effectively meet the present. The past could be a prison for one trying to live effectively and lovingly in today's society. For me owning the past does not mean that it must be used today without alteration. It is a foundation on which to anchor the new structure of ideas, but I must not let myself be imprisoned in its rigid walls.

What is the nature of the refurbished Christian faith with which I hope to "engage the present without being overwhelmed in it"?

It has been, and continues to be, a struggle to move back the limited horizons of traditional literalism to the broader boundaries of meaning that are available when the Bible stories are understood as metaphorical rather than historical or scientific. It would be easy, maybe even satisfying sometimes, to stay in the prison of literalism. But to live in the world without engaging it with all of its complexity, unfairness, pain, cruelty, excitement, and boredom could, for me, only lead to being overwhelmed by the confusion. I must search for a faith that will empower me to live and serve in the world of the present. It must be a Christian faith; that was determined by the accident of my birth in a Christian family and the descriptive details of my past, which I can never disown.

Here are a few illustrations of the escape routes I have used as I have traveled out of my past into the present, and as I continue to strive to engage the present in satisfying ways.

By study and dialog I have found what is for me a more satisfying metaphorical

interpretation of the Christian Bible and other traditional literature that gives me the opportunity to engage fellow humans from a broader base than Western culture.

Crucial for me has been the re-conceptualizing, the reimagining, of the God idea. The superhuman, tribal-leader father figure of my boyhood imagining has gradually been replaced by the picture of a spiritual blanket of human caring, an internet of concern for the planet and its occupants, a world wide God-web in which we humans "live and move and have our being," just as the Bible verses I memorized as a schoolboy said.

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heart, and muscle.*

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The Christian humanistic faith that has replaced traditional literalism for me permits mixing my thinking, feeling, and acting for more satisfying contacts with the peoples of other cultures as well as with loved ones all around me.

My present faith confirms that the human search for meaning is largely an individualized journey and that there are many appropriate paths to follow en route to the goal of meaningful living. Dialog with fellow travelers adds both insight and excitement to the quest.

Experience and study have led me to believe that I am living my allotted years on this planet as a part of the cosmos and that it is not necessary nor even desirable that I anticipate an eternal "me." This insight is recorded in the great human literature (including the Bible) and is confirmed daily by the observations of scientists.

My life experiences confirm that the attitudes and actions we label Christian love lead most directly to meaningful existence for me.

My Christian faith and my experi-

ences confirm that there is a right time and a right place for human actions, and that we succeed best in our search for meaning when we work cooperatively with nature rather than trying to change and exploit the environment in which all life on the planet exists.

As has ever been so in the history of the human species, productively engaging the complexities of any present time requires a balance of thinking, feeling, and acting—head, heart, and muscle. From my Bible study of the past I remember the admonition: "study to show thyself approved, a workman that need not be ashamed, rightly dividing the word of truth." My engagement with the present is always most satisfying when my headwork has been thoroughly done before I let my feelings and actions take over.

How does my Christian faith of today help me as I look ahead, help me to claim my future without resorting to fantasies about it?

For me it is the humanistic infusion that makes Christianity a practical faith for the future. Heaven as a place and a life for me after my body is dead are examples of the fantasies I wish to avoid. I need a faith that will help me in a world increasingly dominated by the observations of science and the demonstrations of technology. New knowledge must be permitted to replace old beliefs if my faith is to help me claim my share of the future.

My Christian faith is built on human wisdom, consolidated and recorded by creative human minds over the ages. Today we have the skills and the resources to confirm and critique this historic wisdom. As our knowledge accumulates, I have less need for fantasies about perpetuating my person and become more content with accepting my place in the natural stream of cosmic life.

After living through most of the 20th century, my future is relatively short, but that portion which is mine I claim with all its attendant privileges. I am searching for a Christian faith that will add meaning for me as the new millennium begins, a faith that can survive the balanced critique of head, heart, and muscle. With Forrest Vance, I share the sincere desire to explore with others the experiences of building such a faith. □

## Holy Walk

I'll go to the orchard today  
and (if the spring be there)  
say farewell  
to winter's pieties.

I'll walk out icy skepticism,  
leave reason's splintered  
systems  
lying, wind-dashed,  
in the dooryard.

Passing through pastures,  
I'll greet crows  
scrapping for wheat  
in never-left-fallow fields,

From out of the hollow  
over the rise, a memory scent  
of hickoried pig  
will smoke my eyes

with visions of sacrifice:  
exacted on crosses, condoned  
in chambers,  
harbored in silos, coveted in  
winters  
before the spring.

I'll stop. And know.

Under the jay's cacophony  
and true blue national  
catechisms,  
the haunting coo  
of a dove resists.

Within the shelters of winter,  
ducks nest; fish spawn  
as the world whirls  
creedlessly.

Today I'll look dizzily beneath,  
for under frozen pieties  
new life  
always wakens.

**Ruthann Knechel Johansen**

## A Prayer for Contradictions

Am I just what can be contained  
in this living clay,  
or a dream about to explode from it?

Am I a brute making its way  
to the light, or light itself  
exploring brutish ways?

What is it God expects from Prayer?  
Even my old dog understands more  
about yelping than I'll ever know.

I'm trying to find out who I am.  
To that degree I'm a man running  
as if the devil knew his name.

Sometimes I think the air knows  
more about itself than I do.  
Why am I obsessed with such things?

How do I become a child of the light  
when I've been brooding and spitting  
hot coals at injustice for decades?

I've been biting back at evil  
for so many years, I've developed fangs.  
What lamb would dare nest near me?

Lord, how can I walk in Your footsteps?  
I pray as if everything depends on You,  
but behave as if everything depends on me.

**Fredrick Zydek**

## Sweet Nourishment

This is the way of an apple tree,  
Fruit to make you whole,  
In autumn for the body,  
In April for the soul.

**Alice Mackenzie Swaim**

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*Ruth Knechel Johansen lives in Granger, Indiana.*

*Fredrick Zydek says poetry "is one of the ways I pray." He lives in Omaha, Nebraska.*

*Alice Mackenzie Swaim lives in Harrisburg, Pa.*

*Franchot Ballinger lives in Cincinnati, Ohio.*

## All and In All: A Natural History

Here, or there. You'll find the same measure.

Crack open a stone,  
God is there, a flinty spark  
leaping lightly to a flame in the Dance.

Crumble the shards of a hollow, rotting log,  
and on your fingertips is the moist, warm breath of the Spirit  
whispering through the wreath of being.

And see the early spring seed-bound white  
of the dogwood where Christ—his last gasps  
the first fragrant winds of love—flowers again.

**Franchot Ballinger**

June Hildebrand/The Catholic Worker



# Bible as Ministry

The Scriptures are a gift; they provide signposts in an otherwise uncharted land we are bidden to travel. The land to be traveled is within, and like the wise men of the Christmas story, we inevitably move forward when we follow the star, that light of heaven that shines in the darkness. Through imagery drawn from unchanging nature, the Scriptures speak to us as they have spoken to generations before. They speak of direction to take, of dangers to avoid and hardships to endure, of insights that are our provisions, and that glorious completion toward which we move.

Today, however, there is a misreading and misuse of Scriptures both within and without the Religious Society of Friends. Literal interpretation is often a stumbling block for both liberals and evangelicals. When the Scriptures are valued, they are seen as a guide to ethical behavior or the center of blind "faith." We have forgotten our way of looking at Scriptures, and we read them "without a right sense of them." Isaac Pennington wrote, "The Scriptures contain messages concerning God, concerning Christ, concerning the Spirit, the end whereof is to turn men and women to the power and life. . . ."

By looking at the 20th chapter of John, we can receive information about Christ as he is risen and active among us today. We can also see how a flat, literal approach to this chapter obscures the information that is offered. Through examining the puzzles, those parts that defy reasonable explanation, we enter into the fruitful area where the devotion of an entrusted writer and the inspiration of the Holy Spirit lead us into understanding.

One of the puzzling parts of this chapter is the inability of Mary Magdalene and the disciples to recognize the Lord when he first appears. Why is this so? In life, they knew him well. One could reason that

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Jesus' face was altered by the ordeal of his crucifixion, or perhaps that the disciples' fear and sorrow interfered with their perception. These explanations make the events of the story conform to our experience of what is possible in the world; it is a mistake of literalism and stands in the way of receiving the message intended.

Inexplicable events are not hurdles to our faith; rather they are flashing signals to look closely, for here the writer has an intent that breaks through the framework of realistic narrative with the power of meaning. Mary looking at Christ at first believes him to be the gardener. Only after hearing him *say her name* does she recognize him for whom he truly is. This event tells us that there is now a new and different way to know the Lord; *knowing Christ Jesus will no longer be done outwardly and visually*, but hence forward inwardly, by hearing one's name called. Mary responds, "Rabboni!" (which is Hebrew for "Teacher"). She acknowledges the nature of this relationship; he is to guide and teach; she is to hear and learn. The value of this story lies not in its factual veracity, nor because it portrays an event in the life of Jesus whom we revere. Its value, from a Quaker standpoint, is in its revealing something to us of ourselves and our movement toward a higher state of being than what we now accept despairingly as the inevitable condition of human nature.

Fox reminds us that people read the Scriptures "without duly applying them to their own states." This scene in John is an outward depiction of an inward spiritual state known to Friends. The living Christ has called and continues to call the spirit of humankind to an exalted place

where he is seen and recognized, a place he has prepared for us so that where he is in his understanding and power, we may be also. It is a place to which we rise from meaningless, death-centered, grappling existence to exultant, abundant Life. Christ has come to teach his people himself; this is the continuing revelation we, as Quakers, have insisted is so.

Note that it is not a natural, spiritual essence that Mary experiences, but an

interaction with one *who is other than herself*. This is a great difference between the Light of Christ as revealed to early Friends and the Inner Light as spoken of by modern Friends. God is not only immanent but transcendent as well.

The risen Lord appears twice more in this chapter. His disciples recognize him *only* after having seen his wounds. What does this problem with recognition tell us? Death to the worldly nature (wounds being the

sign of that death) is *the distinguishing mark* of the risen Lord. To follow him essentially, we too must "keep in the daily cross," as Fox exhorts. Becoming aware of the Christ Within, the new and living way, is such a radical change in sense of life, that only the death-followed-by-life metaphor will adequately describe it, and only the daily crucifying of the old worldly way of self-aggrandisement and egotism will precede it. Comparing this imagery, this language and vision, to that which is among us in Quakerism today, we ask: Does what we now have in our meetings surpass the power presented in our biblical and early Quaker heritage? Is there not something deeper and more authentic generating the vision and language of our tradition than what generates our contemporary practices? What

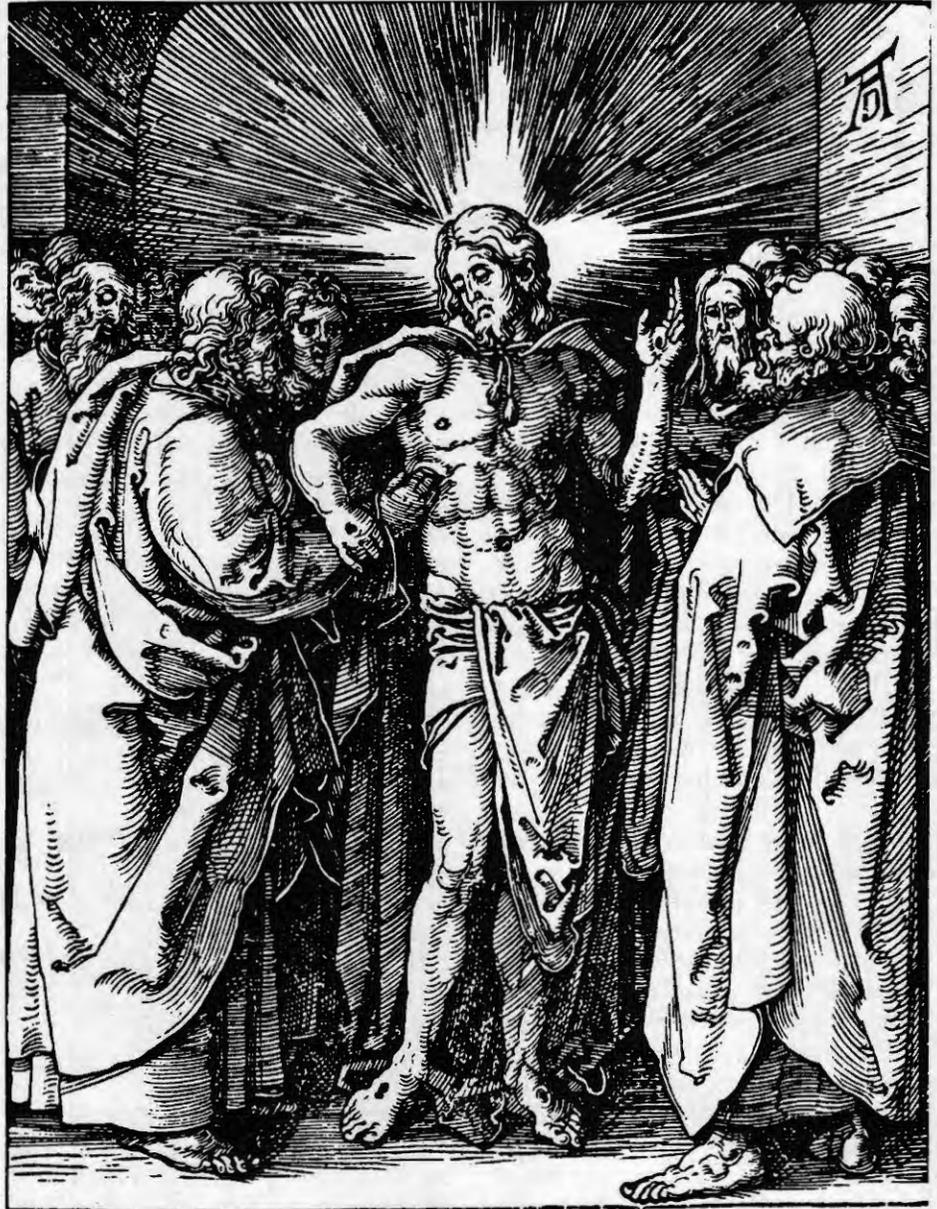
*Becoming aware of the Christ Within is such a radical change in sense of life that only the death-followed-by-life metaphor will adequately describe it.*

by Patricia Dallmann

excuse do we have for not availing ourselves of this gift of Scriptures?

Before Christ appears in this chapter, the disciples are disorderly and engaged in fruitless activity. Peter and the other disciple, whom Jesus loved, lack coordination in their approach to the tomb. Meaningless details of who arrives first, goes into the tomb first, believes first, make this look like a petty competition between the two. They do not find the Lord, and they exit, each to his own home. They become isolated individuals, unified only in their diversity. Does this lack of coordination, of shared vision and understanding, this forwarding of self-will and jockeying for position bear some resemblance to our experience in conducting business in our meetings? One thinks of the unity, the upright and generous spirit by which the early Friends were known, and one recalls: Do men gather grapes of thorns, or figs of thistles? (Matt. 7:16)

In this chapter, Christ gathers the disciples to him and creates order among them with his words to Mary, "but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (v. 17) When he arrives in their midst, they are assembled as a unified group and receive from their Lord peace, guidance, and the power of spiritual discernment; they receive what we gather to receive in worship—the Holy Spirit. Now they are fitted and ready to be sent out to do the work of convincing others of the presence and power of the living Christ among us. Thomas' conviction, which immediately follows, shows them the work that lies ahead. The early Quaker community, unified and ordered under Christ their head, was guided and empowered to do this same work of convincing others. Their mission, above all else, was to publish the Truth to the world. What is our mission today? Our mission today is the same—to preach the Gospel; to present the power of God to grieving, doubting Thomases



Albrecht Dürer

and Marys who, if they do not harden their hearts, if they do not become insensitive, will feel inward confirmation when they are shown, when they have heard Christ, the Word of God, preached among us, preached by one who looks like you or me or the gardener.

In a lecture series on the Bible given at Pendle Hill, one speaker urged Friends to take back the Bible from the fundamentalists. We Quakers have abandoned our responsibility to interpret Scriptures in our particular way, through waiting for guidance from the same Spirit that brought them forth. For too long we have discounted the Scriptures' use as a reality check for our theological meanderings. We have abandoned their use as a gathering and educating tool to be exercised in our communities, as well as an aid in our

worship. We have spoken disparagingly of the Bible. "Anything can be inferred from the Bible." "I don't know why anyone reads it anymore." These statements were spoken at Quaker gatherings. Devaluation of the Bible has become commonplace among us, and what has led to this devaluation is a loss of vision. Yet we see in liberal yearly meetings more Friends beginning to pick up the threads of our frayed heritage, sensing the Truth from which it has been woven.

We have cherished the Scriptures because they confirm the wisdom imparted to our hearts by the living Christ. They map out the terrain we have yet to travel on this most glorious and highly fraught adventure of humankind. We as a Religious Society have a tremendous legacy and mission to claim once more. □

# *A Model of* Prophecy and Testimony

by Barbara Graves

In 40-odd years of practicing Quakerism I've done a fair share of "witnessing"—numerous service roles with AFSC, tax refusal, protest and arrest related to U.S. imperialism in Central America, fasting, jail time—but I don't intend to elaborate on my own witnessing here.

When I thought hard about what I did want to spend your time and mine on, I realized that what might be useful to share was some of the difficulties and a few insights I've had over the years in understanding our tradition of Quaker witness as it's been handed down to us.

Some difficulties have to do with understanding 17th-century language; others relate to the idioms with which early Friends described their Quaker experiences. One thing is clear to me: there was a fervor and commitment in those early Quaker lives and their living out of their testimonies that I greatly revere and wish I could tap into. Where did that spiritual vitality originate, and where did it go? Can we rediscover it for our own times?

Without any book of discipline to inform them, what was the model for their testimonies? What excited them to be willing to suffer and die for their witness? For they did in fact endure extensive persecution for their refusal to give up public demonstration of their testimonies, so disturbing to both church and state authorities, and for their refusal to go underground with their meetings for worship when their meetings were declared illegal.

The model for original Quaker faith and practice hardly sounds disturbing. One of our readings from Britain Yearly Meeting states it tersely: "The experience of Friends was that the Light led them into an understanding of the Christian life and the way it was to be lived."

Meditate on that a bit. Experience of

the Light led them. Is that any different from our contemporary experience? So far, I think our faith is consistent with theirs. Although there are many ways that individual Friends, now and then, have defined that Light, there is always an assumption that we are describing an experience of divine inspiration that is accessible to everyone, inherent in our human nature.

But as I've pursued the question of the apparent differences between their experiences of the Light and our own, early Quaker writings reflect a more unique quality of the Light as representing some Christ-spirit. I've come to think of this as their way of saying that Christ having been crucified for his love of humankind, his spirit, or certainly the same Spirit that illuminated his life,

now illuminated theirs, providing both an understanding of God's will for their commitments and the strength to carry out the consequent way of life. They knew what God expected of them and did it, which resulted in some common patterns of conduct then described as their testimonies. Let it be carefully noted that their deep commitment to seeking the Light for inspiration and strength, and the wisdom of the Bible for guidance, required of them serious, consistent prayer life, communal worship, and immersion in Bible study. For the Bible, they have told us, contained anything they needed to know about how to translate the Light into the kind of Christian life they had assumed as their model.

George Fox knew from personal mystical experience that "there is one, even Christ Jesus, who can speak to thy condition." (It may be significant to note that his "condition" included some serious

depression over the state of his society and disillusionment with both civil and Church establishments.) It seems to have followed that for Fox, with the Christ-spirit as Guide, the Jesus of the New Testament would be a model for daily living: Jesus and the early Christian communities before the institutionalization of the church. The time was right for many to be reached by such insights. Steeped as so many were in Bible literacy and profoundly dissatisfied with church Christianity, they were excited to try a new religious experiment with Gospel Truth. They went further than accepting New Testament Jesus as model and understood themselves to be in exactly the same relationship to the experience of Jesus as the early Christian communities.

*Early Quakers understood themselves to be in exactly the same relationship to the experience of Jesus as the early Christian communities.*

Hence they, too, belonged to the Children of Light referred to in John's gospel, and they even sometimes used that name for themselves. It cannot be said too strongly that this sense of direct connection with the first-century church as congregations of believers represented a radical separation from the later, institutionalized church that had come then, as for many of us now as well, to define Christianity.

It can be added that Friends found their identification not only with the loving, non-hierarchical, non-ritualistic religious communities of the New Testament. They also believed, as the Gospel also insists, that Jesus had been a prophet of the God-in-history in exactly the same Jewish tradition as the Old Testament prophets. Thus they, too, believed themselves to have a direct inheritance of prophetic mission to receive God's truths as a judgement first upon themselves, with a

*Barbara Graves, a member of Strawberry Creek (Calif.) Meeting, delivered this paper to a "Quakerism 102" class.*

necessity of transformation, and upon the institutions and practices of their own time.

This line of reflection—embarrassingly sketchy because it is raw with current ruminations—opens up a whole new dynamic of early Quakerism and makes possible a much stronger identification with some seminal ideas of early Quaker faith and practice.

Does this mean I have to identify as Christian to be a contemporary Quaker? No one can deny the Quaker Christian tradition, but everyone should, I think, give serious attention to what differentiated their understanding of Christianity and to what dynamics actually drove the

movement from the beginning. Then we can learn to kindle our own fires from the living tradition accessible to us to this very day.

Hence, the testimonies begin to have more challenge for me because I am coming to understand them as modeled after a man and a movement for which I have huge respect, a movement I find not only spiritually and psychologically mature but socially and politically revolutionary for its time, and quite possibly for our own as well.

Thursday night of Holy Week is the night of Jesus' seder with his disciples. In our Bible group we read John's description of Jesus' farewell discourse and his

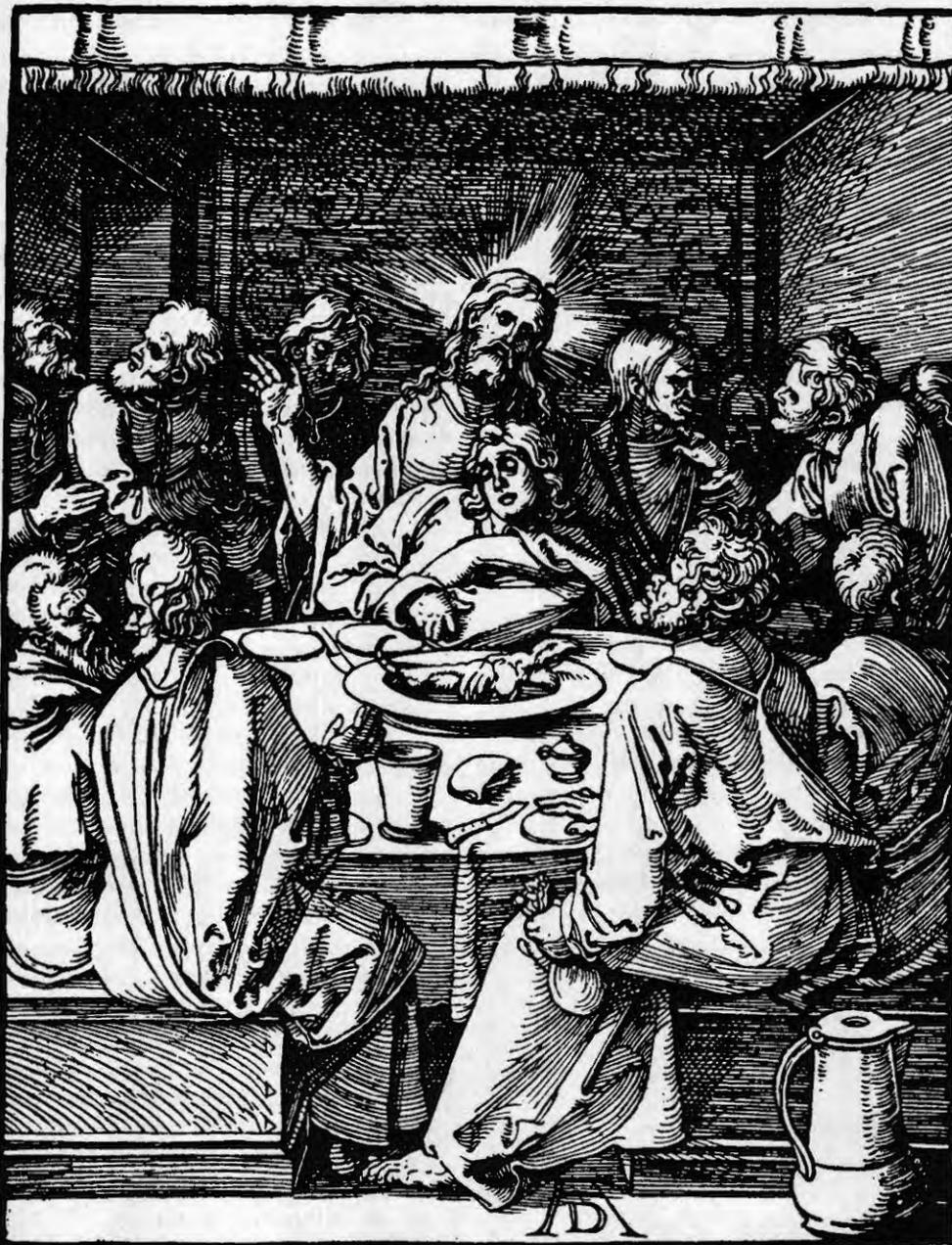
moving prayer to his God—a compassionate and loving parent—to let the disciples go forth in the same spirit as Jesus had been able to because of knowing himself in unity with that Divine Source. I come to these current reflections imagining that we, too, can revive some of the fire of the early Church and of early Quakerism were we, like our foreparents, to immerse ourselves more faithfully in identification with that history and that inspiration.

Think for a minute about how Jesus, were we to take him seriously as a model, might speak to us through *his* testimonies. Jesus washes his disciples' feet: Equality. The Mary/Martha story: Simplicity. (Martha was busy with too many things.) Jesus' entry into Jerusalem on the foal of an ass: Equality. (The God-serving teacher is not about prestige or worldly power.) Jesus speaks to his disciples of the most important things: "Love one another as I have loved you." (Even if you die for it, as you well may do.): Community. "In as much as ye have done it unto the least of these my brethren, ye have done it unto me": Equality. (We are all children of God and deserve equal respect.) And the same for the story of the good Samaritan. Seemingly Jesus picked a Samaritan to emphasize the testimony of equality (in contemporary Quakerese) because Samaritans were for his audience a despised culture. For those earliest Christians, God's love knew no distinctions of Jew or Gentile, male or female, rich or poor.

That era of Christianity as discipleship deserves our rediscovery as a significant power in the faith and practice of the original Quakers.

It's well stated in contemporary terms with this finale from John Punshon's pamphlet *Alternative Christianity*.

All that we have said—theory of Church, theory of Scripture, resistance to sacraments, unity and diversity, history and theology—is servant to the basic Quaker conception of Christian faith as prophecy. The proclamation of God's goodness and God's justice, God's love and God's redemptive purpose is not once for all an event which took place at an ever more remote period in the past, but is the immediate and eternal work of the Holy Spirit. □



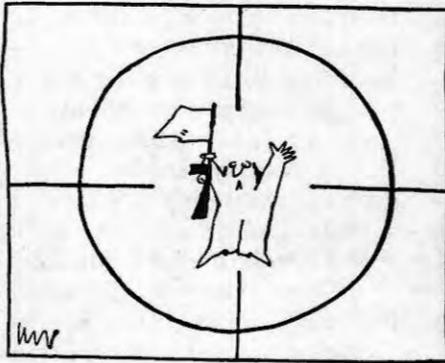
Albrecht Dürer

# THE STEPS TO PEACEMAKING: FORGIVENESS IS NOT ENOUGH

by Sidney Cobb with Cathrine Gordon

**P**acemaking is more complex and prolonged than is usually thought. There is first often an immediate crisis to deal with; whether it be an argument or an armed battle, hostilities must cease while an agreement is negotiated. Such negotiation, if it is to lead to real reconciliation, must involve an opening of the heart. Both sides must accept responsibility and make progress toward forgiveness before the trust and commu-

nication essential to relationship can be created (or recreated). This sequence—cease hostilities, negotiate, open the heart, forgive, reestablish communication and trust—though more readily recognized in a dyad, such as a marriage, can apply equally to opposing sides in a labor dispute, gangs in a neighborhood, ethnic or racial groups in a society, or nations at war. It is appropriate that Friends, as a people called to peacemaking, closely consider this process.



Len Munnik/Peace Media Service

Unfortunately, there is a tendency to refer to this whole process as "forgiveness," as for example in Robin Casarjian's excellent book *Forgiveness*. But forgiveness is only part of the process. Neither can "reconciliation" adequately describe the process, for it is the final step. One might speak of *achieving* reconciliation, or in the most general terms of "the peace process;"

that phrase however seems to err on the side of vagueness. Whatever language is used, it is important that there be a clear distinction between the entire process and the various steps thereof. The separately stated steps do tend to intertwine and overlap somewhat, and the sequence may vary in some cases.

A ceasefire almost always precedes the other steps, for if the parties continue to injure one another the later steps are impossible. An effective ceasefire must include a moratorium on insults and demeaning statements as well as on physical violence. In the case of a failing marriage, separation may be the only way to accomplish this—a fact mediators seem to have learned far better than lawyers.

Once an end to physical and emotional expressions of violence is brought about, negotiations can begin. Negotiation is an area about which much has been written in recent years. Thanks to thinkers like William Ury, among others, the process is becoming clearer. Unfortunately, writers on this subject have commonly neglected to mention that real reconciliation has not even begun when a negotiated accommodation has averted a crisis.

For such negotiations to result in a real and healing peace, they must include an opening of the heart—each person or party to the other's feelings, experiences, and suffering. The further hearts are opened the more easily negotiations can proceed. A small opening may go farther than a lengthy negotiation. A large opening may insure long-lasting reconciliation and even mutual spiritual growth

as the opposing parties become partners in forgiveness.

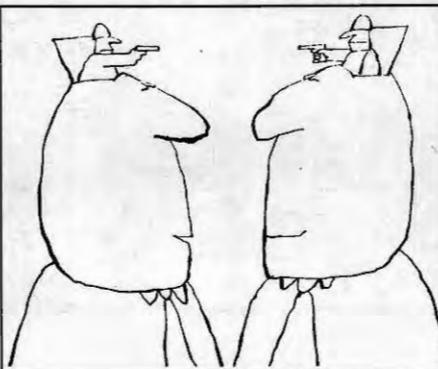
In the New Testament, there are several times as many references to forgiving as to reconciling. Perhaps this should not be surprising, since forgiveness is sometimes assumed to constitute the whole process, as in the story related by Herrick (*FJ* Aug. 1991) in which a husband who confessed openly in church to cheating on his wife was immediately reunited with both wife and congregation. It seems important that we limit the use of the verb "to forgive" to that process that gives up resentment and restores the individual to a state of grace. Ristow has defined forgiveness as "that which removes the power to hurt." As Lewis B. Smedes writes in his book *Forgive and Forget*, forgiveness is complete when "you recall those who hurt you and feel the power to wish them well." Jesus, through the Lord's Prayer, linked the forgiveness of the supreme being to our own willingness to forgive "those who trespass against us."

Most would agree that the ability to forgive is essential to psychological and spiritual well-being; but it is also essential to the very process under discussion here, and when it is lacking, we must question whether a real and lasting reconciliation has been achieved.

Forgiveness between groups seems so difficult that we usually do not even plan it in international peacemaking. Though we have a peace treaty in the former Yugoslavia, there is not a process of or support for forgiving. Many fear, therefore, that hostilities will break out in the absence of international troops, who have perhaps kept but not created peace.

The people and government of Japan have worked to forgive the United States for the bombings of Nagasaki and Hiroshima. Every individual harmed may not have forgiven America, but there seems to be a general movement toward forgiveness and a concomitant flourishing of trade and cross-cultural communication.

The five decades since World War Two



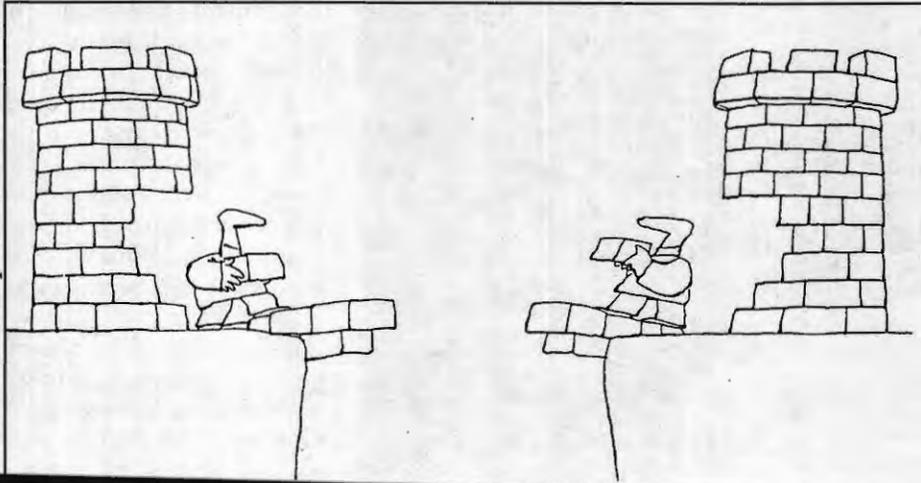
Len Munnik/Fellowship Publications

Sidney Cobb is a member of Mt. Holly (N.J.) Meeting. Cathrine Gordon attends Newtown Square (Pa.) Meeting.

have been a relatively short span of time. Establishment or reestablishment of communication and restoration of trust is a long, slow process. It may begin with the listening and opening involved in earlier negotiations and be promoted by gradual forgiving. It is important to remember that the development of trust requires a series of incremental steps between parties, in which each in turn offers a little more trust and looks for reciprocity. This process requires communication, which improves with practice but is slowed when trust is weak. In other words, communication and trust go hand in hand and prepare the way for reconciliation.

consuming endeavor and requires the kind of commitment and follow-through demonstrated by U.S. veterans who have worked for reconciliation with the people of Vietnam. These visits have sometimes included acts of atonement, particularly by the Veterans Vietnam Restoration Project.

There is still much to discover about forgiveness and reconciliation. War has its science and history, its technology and methodology; so too does peace. When we wonder how groups containing millions of individuals and centuries of hostilities and resentment can ever be reconciled, and when we consider the inner,



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help at a different level, as would individual and family visits between the former opponents. This last is the most time-

outlined here will help those striving, in the words of Gandhi, "to unite parties riven asunder." □

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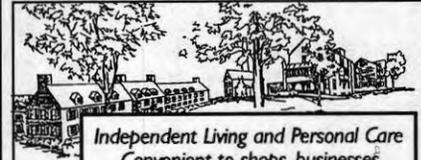
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# Asking

by Connie McPeak

AUGUST 1997

*He said that we must act very simply with God, and speak to Him frankly, while asking His help in things as they occur; that God never failed to give it as he often found out.*

—*The Practice of the Presence of God* by Brother Lawrence of the Resurrection

Perhaps I should tell you a little bit more about the interior landscape of this adventure. In trying to live in a contemplative mode, I am trying to be present to the moment. This means I am attempting to pay attention to my internal state so that I may be free of the various conditions that may block me from hearing God's direction. It is my belief and experience that when I am open I am used by God in loving ways. This has been manifested in my nursing over the years when there have been times when I have "heard" with new ears. I have at times been able to hear beneath the words to the deeper essence of what a person is saying and affirm that. I have had insights about people that surprised me by their wisdom. I have had words come to me to speak that were just right and seemed to come from deep within, not from some conscious or intellectual idea of what I should say.

In all instances prayer and intention are essential. I need to want to do God's will and to reaffirm this in each moment. In working in the realm of the terminally

*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.*



listen and hear directions. More often I encounter some anger or disappointment in someone, strong opinions about what is needed, indignation, or self-pity. I almost always encounter fear lurking about deep inside. It may be fear of failure, of not being liked, or any of a collection of other scenarios.

Once I am able to bring these characters out into the light of consciousness I can move on into a truly quiet attitude and listen. The question I ask is "What do You want me to do?" or sometimes simply "Help me!" The response may be a sense of deep peace with assurance, as Julian of Norwich's message from God says, "All shall be well, all shall be well, all manner of things shall be well," without any further sense of direction except the knowing that more will be revealed in time. Or I may get a clear intimation of the next step. I have found that when I am asked to go forward in faith I can ask for further assistance. When I am attempting to do what God is asking of me the help

available is limitless. The fears and other characters in my psyche may not evaporate, but they will not be an obstacle to God's will.

Here is an example of how this works for me. My friend June asked me if I would like to go on an overnight backpacking trip. I said yes. We first talked about hiking Wickersham Dome, a walk I know I can do. I would carry a small pack. That seemed fairly reasonable, and I was looking forward to it. Then June suggested that since at Wickersham Dome there isn't anywhere to go once you get to the top we could do Angel Rocks, which has a nice trail at the top.

ill, it has always been clear to me that this is sacred work and that I cannot do it on my own. I have almost always prepared myself for each encounter with a prayer for assistance and a shedding of my own agenda at the door.

In my personal life this has not been so easy, as I am so much more hooked in and often forget the need for assistance. In order to see what the blocks are to right action, the manifestation of God's will in any given situation, I must become quiet and listen. When I attempt to become quiet, the key players of my psyche make themselves known. On rare occasions I find a very quiet, peaceful center ready to

Connie McPeak

The ante was suddenly upped; only a month before, I had failed to make it to the top of Angel Rocks with just a light pack. "OK, I'll go," I said.

In the morning as I awoke I was nervous and fearful about this trip. I thought about calling June and telling her I had hurt my back or was ill or something. When the urge to lie shows up it is a sure tip-off that I am in trouble! In my quiet time I asked what I should do about this. I started by looking at my fear. I was fearful of being humiliated, of failing to get to the top again. I was fearful of having to face my lack of fitness. I was fearful of becoming physically ill. I was fearful of needing more help than June could give if I got sick. Once the fear was outside of me and on the table so to speak, it got much quieter inside me. I asked what I should do and sat very still listening for any quiet thought or intimation. What came was that it would be all right and that I should go. There was a peaceful flavor or essence to this thought. It felt like a sigh. Of course all of my fears still sat there on the table glaring at me. I responded to the direction to go by asking that Jesus go with me to help me because of all of the characters on the table. "I will go if You go with me and help me, because I don't see how I can do this on my own." Jesus laughed and said he was hoping I'd ask!

The trip was hard, but I kept getting little bursts of energy. My body never felt like it was going to fail me. My 30-pound pack felt like it was a part of me. Every few steps I was overcome by wonder at what was happening. It was a magnificent gift. We started our hike at the river in deep woods of spruce, aspen, and alder. As we worked our way up, we went through a beautiful beech forest and then into a forest of miniature trees, clinging tenaciously to life in a harsh environment. At the top we were on the tundra, above the tree line. There is an openness, an unobstructed view in all directions on the top of the mountains that always moves me

deeply. I so clearly see my insignificance in the world and also my intrinsic value. Each little flower adds to the beauty. I was filled with gratitude. I was on the top!

I don't know with my intellect if this is all coincidence or imagination. I do know that in my fear I asked for help and it came. It is all so simple. It also occurs to me that this little episode doesn't impact the world in any obvious way. It is not important when I think of all of the unmet needs and the suffering on our planet. It is simply an exercise in trust on a very small level. But if I can carry the practice with me in all that I do, so that I am always asking "What would You have me do today?" then maybe I can make a difference and be a conduit for God's love.

I have mentioned the disciplines I am practicing in the hope of supporting this kind of intention. I am spending time each day in quiet reflection, listening, whether there is a burning issue or question or not, in an attempt to stay familiar with silence. I am praying for specific other people, that they may be given all that they need to be whole. I am walking and journaling what I see through sketches, photographs, and words. I am writing, hoping that new understanding will come through the written word. I am reading Scripture and other devotional writings, and I am reviewing my day to see where I have felt close to God and where I feel I have missed the mark. There are many obstacles along the way. I may not feel like going for a walk, or I may want to sleep in instead of sitting quietly in the morning. I might rather read something other than the devotional readings I have chosen. This is why these are called disciplines; sometimes I stick to them and sometimes I don't. I do find that there is a qualitative difference in my day when I don't follow closely enough. There are more slippery spots on the trail!

I pray that your trails are smooth and beautiful! You are in my heart and prayers. □

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## Friendly Mysteries

# The Vanishing Archivist

by Margret E. Hoffmann

Once upon a time there was a highly revered office, sought after by literate, conscientious, and blameless Friends in every yearly meeting; that of the respected *archivist*.

Most monthly meetings, not to be outdone, selected their own literate, conscientious, and respected archivists. Somehow, the name and the position seemed to lend to meetings a degree of stability, maturity, and, most importantly, an appearance of class. It meant that they did, indeed, maintain archives in the form of cabinets filled with neatly sorted, one-of-a-kind documents, some of them very old, many executed in fine handwriting, and accessible to a humble Friend only upon request and with the aid of above mentioned archivist.

Year after year archivists were appointed or reappointed, were listed prominently on the first page of the yearly meeting directories alongside such lofty officers as the clerk and the treasurer, and were admired for the wonderful work they were doing.

I have served as the esteemed archivist of South Central Yearly Meeting for many years. But, since I can no longer continue to accept undeserved praise, I am here and now confessing that I have hardly preserved a single document during my last two reappointments. The equally esteemed Mel Zuck of San Antonio (Tex.) Meeting, who I am fortunate to have helping me with my great workload, hasn't found much to do either.

Not that we haven't tried. We have written to all clerks within SCYM, urging them to print their minutes and other important documents on acid free paper and then to forward them to the central archives in the Austin Meetinghouse. But nothing is arriving.

Perhaps archivists of the various meetings are reluctant to entrust our old, crowded, wide-open building with their treasures? Mel and I secured the necessary funds and hurriedly bought a lockable fireproof file cabinet.

Except for offering protection to the adventurously retrieved papers of the late, marvelous Friend William B. Starr, it sits empty.

I did, long ago, put into chronological and geographic order all the papers that had

*Margret E. Hoffmann has been a member of Austin (Tex.) Meeting for 43 years, where she serves as archivist. She is also the archivist for South Central Yearly Meeting.*



accumulated over the nearly 50 years of the life of the Friends Meeting of Austin. Ours being the oldest and largest meeting in the four states that comprise South

Central, I was fortunate to be able to locate early newsletters, as well as directories of members and attendees. I found carbon copies of letters written, (delightfully devoid of as much as a split infinitive or a typographical error) and some of the letters received by John and Ethel Barrow, reflecting the enthusiasm of their efforts to spearhead the establishment of Austin Meeting, and, soon thereafter, of South Central Yearly Meeting.

All this material can be found right here, and probably ONLY here, in our meeting's tiny office.

But our greatest treasure, (though it appears to have nothing to do with any of South Central's meetings), hangs on the wall right across from the file cabinet: a neatly framed letter, with glass on both sides for easy readability. It has been there so long that hardly anybody is aware of it any more, let alone has an idea as to how it got there. No copies exist of this letter: ours is the original. It was written on July 11, 1819, to a Dr. Samuel Emlen, and signed by "Thy Friend Seth Smith."

The letter deals primarily with the writer's concern for the state of the slaveholders' own souls. It is fascinating! He also speaks out strongly in favor of educating the slaves' children so that they may be better prepared for a future of possible freedom. And who could not relate to the writer's lament when he apologizes for the smudges on his letter? "A child of my neighbor defaced my paper," while he himself had been distracted for only a moment. . . .

I xeroxed the letter, glass and all, and sent the prints to the Friends Historical Library at Swarthmore College. The hard-working souls there were able to identify the author. The research and the exchange of information was great fun for all of us.

This little project, however, clarified for me why the job of the archivist is seemingly a vanishing one. The old framed letter, written before the advent of the typewriter, was truly the only one of its kind. There could have been no copies!

Much later, John Barrow's newsletters and directories, while rarities, had been mimeographed, and several of these may yet be in existence. Still, to create those, the effort had to be made to cut a stencil. (Younger Friends who are reading this and wondering what I

Joe Murphy

am talking about: ask your parents or older clerks what a stencil is, and how laborious it was to cut one of these and then to coax the bulky mimeograph machine to make decent looking copies onto a special kind of paper [and not onto one's fingers or clothes].)

However, it was the photocopying machine that probably brought about the greatest changes. Though a wonderful invention, it seems nevertheless to be the true cause of the demise of the office of the venerated archivist. There is hardly any more such a thing as The One Original, the hand-written minute, or the valuable letter to be preserved for Posterity. Everyone has access to copies of everything! After all, one can always "run off" a few more. The thought of carefully preserving originals in a central location seems to be losing its attraction. For all practical purposes, there are no more one-of-a-kind papers, to be handled carefully and protected forever.

In addition, the ease with which copies can now be produced has gradually persuaded us to create ever taller stacks of printed material. One sheet has turned into ten sheets; a dozen pages becomes a booklet. Someone's idea or announcement turns into a stack of hand-outs.

Even if every meeting would send us just one copy of the documents generated in each business meeting, and if the yearly meeting were to do the same, we could soon neither afford nor acquire file cabinets as quickly as they would be needed.

But Mel Zuck and I like to think of ourselves as Friends who take our jobs seriously and who are not to be defeated by technological advancements such as copying machines. We were determined to prove that one does not trifle with a Quaker archivist. We established carefully researched guidelines and mailed these to all clerks. We explained which material of special significance should be forwarded to the central archive in Austin.

Well, I guess we should have known better. Sure enough, the final blow was not slow in descending upon us: ever so sweetly, we were advised by several recording clerks that all the minutes of their business meetings were stored in their computers. Would we, perhaps, like to have copies of their discs?

We knew we had lost the battle. South Central Yearly Meeting's collection of hand-written letters, carbon or mimeographed copies, all revealing their contents and some of the personal characteristics of their authors at a casual glance, will soon be complemented by faceless, nearly identical, little round objects. And the revered, white-haired Quaker archivist who was so eager to do her job well, may have to be replaced by a computer literate Friend. □



William Z. Shetter

**To the Nominating Committee**

Said a man in the Meeting named Perk,  
 "Don't ask me to serve as the clerk;  
 The quibbling and trivia  
 That Quakers can give ya,  
 Most surely would drive me berserk."

—Seth B. Hinshaw

**Pretender**

There once was a Quaker prestigious  
 Who tried to be very religious;  
 But everyone knew  
 His virtues were few;  
 His sinning was truly prodigious!

—Seth B. Hinshaw

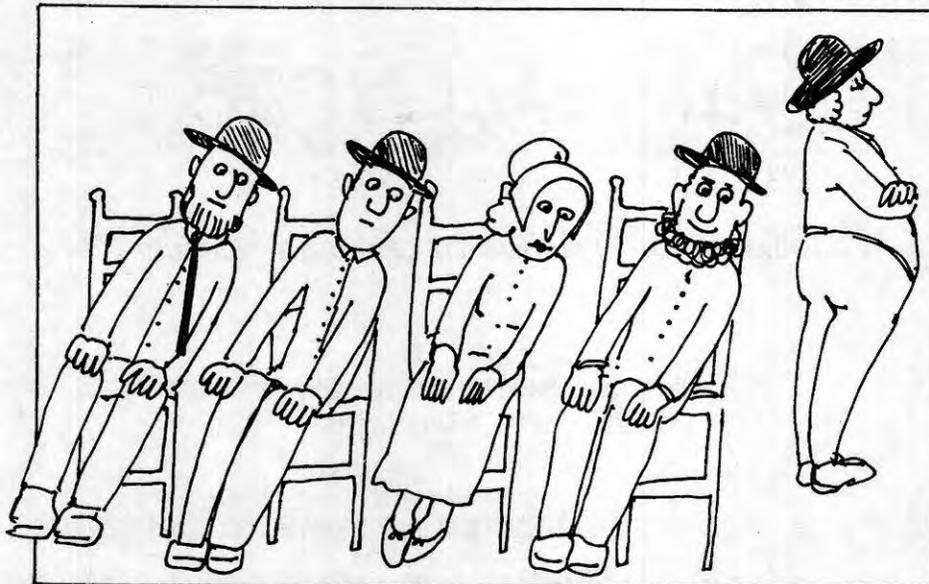
**Bad Workmanship Due to Unsatisfactory Working Conditions and Poor Quality Materials**

God made Adam on the sixth day,  
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 He used saliva and some dust—  
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Given conditions such as these,  
 Can we blame Adam for the fall—  
 Made by a Worker with a six-day week  
 From a spitball?

—Emily Grizzard-Cutler

ISSAC FOUND CONSENSUS FOR HIS LEANING, WITH ONE FRIEND STANDING ASIDE.



Concept by Jeff Hinkle  
 Drawing by Jennifer Snow Wolff

Seth B. Hinshaw's limericks are reprinted from Quaker Quimericks, published by the North Carolina Yearly Meeting Publications Board.

Emily Grizzard-Cutler is a member of Carlisle (Pa.) Meeting currently attending Twin Cities (Minn.) Meeting.

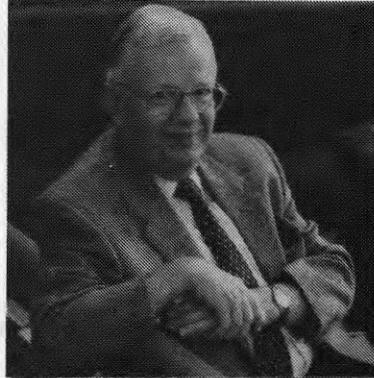
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## Life in the Meeting

# The Story of a Small Friends Meeting

by Dorothy Goetz

The Reno (Nev.) Meeting of the Religious Society of Friends functioned as a worship group under the care of the Grass Valley (Calif.) Meeting from 1959 to 1963. In the spring of 1963, visitors from College Park Quarterly Meeting (part of Pacific Yearly Meeting) came to Reno. After two visits, they agreed that the worship group should become a monthly meeting with its accompanying responsibilities.

The American Friends Service Committee was invited by the Paiute Tribe at Pyramid Lake (near Reno) to help them with some concerns. As a result the AFSC sent representatives here in the late 1950s. Members of the Reno Meeting joined them in raising money to provide funds for a Community Center at the lake. Later, the AFSC established a branch office here, and the Reno Meeting members worked with them on several projects. After the Committee to Aid Abused Women was started by the daughter of a Reno member in 1977, the AFSC helped with financial loans and several Reno members have helped that organization ever since.

Other activities through the years have included advocacy for change of U.S. policy in Nicaragua, protests against the Vietnam War, advising conscientious objectors, ecumenical activities with local churches and synagogues, and peace demonstrations such as witnessing at the Nevada Nuclear Test Site. Due to financial restraints, the AFSC office had to close its local office in the early 1980s.

In 38 years of existence we've had to move our location many times. We met in private homes, in the YMCA, the YWCA, the Unitarian-Universalist church, and several other places. As a result, very few people in the area knew there was a Quaker presence in Reno. While there is a thriving worship group in Las Vegas and a small worship group at Lake Tahoe, this is the only monthly meeting in Nevada.

A few years ago, we realized it was necessary to establish a permanent place if we wanted to be an effective meeting—attracting other people who are in harmony with Friends'

*Dorothy Goetz is the clerk of Reno (Nev.) Meeting.*

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# FRIENDS JOURNAL

beliefs and practices. Several people have wondered how a group as limited as we has been able to respond to that need and complete a new home in just three years. We have been blessed with a combination of fortunate circumstances.

First, Rhea Rolley, a member of our meeting, passed away a few years ago and left us some money to serve as "seed" money for a meetinghouse. Then in 1994 we became aware of a piece of property with three buildings that was available for less than the market value. We were fortunate enough to have our bid accepted. Some Friends organizations provided us with a low-interest mortgage loan and three grants, and a wide variety of Friends, individuals and meetings, have



### Reno (Nev.) Meeting's new home

loaned or given us substantial amounts of money so we could completely renovate all three buildings and the grounds to meet the building code. And finally, our members and other friends have donated their time and skills extensively to convert the property into a very attractive home for our activities.

We started by renovating the smallest building into a comfortable studio apartment. As we are close to the University of Nevada, we have been able to rent it to graduate students. That has provided some much needed income. Next we completed another building and have been able to use it for our First-day school while we met next door in the YWCA. Finally, after more than a year of concentrated effort, the third building was renovated to be used as our meetinghouse.

There were several "ups" and "downs": wondering where funds would come from and how so much work could be done by so few people.

We know that we have been blessed with God's support and the love and support of many people. Our first meeting in our home took place on September 14, 1997. We now have a permanent focal point for our religious services and continued work with the social concerns for which Quakers are well known.



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## Reports and Epistles

### YouthQuake '97

"YouthQuake is a national conference for Young Friends to explore Christ-centered Quaker spirituality. We will examine the historical Jesus Christ of Scripture, be challenged to experience the presence of the Living Christ in our spiritual journey, celebrate our Quaker heritage and present day witness, and build a community based on love, respect, truth, and understanding across the breadth of Friends."

—YouthQuake '97 mission statement

Curiosity and fear, openness and misunderstanding, gathered meetings for worship and really loud music blended to make the conference a time of faith and growth.

We were blessed with the musical ministry of Missy Bullock, youth assistant for Northwest Yearly Meeting, and Paul Bock, youth pastor at Reedwood (Oreg.) Friends, at worship and plenary sessions. They introduced us to music from our various Quaker branches and from traditions unfamiliar to any of us.

The plenary speakers inspired us to look beyond our own familiar spiritual territory and to grow in faith and commitment. Scott Wagoner, pastor of Archdale (N.C.) Meeting, urged us to examine the CORE of Quakerism: C—Christ: to recognize what God can do through people. O—Obedience: allowing ourselves to be worked through, and to realize, as did Thomas Kelly, that "religion can be a dull habit or an acute fever." R—Revelation: knowing that God reveals to us our calls, and the never ending love of God. E—Experience: don't worry about how other types of Quakers worship, just follow the way God leads you.

Rich Swingle's one-person play, *A Clear Leading*, on the life of John Woolman, was inspirational; we saw the struggles, the mistakes, and the slow but deep clarity that formed Woolman's famous leading.

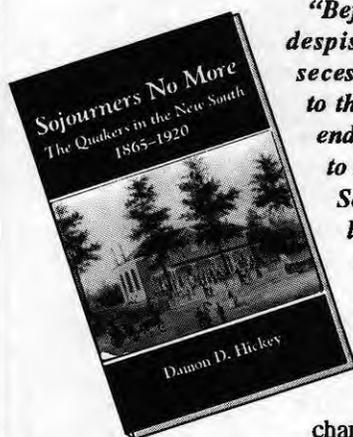
Deborah Saunders of Philadelphia Yearly Meeting challenged us to believe in ourselves, to respect, have faith in, and love ourselves; only then are we ready to put our faith into action as did the Good Samaritan. We can all talk the talk, but can we walk the walk? Through music, dance, scripture, and her personal experience she drove home the message of revival, bringing the fire back into our hearts.

In the end the kids amazed me with their willingness to learn, to go beyond mere tolerance to love, and their dedication to the Religious Society of Friends, no matter from which tradition they came. I asked several young Friends: What was the best experience at YouthQuake? How has your experience here strengthened your faith? How has it prepared

## Sojourners No More

The Quakers in the New South, 1865-1920

Damon D. Hickey



*"Before the Civil War, Quakers in the South were a despised minority—anti-slavery, anti-war, anti-secession. Sojourners in a hostile region, they kept to themselves or moved away. By the time the war ended in 1865, most southern Quakers had migrated to the Midwest. But by 1920, their numbers in the South had swollen into the thousands. Many were leaders of the "New South." And much of their distinctiveness had vanished. They were sojourners no more, physically or spiritually."* — Preface

This story of the heroism of Quakers between the Civil War and World War I dramatizes the changes that took place for Quakers in the South during one of the most significant periods of southern history.

Softbound book (6 1/8" x 9 1/4"). Illustrations, index. 176 pp. \$20.

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you for your ongoing spiritual journey? Their answers follow.

—*Claudia Wair*

**Victoria Savery, Hartford (Conn.) Meeting, New England Yearly Meeting:** From learning about other parts of Quakerism, my faith in unprogrammed Quakerism has become even stronger.

**Catherine Springle, Friendswood (Tex.) Church, Mid-America Yearly Meeting:** One



Photos by Claudia Wair

day after our extended family group, a couple of us stayed to continue discussing our beliefs. It was really great to explain what I believe. During the discussion I could feel the Holy Spirit guiding my words. It was awesome! It has been really great to have to explain every aspect of my beliefs. I realized that I take a lot of things for granted. I know for sure that what I believe is the only way to Salvation, through Jesus Christ. This conference has given me a newfound courage to go on and share my faith back home.

**Joanna Beiter, Friends Meeting of Washington (D.C.), Baltimore Yearly Meeting:** Listening to people's life stories and personal journeys opened my heart to accept the many ideas and lessons the YouthQuake atmosphere

has to offer. That helped me look past my initial reactions, good or bad, and see other things that were said and possibly reach a better understanding.

YouthQuake didn't tell me exactly what I believe or lead me to that; it told me what I don't want to be, though, which I never really was sure of before.

**Adam Monaghan, Shepherd (Kans.) Church, Mid-America Yearly Meeting:** At YouthQuake I strengthened my relationship with the Lord, Jesus Christ. I felt the presence of the Lord Jesus, through the Holy Spirit working in me. My experience at YouthQuake has strengthened my faith by giving me more reason that Jesus Christ is the one and only true God, and that accepting Christ as Savior, 100 percent, is the only means of obtaining salvation. YouthQuake has ignited spiritual fire in my soul. I know now what it truly means to be a Quaker; the truth that George Fox knew. This truth is faith in the Lord Jesus Christ.

**Alison Duncan, Adelphi (Md.) Meeting, Baltimore Yearly Meeting:** The best experience of YouthQuake was the ad-hoc conversations about our beliefs between me and my peers. Every second of every day was filled with being conscious of the Light. From this I will now be more fully aware in school and at

home of the activities of God.

**Heidi Beck, Tigard (Oreg.) Church, Northwest Yearly Meeting:** YouthQuake has challenged me to think about what my beliefs are as a Quaker. I found out that I knew more about what the Bible said than I thought. Even though I was challenged, I can now be sure that I am more secure in my faith. I met people with different views of God and beliefs



different than my own, and this experience has helped me to know how to approach people of different beliefs and to accept them for who they are.

**Karen Harkness, Ft. Worth (Tex.) Meeting, South Central Yearly Meeting:** Though I was shaken at first, I remembered slowly why I came to this community in the first place, and I am secure and happy with that. Though I still have many more questions, I do feel stronger in my Quakerism.

**Maren Greider, Greenfield (Ind.) Friends, Indiana Yearly Meeting:** The best part was when Deborah spoke. YouthQuake strengthened my faith in many ways and has made me realize what I truly believe.

**Meg Beiter, Friends Meeting of Washington (D.C.), Baltimore Yearly Meeting:** I constantly felt the presence of God. It would be hard not to feel the Light when everyone around you is open to its power and filled with love. Even if I couldn't completely under-



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stand why another Friend practiced their faith the way they do, I could understand where their love of God came from.

Liz Sugden, Olympic View (Wash.) Church, Northwest Yearly Meeting: The best experience was worshipping with 400 Quaker youth from all different places and still finding unity. YouthQuake has challenged my faith by making me defend my beliefs while at the same time being open to others' beliefs. I have been exposed to new beliefs and have greatly expanded my horizons.

Maritza Hobson, Rocky River (N.C.) Meeting and Durham (N.C.) Meeting, North Carolina Yearly Meeting: I have always thought that everyone could worship in his or her own ways around each other and it would be okay. I found out at YouthQuake that this wasn't true with all Friends. I tried going to a nondenominational church before attending Durham Friends, but I really didn't feel like I belonged. This may be the reason why I'm a Quaker; if God and the Spirit didn't want me to be a Quaker, they would have kept me attending the other church. YouthQuake has taught me not to deny my faith in Christ, God, or the Holy Spirit, or to deny their calling.

## Young Adult Friends Speak on Sexuality

Greetings to young adult Friends everywhere (roughly age 18-40), high-school aged Friends, and the Quaker community as a whole, from young adult Friends gathered from six yearly meetings and the Friends General Conference Adult Young Friends group, at Lancaster (Pa.) Meeting, January 9-11, 1998. We have come together to grapple with a profound and widespread problem of improper sexuality and unhealthy boundaries in our communities. We have sought to gain awareness of our individual boundaries and sexuality, to learn how to build healthy relationships, and to examine how to integrate our sexuality and our spirituality. We invite you to join us in working toward wholeness and in creating safe communities. We are reaching out to all Quakers because we are aware of equally devastating incidents and a lack of attention that has occurred in other Quaker settings.

Firsthand experiences of violation during our young adult Friends events, including rape, have forced us to face the violence and betrayal of trust. Incidents of sexual misconduct occur regularly at young adult gatherings. We have discovered that the problem is far greater than most of us have imagined. Moreover, as individuals and groups, we have lacked the skills and courage to deal even with

lesser problems, which has permitted larger and more persistent problems to fester. We have not ensured safety at our gatherings. We do not seriously discuss sexuality even though it is an essential part of our lives. We must change. To continue in this fashion, knowing the dimensions of the problem, would be unconscionable.

The weekend we shared provided yet another and an especially powerful example of the tremendous community, nurture, and togetherness that we often experience in our fellowship. Still we realized that this togetherness often lures us into an unrealistic and idyllic sense of our community as though the realities of our wider world do not touch our own lives. Under guidance from a specially qualified professional during the weekend, we heightened our awareness of our own boundaries and those of others and how to tell when they are unhealthy. We came to appreciate both a need to be responsible for our own boundaries and to work harder to recognize and respect those of others.

We experienced a remarkable sense of the meeting when we went deeper and embraced the challenge of integrating our sexuality with our spirituality. First we generated a list of what Quakerism means to us. We then challenged ourselves to explore how those pieces of Quaker spirituality relate to our sexuality. We despaired and felt aghast when we realized how often these Quaker values are not applied to situations involving our sexuality and boundaries. At the same time, we found tremendous hope that these deeply shared values bear directly on our sexuality and show us the way. We invite you to undertake this process.

We identified a number of habits and issues in our young adult community that tend to bring up dangerous situations. For example, some of our sexual boundaries carry over from our experience as high-school aged young Friends, including sexual experimentation and the inappropriate modeling by some adult chaperones in young Friends gatherings. In young adult groups, some problems have occurred when groups of men and women have shared the same sleeping space. Newcomers become "fresh meat" for people who come to gatherings looking to find quick connections. Or newcomers take uncaring advantage of the speed and intensity of our intimacy. Our quick intimacy is often achieved without the groundwork needed to understand these relationships. People get lost especially when we have larger gatherings and we don't watch out for each other. The lack of continuity in our groups and their leadership make it difficult to focus and sustain attention on these issues.

We've only begun to identify concrete ways to respond. We discussed many possible responses and united on one suggestion so far.

We suggest developing a short awareness statement that reminds us that our community and our relationships are sacred and must include healthy expressions of our sexuality. This statement might be communicated with advance mailings or group orientations at the beginnings of conferences (perhaps demonstrating specifically what is and is not appropriate).

Please consider our words as they relate to your own situation. We hope you will discuss this issue in your group and consider implementing solutions. We have given specific ideas that we discovered as potentially useful and offer the following queries:

1. How did we get here? What in our Quaker experience has trained us to ignore, suppress, or deny the pervasive sexual abuse in our midst?
2. What are sources of strength? Do Friends testimonies, history, process, and Scripture offer us models or new ways? Have we integrated our sexuality with our spirituality? Do we apply our spiritual commitment to resolving issues of sexuality?
3. Do we stand up to violence in personal relationships as we stand up to other forms of violence in our society?
4. Do we love those who have been hurt by sexual violation, support them, and respond to their needs?
5. Do we love our perpetrators as well as we should?
6. Are we willing to do the hard work of changing ourselves, or do we just want to change others?

Please tell us what your group has done. A continuing discussion, in part through e-mail, has begun. We pray this effort is fruitful for you and, with the aid of the Spirit, builds love among us all. We have come to appreciate the imperative to respect each other and are reminded that our community and our relationships with each other are sacred. Our work at this gathering has been an expression of our faith in the tremendous strength of our own community and our commitment to its healing. We not only feel our own call, but invite all Quaker communities to address their issues and come together with us in this endeavor.

For further information, feel free to contact:

Ken Stockbridge, Baltimore Yearly Meeting Young Adult Friends, e-mail to: [kstock@pipeline.com](mailto:kstock@pipeline.com);

Gennyfer Moll, Philadelphia Yearly Meeting Young Adult Friends, 20 Mizzen Drive, Barnegat, NJ 08005;

Shirley Dodson, Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102, (215) 241-7182, e-mail to: [shirleyd@pym.org](mailto:shirleyd@pym.org).

# Friends in the Carolinas

J. Floyd Moore

1997

48 pp.

\$4.50

This revised edition of *Friends in the Carolinas* by J. Floyd Moore provides a succinct overview that shows clearly who Carolina Quakers are and what they have done. Moore's lasting gift creates for Carolina Quakers—indeed for Friends everywhere—a sense of pride in their past and an awareness of their present contributions as a community of faith. It helps Friends begin the task of shaping a future worthy of their history.

*Friends in the Carolinas* had its origins as the 1963 Annual Quaker Lecture at High Point Monthly Meeting of Friends. By 1971 it had been printed three times. For this fourth version, at the request of the author, a committee was formed to bring the work up to date. This highly readable little book, which includes a time line of Carolina Quakers, covers important events from 1665 through 1997.

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## News

Rita Lucey was arrested for protesting the human rights violations of the School of the Americas. The 63-year-old member of Winter Park (Fla.) Meeting was arrested with others on January 21 at Fort Benning in Georgia. As this was her second arrest at the site, Rita was sentenced to six months in prison and a \$3,000 fine. Winter Park Meeting has reinstated their Meeting for Sufferings to assist her both financially and spiritually. Rita would appreciate letters from Friends. Please write to her c/o Winter Park Friends Meeting, P.O. Box 2442, Winter Park, FL 32790.

A bilingual edition of *Lighting Candles in the Dark* will soon be published. Friends United Meeting, Friends General Conference, and the Quaker Former Soviet Union Committee are cooperating in the creation of a Russian/English edition of the popular children's book. This project began after a group of 12-year-olds and English teachers at a school in Novgorod, Russia, responded favorably to many of the book's stories. This new edition will aid classrooms where there is a severe shortage of textbooks. Information about the project and artwork created by youth in Russia, Cuba, the United States, and Britain is available at <http://www.quaker.org/russia> and at (805) 534-9597.



Janet Riley (right) of the Quaker Former Soviet Union Committee, with students from Novgorod, Russia (see "A bilingual edition")

"Kids for Peace" marched from East Sussex, England, through Ireland and Northern Ireland. Children from the Darvell Bruderhof began their week-long march on January 2. After spending a year studying the history and current issues of Ireland and the Troubles, their aim was to better understand the conflict and to listen to those who experience the conflict in daily life. They traveled in a bus decorated with doves, flowers, and slogans such as "Give Peace a Chance in Ireland" and "Kids For Peace." Their hope was to bring a message of hope and encouragement for those who work for peace in the troubled region and to establish lasting relationships with children in Ireland.

The Sarajevo Project of St. Petersburg (Fla.) Meeting will end on July 13. The project, an initiative of Linda Beekman, has been

a witness in Bosnia since 1993, providing aid to individuals and groups. Karen Putney of the project reports that as awareness of the situation in Bosnia has grown and the affairs of that region have changed, there is no longer the same need for individual witness in the area. The Sarajevo Project

will accept the following items until June 1, 1998: violins, flutes, music accessories, and Suzuki music books for piano and violin. Please contact Karen Putney at (813) 253-3244 before sending supplies. Send cash donations to The Sarajevo Project, 130 19th Ave. SE, St. Petersburg, FL 33705-2810.

Friends World Committee for Consultation World Office began 1998 with two new secretaries. Friends gathered at the FWCC Triennial at Birmingham, England, in July appointed Elizabeth Duke of Aotearoa/New Zealand Yearly Meeting as General Secretary and Patricia Thomas of Wilmington Yearly Meeting as Associate Secretary. Elizabeth Duke served as Associate Secretary for 1997. Patricia Thomas comes to FWCC after three years as campus minister and coordinator of religious activities at Wilmington College in Ohio.

Des Moines Valley (Iowa) Meeting has issued a minute regarding undocumented workers in the U.S., stating that they have "become aware of the needs of undocumented workers and their families, who have followed the example of others in the past who either fled to our shores as a result of political or religious persecution or came here as economic refugees seeking better lives for themselves and their families. Regardless of their motivation, once here, they now find themselves in danger of new persecution by the introduction and institution of new oppressive laws and abuses of existing laws.

"On the basis of our belief in that of God in every human being, and following the long Quaker tradition of solidarity with oppressed people, we seek to end this climate of intimidation. We express our willingness to reach out to these political and economic refugees in any way we can. . . . We also commit ourselves to vigilance to ensure that the human rights of the undocumented are respected. We offer aid to individuals and to families who have been affected by the raids of workplaces by the Immigration and Naturalization Service in search of undocumented workers, such as providing emergency transportation. In sum, we support the basic human rights of the undocumented."

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What?

Quaker  
Trivia

Linda R. Willard

When?

Where?

## Quaker Trivia

Linda R. Willard

1997

88 pp.

\$5.95

Who was first American woman to earn a Ph.D. degree? Can you name three First Ladies who were Quakers or came from a Quaker a background? Do you know what feat Robert Fowler accomplished in 1657? What Quaker pioneer helped explore the western United States?

Answers can be found in *Quaker Trivia!*

This book is fun and suitable for young Friends as well as adults. Readers will learn interesting tidbits about U.S. presidents, important Quaker women, noted Quaker men, Carolina Friends, British Friends, and more.

In a question and answer format, the trivia can become part of a game, or part of a First Day school curriculum. Its bibliography gives readers a way to delve deeper and learn more.

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## Bulletin Board

•Quaker Workcamps International is preparing to rebuild more African American churches burned in recent months. While QWI and others have rebuilt 148 churches, there are 150 more that are still in need of repair. Funds are needed to begin the next phase of rebuilding. Please send contributions to Quaker Workcamps International, 1225 Geranium St., NW, Washington, DC 20012. Volunteer opportunities will soon be announced.

•Casa de los Amigos needs volunteers in Mexico City. The many opportunities include youth work, preventative health, education, ecology, community action, human rights, and women's groups. There also is a special summer project from July 4–August 29, 1998. For more information on these and other programs contact Robert Sellick or Margarita Lopez, Service and Education Project, Casa de los Amigos, Calle Ignacio Mariscal 132, Mexico D.F. 06030; telephone: (525) 705 0646; fax: (525) 705 0771; e-mail: amigos@laneta.apc.org.

•MOWA Choctaw Friends Center and Academy is seeking individuals or couples to serve as teachers at the school, located in the small Native American community of McIntosh, Alabama. For more information contact Joyce Hollingsworth, MOWA Choctaw Friends Center and Academy, P.O. Box 449, McIntosh, AL 36553; telephone: (334) 829-6507, or Ken Evans, 14 Wilson Dr., Carmel, IN 46032; telephone: (317) 846-4086.

•Gwynedd (Pa.) Friends Cookbook, published to celebrate the meeting's 300th anniversary, is now available. Proceeds from sales will benefit the Youth Exchange between Gwynedd (Wales) Meeting and Gwynedd (Pa.) Meeting. To order, send \$17 to Jake Penniman, 8 Haycroft, Spring House, PA 19477.

•Bread for the World, a Christian citizen's movement against hunger, has launched a year-long campaign to promote African agricultural initiatives by writing letters in support of hunger-fighting legislation. This 1998 Offering of Letters is called *Africa: Seeds of Hope*. The Offering of Letters kit is available from Larry Goodwin, Bread for the World, at (301) 608-2400, or send e-mail to <offering.of.letters@bread.org>.

### Upcoming Events

•April 8–12—Southeastern Yearly Meeting, in Leesburg, Fla. Contact: Nadine Hoover, 1822 Medart Dr., Tallahassee, FL 32303

•April 9–12—Ireland Yearly Meeting, in Lisburn, Co. Antrim. Contact: Yearly Meeting Office, Swanbrook House, Bloomfield Ave, Dublin 4, Ireland

•April 9–12—South Central Yearly Meeting, in Bruceville, Tex. Contact: Glenna Balch, SCYM, 1206 Kinny Ave., Austin, TX 78704

•April 9–12—Peru-Inela Yearly Meeting. Contact: Calixto Cafi, Aptdo. 454, Puno, Peru

•April 10–13—New Zealand Yearly Meeting, in Dunedin. Contact: Derry Gordon, 22 Mt. Pleasant Rd., Christchurch 8008, New Zealand

•April 17–19—*Expressing Our Faith Through Music and Worship with Friends* is a conference sponsored by the New England Yearly Meeting Friends World Committee for Consultation Committee. For more information contact Patricia de Weever, 67 Gates St., Framingham, MA 01702-5558.

•April—Bundelkhand Yearly Meeting, in Chhatarpur, India. Contact: I William, Bundelkhand Masihi Mitra Samaj, Vishanath Rd., Chhatarpur, MP 471001, India

•May 8–10—Denmark Yearly Meeting. Contact: The Clerk, Quaker Centre, Vendersgade 29, DK-1363 København K, Denmark

•May 15–17—Netherlands Yearly Meeting. Contact: Quaker Secretariaat, Vossiusstraat 20, 1071 AD Amsterdam, Netherlands

•May 21–24—Sweden Yearly Meeting. Contact: Svartbäcken, S-76291 Rimbo, Sweden

•May 22–25—Britain Yearly Meeting. Contact: Recording Clerk, BYM, Friends House, Euston Rd., London NW1 2BJ, Great Britain

•May 29–June 1—Switzerland Yearly Meeting. Contact: YM Clerks, Maison Quaker, 13 ave du Mervelet, CH-1209, Genève, Switzerland

•May—Finland Yearly Meeting. Contact: Pirkko Lehto, FYM, Urakkatie 20 C, SF-00680 Helsinki, Finland

•May—*The Interfaith Pilgrimage of the Middle Passage: Retracing the Journey of Slavery* is a year-long "living prayer of the heart, mind, and body for the sons and daughters of the African Diaspora." This journey is supported by several religious and secular organizations including the Buddhist Peace Fellowship, the Fellowship of Reconciliation, Jewish Peace Fellowship, Muslim Peace Fellowship, and the Fihankra Project, Inc. The Pilgrimage will visit sites of slave auctions, slave quarters, and lynchings in the United States and the Caribbean as well as way stations of the Underground Railroad. The Pilgrimage will then sail to Africa, "giving back the honor and respect" plundered from that continent, along with its people and natural resources. For more information contact The Interfaith Pilgrimage of the Middle Passage, c/o First Congregational Church, Room 11, 165 Main St., Amherst, MA 01002, (413)256-6698.

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## Books

### Searching for Everardo: A Story of Love, War, and the CIA in Guatemala

By Jennifer K. Harbury. Warner Books, New York, 1997. 329 pages. \$24/hardcover.

How could a Harvard-trained lawyer marry an unschooled Mayan guerrilla? So people asked when the media showed Jennifer Harbury starving herself in an effort to save Everardo's life in Guatemala in November 1994. Apparently few asked how he could marry her. More apt questions for Quakers may be: How could a woman committed to nonviolence marry a warrior? And how well did her nonviolent ways work against a killing machine?

This book gives her answers. In her appearances on television and in magazines and newspaper articles, she has generally come across as a focused, gutsy, articulate advocate. Here she tells the whole story from the inside, showing herself in love, sometimes in doubt or fear, and in pain.

First comes adventure, as she entered combat zones to find evidence for Guatemalan refugees seeking asylum in Texas and to correct U.S. and media distortions about the guerrillas and their cause. Next is the love story of how she and Everardo resolved their differences and merged their destinies. It helped that he was brilliant, humble, and intellectually voracious, while she may be the most atypical Harvard Law graduate since Ralph Nader.

Too soon the book becomes a detective story as she challenged the most brutal army in the hemisphere and its U.S. sponsors after she learned that Everardo, who was reportedly killed in combat, was actually being tortured by the army, specifically, it turned out, by one or more CIA "assets." She confronted the powerful in their offices and fasted in front of their guns, risking her life as she tried to save Everardo's.

Though she is modest about herself, the choices she made and the courses she followed show time and again her intelligence, resourcefulness, determination, and courage. After an official had stopped the exhumation of a body that the army claimed was Everardo's, for example, she prepared for a grim second trip to the cemetery during which she would give the lie to the army's claim:

"I missed my chance the last time, but no one will stop me today. If I have to seize the shovel and fight or dig with my bare hands I will, but I am not leaving again without seeing the face of the dead man. They will have to shoot me there, in that miserable stretch of

untended cemetery, if they want to stop me. I will not leave, I will not cry, I will not faint, I will not fail. It is my only chance to save Everardo if he is still alive."

But before her quest gained momentum, they had killed him. State Department personnel repeatedly professed not to know this—letting her risk her life and damage her health—until one of them, Richard Nuccio, told the truth, saved her from further injury during her fast in Washington in March 1995, and, for his act of conscience, was forced out of his job and threatened with criminal prosecution.

Jennifer's nonviolent methods made far more headway against the terror in Guatemala—exposing dirty secrets of U.S. involvement in it and marshaling public opinion against it—than Everardo and his fellow fighters ever did or could. Yet she would be among the first to say that if she were not an American, the army would probably have killed her when she first challenged it. In the words of a labor-leader-turned-guerrilla whom she quotes elsewhere, "For the methods of Gandhi to work, there must be a government capable of shame. We lack that here."

Her book sheds important light on what the United States does and does not stand for. Reading it is fascinating and inspiring. While it has minor flaws, it tells hard, vital truths, and leads one to ponder what it means to be an American committed to nonviolence.

—Malcolm Bell

Malcolm Bell is a member of Wilderness (Utah) Meeting and is writing a book about Jennifer Harbury.

### Quakers and Nazis: Inner Light in Outer Darkness

By Hans A. Schmitt. University of Missouri Press, Columbia, 1997. 296 pages. \$29.95/hardcover.

The question of what Quakers should do when faced with a Hitler is still a topic that sometimes divides us. Most of us may claim we would be steadfast to the dictates of pacifism, though we may doubt in our hearts whether we would be strong enough if dealing with a Gestapo; others argue that appealing to the Inner Light just doesn't work with someone truly evil.

Now here is a book that takes the question out of the academic and puts it in the historic context: what did Quakers actually do when faced with Nazism?

This enlightening book not only elucidates the differing paths Quakers took, but also offers insights into why. For instance, German Friends, while appalled at what was



Staff at the Quaker Center in Berlin, 1940

going on in their country and almost invariably willing to hide and assist Jews, felt compelled to walk a narrow line that allowed them also to survive.

The epicenter of Friends activities during the rise of Hitler, from 1933 until the start of World War II in 1939, was the Quaker Center in Berlin, which was staffed by American and British Friends—neutral parties until the war—who began to distance themselves from German Friends as the latter's position became more precarious.

Towards the later years, more and more Berlin Center Friends took the position that trying to deal with the Nazis was a lost cause and that implacable opposition was the only course. But in the earlier years, a certain amount of residual friendliness of Germans towards Friends, the result of the feeding of thousands of hungry children by Quakers after World War I, made it possible at times to soften even Nazi hearts.

Corder Catchpool was a major player in

the Berlin Center and one who, not without a great deal of soulsearching, tried a conciliatory approach to the Nazis. Through his efforts he succeeded in rescuing more than 1,200 Jews, including many children. Of course there were far too many other occasions on which conciliation failed. The author notes that Catchpool's "equipoise stance that was in tune with traditional Quaker practice" was vindicated in the long run, though severely criticized by many back in England at the time.

The many personal stories, the many projects Quakers oversaw, including a school set up over the border in the Netherlands, the work of non-Quakers as well, and the background of the frightening tide of hatred and war that threatened to engulf them all in "outer darkness" make this a book that is exciting and heroic as well as illuminating a little-known era of our Quaker history.

The author is apparently not a Quaker himself, though he notes in the preface that Friends helped him complete his education

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by Adelbert Mason

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 BQQF FRQB, GHF W CWPP MLF CDLMT  
 BE SLMASWQMSQ ULD FRQ ZWMT,  
 MLD ULD ML BXM QPAQ.

—Answer on page 33

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after leaving Germany in 1934. He is now a professor emeritus of history at the University of Virginia.

—Teddy Milne

*Teddy Milne is a writer and publisher, a long-time Friend, former clerk of FGC's Publications Committee, and present clerk of Mosher Book and Tract Committee of New England Yearly Meeting.*

## The Dazzle of Day

By Molly Gloss. Tor, New York, 1997. 256 pages. \$21.95/hardcover.

Imagine living in a small, artificial world contained in a sphere, sailing across space in search of a new home. After nine generations in transit, you approach the first planet that might support your people. But your scouts discover that this world is cold and harsh. Life will be cruel, agriculture risky, death more probable. Do you go for it? Or do you stay in your comfortable enclosure for another 50 years, hoping that your grandchildren will have better luck with the next candidate planet in your path? Take that question to meeting for business.

Which is exactly what these space pilgrims do. They are approximately 2,000 unprogrammed Friends of diverse national heritages who took flight in the last, ecologically disastrous days of Earth. Their Esperanto-speaking culture mixes Quaker practices with the values and habits that might emerge in a tightly-contained, inbred world where space and privacy are minimal.

This is not the first modern science fiction novel about a colony of Quakers. Joan Slonczewski's *Still Forms on Foxfield* and Judith Moffett's *Pennterra* are well-known among Friendly sci-fi enthusiasts. Reading yet another one prompted me to consider why writers choose Quakers as their subject culture. When the story is about a cooperative, peaceful, life-respecting people, Quakers make easy copy. Any qualifying sub-culture with a strong sense of identity could serve, but how many are there to choose from? With such a short list, no wonder Quaker fiction pops up on the science fiction shelves every few years.

I read *The Dazzle of Day* asking myself, why is this story about Quakers? What would it say to non-Friends about who we are? To my disappointment, through much of the book, it was easy to forget for chapters at a time that these characters were Friends. Despite frequent uses of such terms as "clerk," "queries," and "clearness committee," and despite true-to-life descriptions of classic business meeting moments, many Quaker practices are represented as a secular process, and very few of the book's characters practice this

process as part of a religion.

But—and this is perhaps the most true-to-life aspect of all—as the critical moment of decision approaches, superficiality in meeting for business suddenly deepens, and the essential question (not the answer, of course) emerges with dramatic clarity. The people's fear of making a decision is a fear about how to live in the presence of God. After so many lifetimes in a "container," never knowing an open sky, how can Friends know where God is present?

*The Dazzle of Day* will frustrate any reader who wants a clear, unambiguous plot. But those with a high tolerance for discontinuity will find much to appreciate in this book's beautifully-written passages that mix harshness and humanity along with occasional bright nuggets of fresh perspective.

—Chel Avery

*Chel Avery, a member of Goshen (Pa.) Meeting, writes science fiction that is not about Quakers.*

## Practicing Our Faith: A Way of Life for a Searching People

Edited by Dorothy C. Bass. Jossey-Bass Publishers, San Francisco, 1996. 232 pages. \$22.50/hardcover.

Practice has always been a large part of the Quaker faith. There is sometimes a tension between those who are just now concentrating on the inner journey, and those whose focus is just now on social action, but for the most part we embrace them both.

This book starts with the premise that "inward journeys are not enough to meet our need;" that we are bound up with each other and need companions with whom to practice our faith in concrete ways, which in turn leads to stronger and deeper faith. It suggests and discusses twelve possible practices, such as forgiveness, healing, shaping communities, and others we might not have thought of in terms of "practice."

Quakers will find much that is familiar here. For instance, the chapter on simplicity, "Household Economics," quotes John Woolman, *Advices and Queries*, and Thomas Kelly: "Quaker simplicity needs to be expressed not merely in dress and architecture and the height of tombstones, but also in . . . opposition to the hurried, superficial tendencies of our age."

Similarly, the chapter on "Discernment" quotes Isaac Pennington and gives an example of Quaker process that happened in 1967 in Jamestown, N.Y., when anti-Vietnam War activists were confronted by community people

who disagreed with them. The resolution is striking and, one hopes, typical.

Hospitality is another practice that caught this reviewer's eye, probably because it's not something I do well. Many Quakers are excellent at it, however, and this book makes one appreciate them all the more. "In the face of overwhelming human need for shelter and care, and in the face of our own fear of strangers, we need to develop ways of supporting one another in the practice of hospitality."

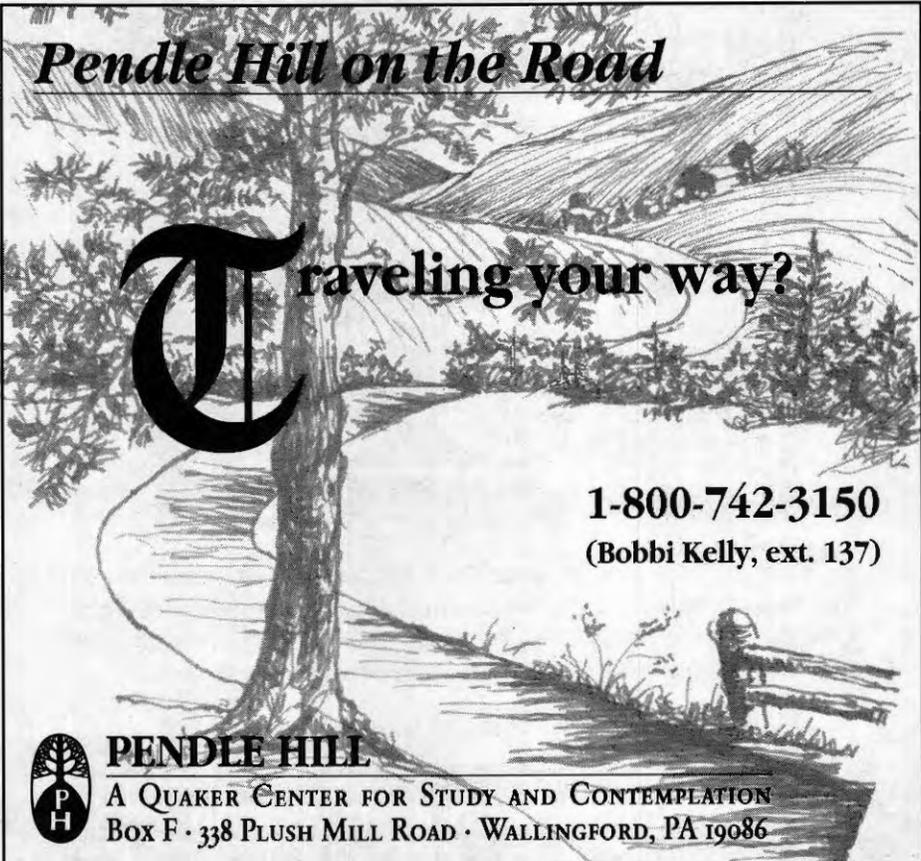
"Singing Our Lives" is another place where surely the generation that produced a new Quaker songbook can appreciate song as a special practice.

Even the idea of "Keeping the Sabbath" might inspire some discussion, in spite of the obvious clash between the Quaker tradition that all days are equally holy. "To refrain from working—not every day, but one in seven—opens the temporal space within which glad and grateful relationship with God and peaceful and appreciative relationship with nature and other people can grow."

The 13 contributors come from a wide range of Christian backgrounds and use models from the early church, Jesuits, African American churches, and "mainline Christianity" as well as Quakerism. Although the ideas are expressed in largely Christian terms, there are ideas here for everybody, including the challenge to discover further practices for ourselves as we "try to find our way through clouds of cultural confusion."

"When practices are faithful, they teach us

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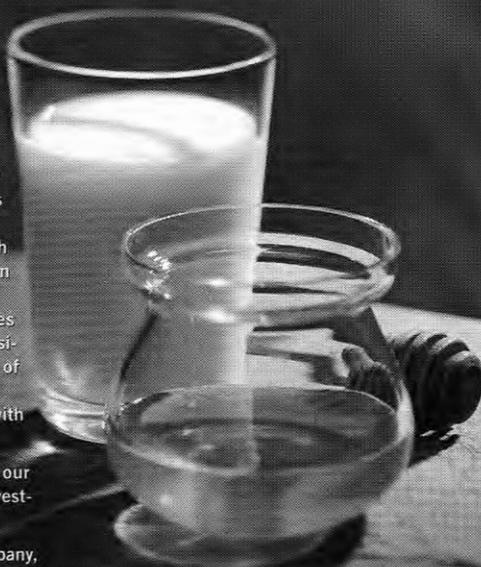
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## Milestones

### Births/Adoptions

**Ball**—*Jesse Franklin Ball*, on Aug. 11, 1997, to Catharine and Steve Ball of Mt. Toby (Mass.) Meeting.

**Bond**—*Abosi Jarai Wigham Bond*, on Aug. 8, 1997. Adopted by Katie Bond of Beacon Hill (Mass.) Meeting, on August 11, 1997.

**Brock**—*Vivian Stromsten Brock*, on Sept. 7, 1997, to Jenny and David Brock of Wrightstown (Pa.) Meeting.

**Grimm**—*Elyssa Moriah Grimm*, on July 25, 1997, to Bonnie and William Grimm of Friends Meeting of Washington (D.C.).

**Hibbs**—*Abigail Rodmond Hibbs*, on Aug. 25, 1997, to Susan Gann Hibbs and Lewis Hibbs, of Stony Run (Md.) Meeting.

**Mawn**—*Caroline Marie Mawn*, on Sept. 8, 1997, to Vicky and Mike Mawn of Winston-Salem (N.C.) Meeting.

**Pollard**—*Nicholas Rye Pollard*, on Sept. 6, 1997, to Jenny Heath and Jeffrey Pollard of Moorestown (N.J.) Meeting.

**Seddon Phillips**—*Ana Seddon Phillips*, on Aug. 22, 1997, to Carol Seddon and Paul Phillips of Stony Run (Md.) Meeting.

**Segel**—*Henry Richard Segel*, on Sept. 10, 1997, to Tina and David Segel of Wrightstown (Pa.) Meeting.

**Wiggins**—*Cayce Sarah and Alexis Caroline Wiggins*, on June 15, 1997, to Susan and Scott Wiggins of Wrightstown (Pa.) Meeting.

### Marriages/Unions

**Dorsett-Williams**—*Stephen Allen Williams and Karen Anne Dorsett*, on June 21, 1997, under the care of Friends Meeting of Washington (D.C.). Karen is a member of Hopewell (Va.) Meeting.

**Holland-McAlistar**—*Deborah MacAlistar and Fredrick Holland*, on Oct. 5, 1997, under the care of Fort Worth (Tex.) Meeting.

**Hulbert-Tomlinson**—*Meredith Jane Tomlinson and Mark Jeffrey Hulbert*, on June 28, 1997, under the care of Friends Meeting of Washington (D.C.). Mark is a member of Manhattan (Kans.) Meeting.

**Randall-Watkins**—*Judith Watkins and Charles Randall*, on Sept. 14, 1997, at Pendle Hill (Pa.).

### Deaths

**Cloos**—*Margaret Spemann Cloos*, 100, on May 9, 1996. Born in Wuerzburg, Germany, she was the eldest of the four children of Nobel Prize winner Hans Spemann and Klara Binder Spemann. In 1923, she married Ernst Cloos, a distinguished geologist. Ernst was invited to be a visiting professor at Johns Hopkins University in Baltimore and ended up staying there for 35 years. Margaret joined Baltimore Park Avenue (Md.) Meeting (now Stony Run Meeting) on January 4, 1939, along with her two daughters, Gisela and Veronica. Margaret, a very quiet and private lady, found outlet for her creative energies in the work of meeting committees devoted to social order, the Friends Home,

and regularly attended meetings for business and worship. In the 1940s and '50s, she devoted countless hours to orienting and assisting members of families displaced to Baltimore from parts of war-torn western and middle Europe. The Yanochek and Krasnokutsky families especially benefited from her care. Ernst died on May 28, 1974. With her daughters married and living at great distances from Baltimore, Margaret chose to take up residence at Kendal/Crosslands, a continuing care retirement community near Longwood, Pa. There she joined her friends Margaret Leib Matthews and Elma Graham Beatty, also members of Stony Run Meeting. This decision meant that she was cared for lovingly and with skill during the final months of her long and useful life.

**Greene**—Lester Greene, 89, on November 23, 1997, in Reno, Nev. Lester was born in Cleveland, Ohio, and moved to Los Angeles when he was 13 years old. He married Rosalie Bachrach in 1931, a partnership that lasted for 66 years. In his early years, Lester worked in the Hollywood movie industry, which he left following a bitter labor strike in 1949. From that time until his retirement, he was an interior decorator. Lester's belief in the oneness of humankind led him to be active in many organizations that promoted this belief. In the early 1960s he was introduced to the Religious Society of Friends by his son Jon. Lester joined Westwood (Calif.) Meeting in 1964 and transferred to Santa Monica (Calif.) Meeting two years later, where he was active until the time of his death. Lester served in many positions within the meeting, including clerk of the meeting and clerk of Ministry and Counsel. Following the death of Rosalie in December 1996, Lester moved to Reno, Nev., to be near his son. He is survived by his son, Jon; and a grandson, Matthew V. Greene.

**Moore**—James E. Moore, 84, on May 21, 1997. Born in Philadelphia, Jim lived in the Germantown and Roxboro sections of the city until 1992, when he and his wife Janet moved to Doylestown, Pa. He was a 1930 graduate of Simon Gratz High School and attended Drexel University. Prior to moving to Doylestown, Jim was a very active member of Green Street (Pa.) Meeting, where he served as clerk for ten years. He also served as vice president of the Board of Trustees of the meeting and was a member of the Board of Directors of both the Friends Neighborhood Guild and Friends Housing. Jim worked for 35 years as an industrial sales engineer for the Ronco Corporation. After his retirement, he served as a volunteer visitors' guide at Arch Street (Pa.) Meetinghouse. After his profession, family, and Quaker activities, Jim's consuming passion was choral music. He was a member of the Society for the Preservation of Barbershop Singing for 49 years, and he sang in quartets and choruses. In addition, Jim made arrangements, led the chorus of retired men of the Bucks County Chapter for many years, was a force in the founding of the Leisure Time Singers, and actively promoted membership in the various singing groups. After his 1992 move to Doylestown, he became a member of Doylestown (Pa.) Meeting. Jim is survived by his wife, Janet; two sons, Donald and Robert; and two daughters, Susan and Judith.

**Munro**—David Alan Munro, 93, on February 20, 1997, of pneumonia in Laguna Beach, Calif. Dave

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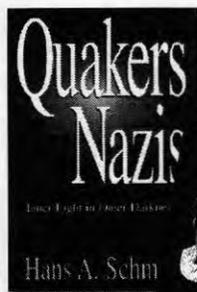
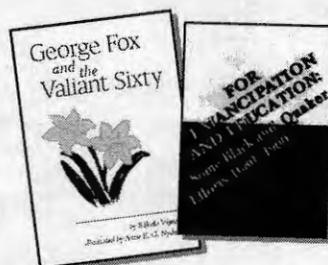


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was raised in the Chicago suburb of Highland Park. He earned his BA at Northwestern University and his MA at Wayne State University. His career as a writer took him to the National Broadcasting Company, to small advertising magazines, to the *Chicago Evening American*, and to the U.S. Office of Price Administration. At a World War II antiwar demonstration in New York he met Evelyn Smith, whom he married in 1945. While Dave was doing additional graduate work at the University of Michigan, he and Evelyn and their children were active attenders of Ann Arbor (Mich.) Meeting. Later, when he taught at Illinois State University at Navy Pier, the family attended 57th Street (Ill.) Meeting. Dave and Evelyn moved to Laguna Beach, Calif., in the early 1960s and became active in Laguna Beach environmental issues, helping to keep that "village" by the ocean the special place that it is. His real focus was on opposition to militarism and governmental oppression of the dissenting ordinary person. To this end, Dave was a strong supporter of Amnesty International. A writer in love with the magic of words, he criticized the powers of this world in many publications. Dave taught linguistics and English in Chicago, Cuba, Nigeria, Montana, and finally to Vietnamese students at Cal State Fullerton. After retirement, Dave's writing continued daily: essays, letters to the *Los Angeles Times*, the *Laguna Coastline News*, to his daughters, and even an incipient book on eholology, *Sex Matters*. For many years, Dave was a member of Orange County (Calif.) Meeting and its Peace and Social Concerns Committee. In the words of one friend, "he taught us to view matters of conscience as more important than matters of earning a living." Preceded in death by son Bruce, he is survived by his wife, Evelyn; a brother, John; five daughters, Bonnie, Nancy, Abigail, Hannah, and Becky; 19 grandchildren; and 3 great-grandchildren.

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Roath—Archie Joseph Roath, 83, on Aug. 10, 1997, in Socorro, N.Mex., of a heart attack. Born on a farm near Wheatland, Wyo., Archie was the seventh of ten children. He graduated from Wheatland High School during the Depression, and joined the Civilian Conservation Corps (CCC). The skills he learned and the friends he made there were always with him. Archie graduated from the University of Wyoming in 1939 with a BS in agronomy and, after a military stint in World War II, married a teacher, Jean Fraker, of Cheyenne, Wyo. He taught in the "Veteran on the Farm" training program, ran a dairy farm, and finally joined the Soil Conservation Service, which sent him to New Mexico. Archie and Jean moved to the Socorro area in 1976. They raised sheep for wool and had a large vegetable garden. Archie won many blue ribbons at the Socorro County Fair for his produce. After the move to New Mexico, he followed the lead of his wife and joined the Las Cruces Quaker group. He later became a member of the Socorro worship group, conducted under the care of Albuquerque (N.Mex.) Meeting. Though an erstwhile Methodist, Archie found the simplicity and silent worship of Quaker meeting more congenial. He was active in the Socorro worship group, serving as treasurer for several years. Archie was also a member of the nominating committee for New Mexico Regional Meeting and participated in the Intermountain Yearly Meeting. He never missed a meeting of the National Association of Retired Federal Employees



Alice Cope Wills

or reunions of CCC alumni, his high school, or university classes. Even after Archie was no longer able to walk unaided, he ran sales tables for the historical society and attended public library programs. He was a life member of the New Mexico Wildlife Association, and devoted his spare time to hunting and fishing. He is survived by his wife; a son, Jack; two daughters, Linda Platt and Gwen Roath; two sisters; and eight grandchildren.

**Saunders-Smith—Rebecca June Saunders-Smith, 47,** on July 27, 1997, in Durango, Colo. Rebecca was born in Denver, Colo. The family moved to Durango in 1961. Rebecca graduated from Durango High School in 1967 and Colorado State University in 1972, with a degree in art. During the next 13 years, while living in New Mexico and Arizona, she worked as a commercial artist, landscape designer, and draftsman. She was a well-recognized reporter for Santa Fe Public Radio. In 1978, Rebecca attended the University of New Mexico to study nursing and premed. She was the Meetinghouse Resident at Santa Fe (N.Mex.) Meeting from 1987 to 1989. Upon her return to Durango in 1990, Rebecca became a member of Durango (Colo.) Meeting. She served on numerous committees, always bringing a new and different perspective to the issues at hand, while drawing on her knowledge of the arts, sciences, and religion. While working at Community Hospital, she met Richard Smith. They were married on Feb. 12, 1994. Rebecca was best known locally for her writing and love of the writing process. As an organizer and contributor to anthologies and workshops throughout the area, she fostered communication among fiction writers and sought to bring local writers to radio. At the time of her death, Rebecca was employed at Fort Lewis College as an administrative assistant. Her love of architectural design and nature is reflected in the newly constructed Durango Friends Meetinghouse. In her memory, the meeting has planned an outdoor area for reading, reflection, meditation, and prayer. Rebecca will be remembered for her love of adventure, sparked by an insatiable curiosity and delight in the unexpected. Throughout her life, Rebecca taught by example the qualities that

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If any questions please call (215) 563-8629.

guided her: kindness and generosity, seeing the world through inquiring eyes, and a reverence for life. She is survived by her husband, Richard; three stepchildren, Lucas, Sarah, and Andrew Smith; a brother, Michael; a niece, Dia Saunders; and a nephew, Timmy Saunders.

Wood—William E. Wood, 63, on May 24, 1997, of complications from a stroke. Bill grew up in a family of dedicated seekers who had joined an intentional community on a New Jersey farm so that their daily lives would be guided by Friends principles. Growing up in this nurturing community helped form the solid ground Bill stood on for the rest of his life. After graduating from George School in Pennsylvania, he went on to Haverford College. He spent one summer cruising the Mediterranean with a friend and became a migrant farm worker in the West the next. All his life he struggled to bring the ways of Friends into the world around him, truly trusting the presence of God in everyone, engaged in the faith that the sea of darkness will be overcome by the sea of light as long as we do God's work. Bill became a conscientious objector but joined the army when confronted by his Dutch roommate with the evil of Hitler's Germany, which the allied armies had defeated. He later joined the Continental Insurance Company and worked in their human resources sector in New York City and Columbus, Ohio, for 33 years. He put his job on the line to promote the hiring of blacks and women at equal status and in the process changed the company's policies. In 1991 he retired to have more time for travel, family, and Friends' work. Bill was a mighty laborer in the fields of the Lord. He was active in Purchase (N.Y.) Meeting, the yearly meeting, the American Friends Service Committee, Powell House, Oakwood School, Pendle Hill, Friends United Meeting, and the Alternatives to Violence Project (AVP). His service on numerous committees was invaluable because of his quick and clear mind and his superb gift for formulating the sense of the meeting in discussion and writing. We will struggle for years trying to fill the gap he leaves among us. Bill and his wife, Deborah, addressed each other in the traditional familiar, "thee." He was deeply engaged in the lives of his children. Together Bill and Deborah suffered through the early death of their son Steven. To help raise money for Powell House and other purposes, he auctioned off his time to work in peoples' gardens or to organize their files. The Woods' annual clambake for Powell House and their Christmas party became favored events in Purchase Quarter. Bill usually walked the earth cheerfully, engaged in peoples' lives, finding ways of supporting them in their activities, contributing creatively and selflessly. He loved to swim and sail, hike and canoe, and—pounding away at the piano—sing hymns with those who would join him. A few years ago he wrote in his spiritual biography: "At this point in my spiritual journey I know by experience that God is. There is a great transforming force for good which can change our lives and which comes from beyond ourselves." Bill was in the fullness of his life. To his last conscious hour he was immersed in Friends activities, to which he devoted his great energy and wisdom. Bill is survived by his wife; a daughter, Katherine; a son, David; a brother, Richard; and a large community of family and friends.

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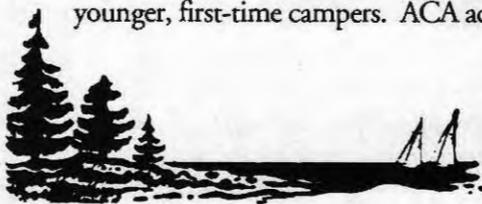
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**Beacon Hill Friends House:** Quaker-sponsored residence of 19 interested in community living, spiritual growth, peace, and social concerns. All faiths welcome. Openings in June, September. For information, application: BHFH, 6 Chestnut Street, Boston, MA 02108-3624. (617) 227-9118. Overnight accommodations also available.

**Peaks Island, Maine, B&B.** (Hourly ferry from Portland). Treed slope, bayview summer home. Varied shoreline, historic sites; village. Refrigeration, bikes. \$70 double. Berry (207) 766-3366 or (941) 995-1234.

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**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.

**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.

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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.

**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? Pennington 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.

What would you think about a **National Peace Endowment Fund?** What would the main advantages and disadvantages be? Looking for comments, suggestions. Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

## Audio-Visual



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

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## Books and Publications

*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. Large print, softcover, no notes, \$25/copy. Call for quantity rates. Order FGC Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107 or call (800) 966-4556.

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: Kim Press, P.O. Box 82, Bellefonte, PA 16823.

*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 Kim Press, P.O. Box 82, Bellefonte, PA 16823.

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

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**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.

**Meditator's Newsletter—**A monthly spirit-centered publication featuring articles, poetry, exercises, stories. \$10/year. Sacred Orchard, P.O. Box 298, Harriman, NY 10926. <sacredor@warwick.net>

Two recent Quaker financial swindles cost victims over \$40 million! Get an exclusive, in-depth report by Chuck Fager on these shocking, unprecedented frauds, in a special encore issue of *A Friendly Letter*, his legendary investigative publication. \$6 postpaid. Call (800) 742-3150, or write: AFL, P.O. Box 82, Bellefonte, PA 16823.

## 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. Kittatiny, Tucson, AZ 85737 or (800) 327-2446.

## Opportunities

### Short Courses at Pendle Hill

May 3-8: *Compassionate Presence in Daily Life* led by Mary Orr.

May 24-29: *Understanding the Majority: The Phenomenon of Evangelical Quakerism* led by John Punshon.

May 31-June 5: *Living Our Faith: Becoming a People of God* led by Mickey Edgerton.

**Summer at Pendle Hill: Spiritual Life Enrichment** Hunkering for a deeper experience of the sacred? Lightly structured program includes individual spiritual direction; solitude; small group workshops in prayer, journaling, etc.; community life and daily corporate worship; access to craft studio. One or more weeks, June 21-July 18. Contact the Registrar, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, (610) 566-4507 or (800) 742-3150 x 142.

### Travel to Tuscany & Provence

**Taste of Tuscany & Friends in France** trip programs offered each fall and spring. Learn about art, culture and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, **Friends and Food International**, 1802 Lawrence Street, NE, Washington, DC 20018, USA. Tel/Fax (202) 529-3210, e-mail: [MkHaskell@AOL.COM](mailto:MkHaskell@AOL.COM)

### Upcoming Conferences At Pendle Hill

**Spring:** *Mysticism Among Friends Today*, Marcelle Martin, Pat McBee, Mike Resman, Bob Schmitt, April 24-26.

*Quaker Worship and Spirituality*, Liz Kamphausen, May 8-10.

*Gerard Manley Hopkins*, Eugenia Friedman, May 8-10.

*Touch of Reverence: For Quaker Healers*, John Calvi, May 15-17.

*Transforming Ourselves: Conflict Resolution, (Level I AVP workshop)*, Steve Angell and Marilyn Williams, May 22-25.

*Addictions and Dependencies: Working the Steps Among Friends*, Jon Shafer and Pat McGuire, May 22-25.

*Sibling Rivalry in the Bible*, Elizabeth Watson, May 29-31.

*Common Fire: Lives of Commitment*, Cheryl and Jim Keen, May 29-31.

**Summer:** *Quaker-Jewish Dialogue on Spiritual Authority*, Marcia Prager and Rebecca Mays, June 26-28.

*Inquirers' Weekend*, Jonathan Snipes and Regina Haag, July 10-12.

*Our Quaker Faith as Guide to Family Living* (fun and learning for parents and children), Harriet Heath and Lynn Sinclair, July 12-17.

*Your Money or Your Life*, Penny Yunuba and David Bogartz, July 17-19.

*Painting As Meditation*, Helen David Brancato, July 24-28.

*Art of Clowning*, Elizabeth McClung, July 24-28.

*Clay, Color and Word*, M. C. Richards, July 29-August 2.

*Moving into Stillness: Tai Chi and Yoga Retreat*, Betsy Chapman and Dorian Abel, July 29-August 2.

*Clay, Myth, and Fairy Tale*, George Kokis, Aug. 7-11.

*Sacred Images: Photography Retreat*, Danna Comick, August 7-11; with option of extending to August 14.

*AVP Training, Level II*, August 7-11 and *Level III (leader training)*, August 12-16, Stephen Angell, Margaret McKenna, and others.

*Ministry of Writing for Publication*, Tom Mullen, August 12-16.

*Papermaking and Stones: Metaphors for Transformation*, Jill Powers and Glenn Mitchell, August 12-16. Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099. (610) 566-4507 or (800) 742-3150, x 142.

### Summer Youth Program At Pendle Hill

**Youth Camp, Ages 13-18:** Explore Quaker spirituality and values through discussions, worship, and service projects including a weekend workcamp in West Philadelphia. Have fun with craft projects in our studio, recreational trips off-campus, community-building games, and evening bonfires. July 5-12; rides may be available from FGC's Gathering. Contact: Laura Sherman, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (610) 566-4507 or (800) 742 3150 x 129.

**Quaker Arts Camp** for ages 9-12, July 19-25. Fostering creativity and the exploration of Inner Light through artistic and theatrical expression. Baltimore Yearly Meeting: (800) 962-4766, bymrst@igc.apc.org

**Volunteer Internship** at Ben Lomond Quaker Center, a retreat and conference center near Santa Cruz, Calif. Residential, one year beginning August. Great opportunity to grow spiritually and work in all areas of this Quaker nonprofit. Mountains, redwoods, housing, stipend, and benefits provided. Application deadline April 15: call (408) 336-8333, e-mail: qcenter@crucio.com for information.

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

### Castle & Cathedral Tours

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**Mexico City Volunteer Opportunities:** one-week service-learning seminars, 3-12 month internships, positions managing Quaker center. Casa de los Amigos, Ignacio Mariscal 132, Mexico, DF 06030; (52-5) 705-0521; amigos@laneta.apc.org; http://www.laneta.apc.org/amigos/

**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.

**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.

### Personals

**Maine Coast:** Elder female seeks companion during Spring, Summer, and Fall. Fair sharing: food, lodging, boating, view, etc. Driving licence important. For details call: Chouteau Chapin (Mt. time 7-9 a.m.) (602) 288-7784 or (207) 443-2100.

## 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



FRIENDS JOURNAL is seeking candidates for a nine-month to one-year internship to start in summer or fall 1998.

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Send letter of application, resume, and writing sample to: FRIENDS JOURNAL, 1216 Arch St., 2A, Philadelphia, PA 19107-2835.

Applications close June 1.

**Philadelphia Yearly Meeting** invites applications for the position of **Coordinator of Educational Programs.** Applicants must:

1) Be active members of the Religious Society of Friends, with experience in elementary or secondary education, and in teaching teachers; and be knowledgeable regarding current educational innovations;

2) Demonstrate competency in administration (including financial planning and oversight); and understand Quaker decision-making and governance processes.

The responsibilities will include:

1) Supporting member volunteers in doing the work related to education to which they feel led, and in designing and carrying out projects;

2) Working in and with the 31 schools and 8 nursery/kindergartens operated by PYM Friends.

In addition, all PYM staff work collaboratively to support the larger goals of the whole Yearly Meeting, and accept a variety of assignments for these purposes.

Salary: Please indicate your minimum acceptable salary.

Application deadline: Tuesday, 12 May 1998.

Work will begin no later than September 1998. Send resumes to: Search Committee, c/o Joan Gill, 1515 Cherry Street, Philadelphia, PA 19102.

### Graphic Artist

**Friends United Meeting** seeks a graphic artist to serve as art director for *Quaker Life* and Friends United Press and provide desktop publishing services for FUM programs. Familiarity with Pagemaker, Photoshop, and related software is required. Contact Johan Maurer, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374; (765) 962-7573; FUMinfo@XC.org.

**Quaker Representative / Quaker House Director (Two Positions)**—New York: The Quaker United Nations programs reflect the historic concern of Friends for developing and strengthening international institutions of peace. The American Friends Service Committee (AFSC), which administers the New York Quaker UN Office on behalf of Friends World Committee for Consultation (FWCC), is seeking a couple (or two persons in an established relationship) to represent FWCC and AFSC at the UN on issues of concern to Friends including human rights, peace and demilitarization, and sustainable development. The Quaker UN Representative, who is a member of the Religious Society of Friends, manages the Quaker UN Office and supervises its staff. The office monitors actions at the UN and, where possible, offers assistance to UN community members (diplomats, nongovernmental organizations, secretariat staff) in moving forward with their agenda. The Quaker House Director is responsible for maintaining Quaker House and establishes an atmosphere that supports program goals as well as oversees the physical upkeep of the facility. The UN responsibilities require a background demonstrating the ability to work with people of differing backgrounds and ideologies; experience with analysis and interpretation of international social, economic, and political developments; skills in writing and editing materials for publication in English; and conference or seminar organization experience. A special quality of the work is the result of informal, off-the-record meetings and discussions in Quaker House, and residency is required. Letters of interest and resumes by Thursday, April 30, 1998 to Elizabeth Stegner, AFSC-HR, 1501 Cherry Street, Philadelphia, PA 19102-1479. Fax: (215) 241-7247.

**Arthur Morgan School.** A small junior high boarding school seeks several houseparents for 1998-99 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives: music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send resume with cover letter to: Branch Overton or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (704) 675-4262.

**Friends Camp** needs talented counselors who can teach crafts, pottery, drama, sports, canoeing, and sailing. Also needs an E.M.T. or Nurse, W.S.I., certified lifeguards, assistant cooks, and maintenance staff. Help us build a Quaker community, where you can put your faith into practice. Call or write: Susan F. Morris, Director, P.O. Box 84, E. Vassalboro, ME 04935; (207) 923-3975; e-mail: smorris@pivot.net.

**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 weavery, 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.

**Need Counselors, Cook, and Counselor/Lifeguards (18+)** for Quaker-led farm camp near the Poconos. Help children (aged 7-12) with gardening, animal chores, nature awareness, arts & crafts, woodworking, pottery, etc. Teach skills you have to offer. Homegrown foods, woods, streams, fields, pastures. Join us for a cooperative, fun summer—family style. Carl & Kristin Curtis, Journey's End Farm Camp, RR #1, Box 136, Newfoundland, PA 18445. (717) 689-3911.



**Sidwell Friends School,** a coed PreK-12

Quaker school located in Washington, D.C., invites qualified applicants for staff and faculty positions which may be applied for at any time. Members of the Society of Friends

are particularly encouraged to apply. Should be familiar with Windows 95 and MS Office 95. Current vacancies, beginning in the Fall of '98, include: Upper School grades 9, 10, and 11 English, grades 9 and 10 Middle Eastern history, grades 9-12 mathematics. Middle School, grades 7 and 8 math, fifth grade teacher. Lower School, grades PK-4, Resource Room teacher, learning disabilities. Send cover letter and resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Ave., N.W., Washington, DC 20016.

### Real Estate

**Cozy summer cottage** for sale. Quiet woods, Hurterdon County, N.J., 20-acre cooperative, swimming pond. 70 minutes from N.Y.C., Philadelphia. \$35,000. (908) 832-7044.

### Rentals & Retreats

**Belfast, Maine.** Three bedrooms, two baths. Private, charming home on the Penobscott Bay. Large porch and lawn. \$800 weekly, Sat. to Sat. No pets. Call Jonathan Kriebel (203) 622-1953.

**Gaspesie, Quebec:** Four bedrooms, panoramic St. Lawrence waterfront, July through September, quaint French village life, fishing, whale watching, hiking, excursions. \$400/week. Mireille Schrader, P.O. Box 143, Leonardtown, MD 20650, email: bschrader@y.net.ye.

#### Office Space Rental

Approximately 800 sq. ft. of office space available in our Center City Philadelphia condominium. Close to public transportation, facing Philadelphia Convention Center. Handicapped accessible, use of full kitchen, friendly neighbors. \$15 per sq. ft. Space can be divided to suit your needs. Rent includes heat, a/c, and electric. Call: Friends Journal (215) 563-8629, fax (215) 568-1377.

**England:** Two carefully restored 18th-century cottages for rent. Close to Lake District, Scottish Borders, and early Quaker landmarks. Friendly welcome. Jeanne and Stewart Males, Aglonby Farm, Skirwith, Penrith, Cumbria CA10 1RL, U.K. Telephone/Fax 01768 88763.

**Pocono Manor.** Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

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

**A Friendly Maul 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.

**Cozy Maine Cottage.** On quiet island minutes across swing bridge from restaurants and shops of Boothbay Harbor. Great home base for exploring Maine coast. Sleeps 6. \$500/week. Homan (610) 828-3192.

**Prince Edward Island, Canada.** Follow the blue herons to clear skies, berry picking, fresh sea food, warm swimming, and private picnics on miles of clear sand beaches. Splendid view from new bay front. Three bedroom cottage. 1 1/2 baths. \$600 per week. Available late June through early August. Contact James Fox, 89 Fairbanks Street, Dartmouth, NS, B3K 1C5, Canada or call (902) 469-4151.

**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.

**Maine Coast.** Attractive waterfront house near Wiscasset on Westport Island (with bridge). Deck, rocky point, woods, peace and quiet. Weekly: June \$350, July \$600, August \$700. (617) 696-6353.

## Retirement Living

**Friends House,** a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, red-wood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152. [www.friendshouse.org](http://www.friendshouse.org).

## KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

**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.

**Communities under development:**  
Kendal at Lexington - Lexington, Va.  
Kendal on Hudson - Sleepy Hollow, N.Y.

**Independent living with residential services:**  
Coniston and Cartmel - Kennett Square, Pa.

**Skilled nursing care; assisted living:**  
Barclay Friends - West Chester, Pa.

**Advocacy/education programs:**  
Untie the Elderly - Pa. Restraint Reduction Initiative  
Kendal Corporation Internships

**For information, call or write:** Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. e-mail: [info@kcorp.kendal.org](mailto:info@kcorp.kendal.org).

**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.

## Schools

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

**Sandy Spring Friends School.** Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158.

**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.**

**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.

**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.

**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.

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.

**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.

**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.

**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.

## Services Offered

**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.

## HENRY FREEMAN ASSOCIATES

105 North Fourth Street  
Centerville, IN 47330  
Phone: 800-707-1920  
Fax: 765-855-5278

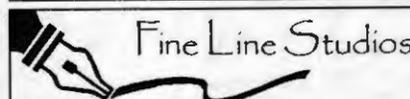
Consulting Services for educational institutions and non-profit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries, independent schools, social service agencies, FRIENDS JOURNAL, and many other Friends organizations.

**Marriage Certificates:** Send for free samples of wedding certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples, non-Friends welcome. Write Jennifer Snowloff Designs, 306 S. Fairmount Street, Pittsburgh, PA 15232. Call (412) 361-1666. Email: [snowloff@worldnet.att.com](mailto:snowloff@worldnet.att.com). Website: <http://home.att.net/~snowloff/>

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

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

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.



Marriage certificates, Announcements, Invitations, etc. Do justice to your event with our calligraphy and award-winning graphic design. (800) 763-0053.



### Forum Travel

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

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

### Quaker Writers & Artists!

Join the Fellowship of Quakers in the Arts. FQA'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. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: [fqa@quaker.org](mailto:fqa@quaker.org). Our Web Page: <http://www.quaker.org/fqa>.

**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) 966-6127 or e-mail [JMFS@AOL.com](mailto:JMFS@AOL.com). (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

**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.

## 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](mailto:alang@xnet.com) or [www.campwoodbrooke.com](http://www.campwoodbrooke.com).

## Summer Rentals

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

## 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 Braz 284-4538.

### ENGLAND (U.K.)

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

### 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: 813-621-2428 or 011-505-266-0984.

**Experience cohousing in waterfront community in Saugerties, N.Y.** New house suitable one person or small family. Use of common facilities. Available Memorial Day—Labor Day. \$2,700. Lee Haring, (718) 857-1851.

**Maine-Cape Split Road Addison.** Comfortable, five-bedroom, fully equipped farmhouse on private shore with own sand beach and miles of beachland and woodland trails. \$700/week. June—July. (607) 273-7062. E-mail: [trr1@cornell.edu](mailto:trr1@cornell.edu).

**Prince Edward Island, Canada.** Secluded seaside cottage. 180-degree view of sea and sky. Warm swimming, excellent birding, bicycling, fishing. Regain contact with the natural world. Completely equipped. \$450/week. Available late June and July. (610) 399-0432.

## Moving?

Please let us know 8 weeks in advance. Send us your address label if possible. Otherwise, be sure to include your name and old zip code as well as your new address.

Friends Journal  
1216 Arch Street, 2A  
Philadelphia, PA 19107  
(215) 563-8629



## 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**—Unprogrammed. 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: (870) 777-5382.  
**LITTLE ROCK**—Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.  
**MENA**—Unprogrammed. Call: (501) 394-6135.

### 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.

**QJAI**—Unprogrammed worship. First Days 10 a.m. Call 646-4497 or 646-3200.

**ORANGE COUNTY**—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

**PALO ALTO**—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

**PASADENA**—Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: (818) 792-6223.

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

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

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

**SAN FRANCISCO**—Meeting for worship and First-day school, 11 a.m., Sundays, 65 9th Street. (415) 431-7440.

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

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

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

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

**SANTA MONICA**—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.

**SANTA ROSA**—Redwood Forest Meeting. Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3327.

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

**STOCKTON**—Delta Meeting, Unprogrammed, 10:30 a.m. 2nd, 3rd, 4th Firstdays, AFC 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. 803 County Rd. 233. (970) 247-0538 or 247-5597.

**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@delfhi.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**-Meeting for worship and First-day school Sundays at 10 a.m. 267 William Street (second floor), Middletown, Connecticut.

**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 Everleigh 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 Waterbury). 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) 854-2242.

**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.

**STUART**-Worship Group October-May (561) 335-0281.

**TALLAHASSEE**-Worship Sunday 10 a.m. 2001 Magnolia Dr. South. Unprogrammed. Potluck first Sunday. (904) 878-3620.

**TAMPA**-Meeting and First-day school 10 a.m. 11215 N. Nebraska Ave., Suite B-3. Phone contacts: (813) 989-9261 and 977-4022.

**WINTER PARK**-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

## Georgia

**ATHENS**-Unprogrammed worship Sundays 9:30 to 10:30 a.m., followed by forum. Habitat for Humanity office, 744 Barber St. (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 Newcast St. Call (912) 638-1200 or 437-4708.

## Hawaii

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

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

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

## Idaho

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

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

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

## Illinois

**BLOOMINGTON-NORMAL**-Unprogrammed worship and First-day school 10:30 a.m. in members' homes. (309) 454-5463 or (309) 862-1908.

**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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 852-5812.

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

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

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

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

**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.

**DUBUQUE**-Worship 10:15 a.m., Sundays. Call (319) 556-3685 for location.

**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.

**MIDCOAST**-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.

**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 Metzgerott, 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 10:30 a.m. and 5 p.m.; Forum at 9:30 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) 398-3773.

**WESTPORT**-Meeting Sundays 10 a.m. Central Village. 636-4963.

**WORCESTER**-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

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

## Michigan

**ALMA-MT. PLEASANT**-Unprogrammed meeting. 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 8:45 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Co-clerks Peggy Daub and Jeff Cooper, (734) 668-8063.

**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, 10 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) 224-4748.

**DOVER**-Unprogrammed worship 10:30 a.m., 141 Central Ave. Childcare available. Clerk: Constance G. Weeks, (207) 439-2837, or write: P.O. Box 98, Dover, NH 03820.

**GONIC**-Worship 2nd and 4th First Day, March through December at 10 a.m. Clerk: Shirley Leslie. Phone: (603) 332-5472.

**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Anne Baird, (603) 989-3361.

**KEENE**-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 100 Washington St., Keene, N.H. Call (603) 352-5295.

**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 Greate 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.

**MULLICA HILL**-Main St. Sept.-May First-day school 9:45 a.m., meeting for worship 11 a.m. Meeting only, June, July, and Aug., 10 a.m.

**NEW BRUNSWICK**-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (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) 876-4491.

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

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

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

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

**WOODSTOWN**-First-day school 9:30 a.m. Meeting for worship 10:30 a.m. N. Main Street. (609) 358-3528.

## New Mexico

**ALBUQUERQUE**-Meeting and First-day school 10:30 a.m. 1600 5th St., N.W., (505) 843-6450.

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

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

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

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

**SILVER CITY AREA**-Gila Friends Meeting, 10 a.m. Call: 388-3388, 536-9565, or 535-4137 for location.

**SOCORRO**-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

## New York

**ALBANY**-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

**ALFRED**-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

**AMAWALK**-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 669-8549.

**AUBURN**-Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Barbara A. Bowen, 25 Grover St., Auburn, NY 13021. Phone: (315) 252-3532.

**BROOKLYN**-Worship and First-day school 11 a.m. (childcare provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri., 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

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

**BULLS HEAD RD.**-Worship and First-day school 10:30 a.m. N. Dutchess Co., 1/4 mile E. Taconic Pky. (914) 266-3223.

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

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

**CENTRAL FINGER LAKES**-Penn Yan, Sundays, Sept. through June, 270 Lake St., rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone: (716) 526-5196.

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

**CLINTON**-Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-3035.

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

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

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

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

**HAMILTON**-Meeting for worship 10 a.m. Upperville Meetinghouse, Route 80, 3 miles west of Smyrna. Phone: 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) 242-3257.

**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) 735-4214.

**RYE**-Unprogrammed meeting for worship, 624 Milton Road. Phone (914) 967-0539.

**SARANAC LAKE**-Meeting for worship and First-day school; (518) 523-3548 or (518) 891-4490.

**SARATOGA SPRINGS**-Worship and First-day school 10 a.m. Phone: (518) 399-5013.

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

**BLACK MOUNTAIN**-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (704) 669-9198.

**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 465-5720.

**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, N.C. (919) 821-4414.

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

**WILMINGTON**-Unprogrammed worship 11 a.m., discussion 10 a.m., 313 Castle St.

**WOODLAND**-Cedar Grove Meeting. Sabbath school 10 a.m., meeting for worship 11 a.m. Bill Remmes, clerk. (919) 587-9981.

## North Dakota

**FARGO**-Unprogrammed meeting, 10:30 a.m. Sundays, UCM Building, 1239 12th St. N. (218) 233-5325.

## Ohio

**AKRON**-Unprogrammed worship and childcare, 10:30 a.m. Discussion and childcare, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; 374-0521.

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

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

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

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

**SIDNEY**-Marie Cotton (513) 497-7326.

**TOLEDO**-Ruth Taber, (419) 878-6641.

**CINCINNATI**-Eastern Hills Friends Meeting, 1671 Nagel Road, Sunday 10 a.m. (513) 474-9670.

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

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

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

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

**DELAWARE**-Unprogrammed meeting and First-day school, 10:30 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. For summer and 2nd Sundays, call (614) 362-8921.

**GRANVILLE**-Unprogrammed meeting at 10 a.m. For information, call (614) 587-1070.

**KENT**-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.

**MANSFIELD**-Unprogrammed meeting 10 a.m., first and third Sundays. (419) 756-4441 or 289-8335.

**MARIETTA**-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30. Betsy Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

**OSHERLIN**-Unprogrammed worship Sundays, 10:30 a.m., 68 S. Professor. Midweek meeting Thursday, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (440) 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, Susan Hyde: (937) 767-7756.

## 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 9 a.m. and 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.

**SALEM**-Unprogrammed worship and First-day school 10 a.m., forum 11:20 a.m. 490 19th St. NE, 399-1908.

## 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.

**DUNNINGTON 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 Pottsville, 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. Sunnyside 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.

**HAVERTOWN**-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 Havertown Rd.

**HAVERTOWN**-Old Havertown 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 Sickles. Robert B. McKinstry, clerk, (610) 444-4449.

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

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

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

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

**LONDON GROVE**-Friends meeting Sunday 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. Clerk, Christina Stanton (610) 690-0945.

**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 Girton, (717) 458-5431.

**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 Southampton Rd., 11 a.m.

**CENTRAL PHILADELPHIA**-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry Sts.

**CHELTENHAM**-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m., (215) 342-4544.

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

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

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

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

7:30 p.m.

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

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

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

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

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

**POCONO**-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

**POTTSTOWN-READING AREA**-Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

**QUAKERTOWN**-Richland Monthly Meeting, 244 S. Main St., First-day school and meeting for worship 10:30 a.m.

**RADNOR**-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (610) 688-9205.

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

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

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

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

**STATE COLLEGE**-Worship and children's programs 11 a.m. Also, on most Sundays, early worship at 8:45 a.m. and adult discussion at 10 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

**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.

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

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

## Puerto Rico

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

## Rhode Island

**PROVIDENCE**-Meeting for worship 11 a.m. each First Day. 99 Morris Ave., corner of Olney St.

**SAYLESVILLE**-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

**WESTERLY**-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 596-0034.

**WOONSOCKET**-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First day at 10:30 a.m. (401) 762-5726.

## South Carolina

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

**COLUMBIA**-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.

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

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

## Tennessee

**CHATTANOOGA**-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (615) 829-5914.

**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.

**AMARILLO**-Call (806) 538-6241 or (806) 426-3526.

**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. Adult discussion, 9:30 a.m. Singing, 10:15 a.m. Children's program, 10:45 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

**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 10:30 a.m. Call for directions. (540) 745-2365 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.

**LINCOLN**-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**-Ashland Meeting. Worship 11 a.m. (804) 227-3439 or 227-3563.

**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: gdds@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**-meets at Ferndale Senior Center in Pioneer Park in Ferndale. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. Contact (360) 738-8599, or 734-8170.

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

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

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

**PULLMAN**-See Moscow, Idaho.

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

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

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

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

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

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

## West Virginia

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

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

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

## Wisconsin

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

**EAU CLAIRE**-Worship at 10:30 at 3131 Stein Blvd. preceded by yoga/singing. Call (715) 833-1138 or 874-6646.

**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) 332-9846 or 263-2111.

## Wyoming

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



## LUMBERTON LEAS

offers a whole *NEW* concept in active adult living.

Lumberton Leas has much to offer those contemplating a move to an adult community. What distinguishes Lumberton Leas is its size and its setting – only 110 homes situated on an 89-acre Arboretum and Nature Preserve. In addition, the community will offer the innovative choice of three residential/financial alternatives.

**THE SETTING** – Set on a beautiful 89-acre site just 5 miles from Medford, New Jersey, approximately 40 acres of the site will be preserved as a natural setting and arboretum along the main branch of Rancocas Creek with extensive walking trails throughout its impressive woodlands and wetlands.

**THE HOMES** – To be built by Gary Gardner, one of South Jersey's most respected builders of quality homes, Lumberton Leas will offer 110 clustered homes in one, two, and three-bedroom designs with full basements, attached garages and an array of custom options.

**THE COMMUNITY** – Residents and their guests will enjoy a sizable community center featuring a fitness center and facilities designed for meetings as well as social and catered events. An outdoor swimming pool and tennis courts will also be offered.

**THE INNOVATIVE CHOICE** – Lumberton Leas offers two distinct financial plans for residency. A combination of the two plans provides a third option.

Fifty-five homes will offer those 65 and older Medford Leas' traditional continuing care contract with all our superior health care services. The other fifty-five homes will be open to those 55 or

older on a "membership basis", providing a wide range of items and services, and access to our health services on a fee-for-service basis.

Residents who move to Lumberton Leas under a membership agreement may place their name on a waiting list to convert to a continuing care contract at a future time, and still remain in their original Lumberton Leas home.



# Lumberton Leas

A Medford Leas Community  
for those age 55 and older

Initial occupancy is projected for late fall 1998.  
For additional information please call:

**(609) 654-3030**

(Information office located at Medford Leas, Route 70, Medford, NJ 08055)

