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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

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DECEMBER

Come sweet holy days
out of the ordinary, come
from the secret room in the heart
of the house. Open our shabby
familiar walls, set the furniture
in sacred space where breath
carries its own consent and to live
is no embarrassment. Come with gifts
and be the beauty in the hollow of things.

Come sweet holy days
across time's bridge, come
with red and silver candles,
ornaments, banners. Scent the air
with cedar, multiply our scant
habitual bread into loaves
for a feast. Poor as we are, we
will not turn away. Find us ready.
To share. To be fed.

**An
Independent
magazine
serving the
Religious
Society of
Friends**



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Among Friends

What a Ride!

How does one *start* to say thank you and good bye? Since I announced in March my plans to leave the JOURNAL in January 1999, I have received so many notes, cards, and good wishes from readers. On October 10, I was surprised when 75 or more current and former board members, staff, family, and friends came together in Philadelphia for a dinner and "retirement send-off" for me. I have been deeply touched, Friends. Over time I hope to respond personally to all who have shared so warmly.

When Olcott Sanders, my predecessor, introduced me to the editing tasks here shortly before his death in 1983, he left me several important insights. Make the magazine inclusive, he said. Set the goal of trying to include something in every issue to appeal to each reader. We have tried to do so. And most important of all: "Give the magazine a personal face." I saw how Olcott was able to do this—how warmly our readers responded to his columns describing his struggle with cancer and to the experiences and humorous stories he told.

My story has been a different one. I had small children to raise when I first became editor, so I often wrote of the joys and challenges of parenthood. When daughter Evelyn and her friend dragged me to a Michael Jackson concert, I learned from it and shared that with you. When sons (and now grandsons!) explored the city with me and we met a homeless person or were befriended by a stranger, that seemed worth sharing too. When IRS came knocking at the JOURNAL for my back taxes, we told you about it.

There were enormous changes going on in the world over these years as well. Technological changes that boggle the mind. (There were no personal computers, fax machines, or Internet when I came to the office, no cell phones on the street.) International politics changed as well. The Berlin Wall came down. The cold war ended; other wars did not. Through it all, we published, we sought to share the Quaker message in a time of unprecedented global change.

As my eyes scan the page to my right, I see why it's so hard to say good bye. The contents page tells me how much I enjoy the flow of material in and out of the office; what a privilege it has been to be at a center of information among Friends. And my colleagues pictured there? I will miss the day-to-day news of their lives, the support, the close friendship. Next month another face, our next editor-manager, will join them and will be introduced to you on this page.

I thank you for your support and Friendship. I'll be looking for ways to visit these pages from time to time, both as a subscriber and as an occasional contributor. I wish you joy in the Christmas season and the very best in the new year.

Vinton Deming

Next month in Friends Journal:

Quaker Seeking: Do We Ever Find Anything?

Hannah Whitall Smith

A Holy Experience in the Interior: AFSC's Central Region at Age Fifty

Friends Journal Staff (Opposite):
L-R, Front row, Nicole Hackel,
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Podolsky, Nagendran Gulendran;
Rear, Barbara Benton,
Maria Gargiulo, Bob Sutton,
Kenneth Sutton, Claudia Wair,
Vinton Deming

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*Cover poem by Jeanne Lohmann,
a member of Olympia (Wash.) Meeting*

The last \$5

Jerry Woolpy's "In Search of God at Earlham" (*FJ* Sept.) succeeded in being both informative and entertaining to me. His concept of the superiority of the effect versus the actor's intentions of an act was particularly challenging. Although I am substantially in agreement, Woolpy's metaphor of the last \$5 troubles me.

Although money value is a familiar and easily quantified concept, money cannot be converted into utilitarian wealth, like land or labor, at a constant or even predictable rate. This volatility seriously dilutes the force of the argument, another case of the corrupting power of money.

Regrettably, many of us must do filthy and exhausting work for \$5 per hour. A few fortunate individuals receive \$100 per hour for discharging pleasant and prestigious duties, which, curiously, are also considered work. Still fewer individuals do no work at all yet enjoy a large income from an inheritance or other unearned windfall.

While everyone certainly has the same opportunity to do good by contributing money to a worthy cause, it begs the question of exactly what it is they have contributed. Can wealth be grossly inequitable and still just? Is it righteous to advance a just cause by unjust means? A world without saints or devils certainly leaves plenty of room for discussion.

I would be more comfortable illustrating the effect of an act by having a person contribute their last hour of labor to a charity—a commendable but necessarily limited act—versus a person contributing 1,000 hours or more over the course of a lifetime. Obviously, the 1,000 hours of labor will advance the cause of the charity much more than the final gift of a single hour of labor.

Roger Bleier
Sitka, Alaska

Making room

I read with interest your editorial, "Words that Made a Difference" (*Among Friends*, Oct.). I would like to tell you the experience of which I was reminded.

In 1969 I was teaching at Howard University. I lived on R Street in Washington, D.C., perhaps a mile from the White House. I had finished a repair job in my yard and was sitting on my front steps. Along came a black man, who stated in a shaking voice, "I'm so damn mad, I need to talk with someone. Can I talk with you?" I

moved over to make room, and he sat down beside me, telling me his story, which I am relating here.

As he had bent over to pick up a quarter from the sidewalk, he saw a white man watching him from a window in a basement apartment. The white man had dashed to the sidewalk, where he accused the black man in angry tones of being a peeping Tom, and had threatened him with violence.

We sat for a good part of an hour talking as he calmed down and finally could laugh sardonically as he thought of his disquieting experience. Then we rose, shook hands, and he departed. I have since felt somewhat disappointed that I never saw him again.

I enjoy your editorials.

Stan Thompson
Eugene, Oreg.

Reaching decisions

Decisions among Friends are made "after the manner of Friends"—that is, by meeting together, to be guided not only by what is sensible and logical, but, as Friends would say, to be tempered by the Spirit (the Inward Teacher, Christ, or however one describes the presence of the Living God). I believe many Friends in different parts of the world would also emphasize taking into account, either as authority or at least for consideration, the Bible and past Quaker statements and decisions; presumably such Friends remind others of these sources.

Can decisions be "rightly" made without meeting together? The contemporary question we are faced with is that matters can be considered and individual approvals can be given over the wire by telephone and particularly by e-mail. The first question is, of course, what's the hurry? Why not wait until written matter can be carefully typed out, addressed, stamped, and mailed to everyone and written comments received? Committees do save much time, effort, and postage by sharing minutes and draft statements over the wire. Those who do not have e-mail feel left out of this process, of course, and documents may be hard for them to consider when heard over the telephone, unless it's a matter of changing a few phrases or a very short paragraph.

Even here, the basic question is, how important is "Quaker process"? Can we honestly say that individual reactions collected by the clerk are perfectly satisfactory as Quaker decisions? I once tried for a decision when it looked as if we

couldn't have a committee meeting. One seasoned member replied, "I like to hear what others have to say." We influence each other, and bring each other closer to a right spirit, when we experience each other wrestling over a question with truth and compassion; a "sense of rightness" emerges from the group.

I'd say, by all means let's use e-mail and save all that postage and paper, envelopes, going to the mailbox, etc.—and mail the material to those who do not have e-mail without making them feel like second-class citizens. Perhaps they are making a valid witness for simplicity: not buying computer hardware, software, upgrades, supplies, and perhaps Internet access, simply to participate in the electronic world. I believe almost all Friends who use computers already do so for vocational (or nonprofit volunteer) reasons, not because they feel they must own the latest gadgets. Since the technology is already in use, it is sensible and economical to use it for Quaker business as well. But, in the old Quaker phrase, we need not "outrun our Guide."

William Kriebel
Lexington, Mass.

Worshipful

I like the concept behind calling business meetings "meetings for worship for business," but think the term is a bit too unwieldy to be widely accepted.

I have attended monthly meetings that were drawn out by Friends picking at details that might better be entrusted to a committee. I confess, also, to having been guilty of introducing humor into discussions, as others have done. I'm not sure this is always inappropriate but it does delay the proceedings. It also detracts from



Lucy Sikes

Traffic Noise and Quaker Silence

the belief that we should let God in on the proceedings and seek for divine guidance.

It is my suggestion that we coin the term "worshipful meeting for business." This seems to cover the intent of the longer title.

John Kriebel
Mt. Holly, N.J.

Assisted suicide

In recent articles and letters, I thought no one really got to the crux of the matter of assisted suicide. There are millions too many, probably billions, more people than is good for the world. Why should anyone not be encouraged to go to heaven if she/he wants to go? Certainly no one who has faith in a loving, personal God could believe God wants us to suffer to please him/her/it. Yet, the thrust of some of these articles seemed to me to be: "Tut-tut, we are not giving God his dues" (if we are not willing to suffer anymore).

Suffering life, physically or mentally, is really hell on earth.

Eleanor Denoon
Newtown, Pa.

Loss of standards

I do not care to read the Starr report's description of the immoral and dishonest behavior by the leader of our country. His behavior is a reflection of the loss of a moral standard in our nation. This regression of morality is confirmed in the daily news, the divorce statistics, the legions of children living in poverty in our country, and the trashy newspapers and magazines that line the checkout aisles at the grocery store.

The question that confronts us now concerns the manner of judgment of the president by Congress and the people of our nation. Its answer will foreshadow the state of our nation's moral future. The approach to this answer should embrace the simple, yet profoundly powerful, words spoken by Jesus two thousand years ago, "So whatever you wish that men would do to you, do so to them."

Russell Wylie
Newtown, Pa.

Continued on page 38

Varroooooooooom!

Many meeting room windows must remain closed during worship even on pleasant days when fresh air would be welcome. Opening them would mean that traffic noise would drown out spoken ministry. More about auto traffic than just its disturbing noise concerns many Friends, however. As ever increasing traffic has overwhelmed our cities and our culture, many of us have discovered strong links between traffic and nearly every one of Friends' testimonies and concerns:

- **Peace:** The United States uses vast portions of its fierce war-making power to help assure that we receive more than our just share of the world's oil. Secretary of Defense William Cohen has admitted that U.S. military actions, threats, and sanctions against Iraq have less to do with weapons of mass destruction, biological warfare dangers, the Kurds, or even safety of neighboring nations, and much more to do with the flow of oil. Oil sloshes under many other military actions elsewhere in the world.
- **Human relations:** Traveling in cars through our neighborhoods means we miss many regular opportunities to interact with neighbors. We may wave as we drive by, but we don't know if they are happy or sad, need help or comfort, have something to share, or just would gain from being close enough to sense life in another person. People have enclosed their expressors and receptors of humanity into their swift metal boxes.
- **Simplicity:** Car culture expenses have made multiple breadwinner families the norm. Working and commuting long hours eat up life. Such time-poverty creates the need for additional costly and complicating possessions and services. Ever increasing auto use sprawls cities, pushing necessary destinations farther and farther away, making every errand into a journey. Life itself gets lost in the rush to make a living.
- **Equality and justice:** Driving, more than any other culture, means people in the United States use more than their just share of energy and other resources. Oil we squander could be sterilizing surgical instruments, bringing food to malnourished children, or building schools among the world's impoverished. We cannot maintain such high energy use

without exploiting other cultures.

- **Education:** General-fund tax dollars pay much of traffic's high cost. Freeways expand while schools crumble. Playgrounds turn into parking lots. Local governments fire teachers and hire blacktoppers. Learning becomes a traffic fatality.
- **Environment:** Oil spills into oceans. Air pollution erodes the ozone layer. From the heights of the heavens to the depth of the seas, traffic creates or worsens nearly every form of pollution and increases the destructiveness of problems as it eats away at life itself.
- **Worship:** As modern urban life submerges under a stormy sea of traffic, people's sense of reverence, divine awe, and spiritual wonder corrode. Clamor, rush, and stress make God seem further away, harder to connect with, less a part of life.

Several forces are coming together to alter traffic dramatically, profoundly, and swiftly. In as little as a dozen years, we may well be moving ourselves and our goods quite differently. While our country cannot prevent such changes, we can choose whether we make them in chaos, crisis, and callousness, or with deliberation, dignity, and decency.

Quakers have led the way on giant social issues in the past, such as abolishing slavery, reforming prisons, and promoting civil rights. Now Friends increasingly find themselves moved to speak and act to free ourselves from traffic's grasp.

As Quaker history demonstrates, social change starts with individuals and small groups. Wishing to cut back on my car travel, I once catalogued for several months each auto trip I made. I was astounded to find a vast majority of them were meeting activities. Friends traveling to just one yearly meeting add carbon and other pollutants to the air. Decisions Friends make about where we gather, how we travel there, size and geographic sweep of monthly meetings, and so on have meaningful effects on our world. Personal choices about where we work, live, and play hold the key to healing our culture and planet.

Friends can speak Truth to traffic's power.

—*Peter Saint James*
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by
George Eastburn

You're in Guadalajara, city of five million souls, state of Jalisco, Mexico, in the Mercado, the huge roofed market. It's Christmastime, practically without your even knowing it, in the mild air. And you don't know he's there yet, a child.

You move through the great Market; it bulges with *sarapes*, animal flesh, silver, leather, latticed stalls with pounded and tooled wares to bargain. The humanity seethes at you, around you, indoors, haloed by the mild air of Guadalajara, "City of Eternal Spring." But it's Christmastime, too. And a young man, maybe in his middle 20s, ushers you—you weren't even aware he was there until now, but he's ushering you to his stall, the one with the silver, one of the countless many with silver. And his *compañero*, another youth in his 20s, stands over the smudged casing with silver, bracelets, rings, earrings. Expectant eyes hovering over the smudged case. And they press you, expect you to make an offer. You pull away, "no, thanks," "no, *gracias*," and they're left at the stall like figures dwindling on a

George Eastburn is a member of Abington (Pa.) Meeting and a William Penn Charter School overseer.

quay. You're sailing away, as you shuffle over a confused floor like a heavy sea; you're crushed in on all sides by stalls stuffed with the leather goods, *huaraches*, belts, wristbands, the smell of tooled leather, poultry, beef, green and red produce. And he moves close to you now, like a dream on a sea breeze, here in the middle of Mexico, the child.

You're uncomfortable, feeling tight, like a drum being beaten, alone, certainly, in the tumult of this strange commerce. You're hoping you'll find a way out. Two more crowded floors, replicas of this fleshy maelstrom, hang over your head. The market crushes down over you. He's perhaps up on the second floor, the middle one now, feet treading so lightly, like a small, gliding shadow.

You find yourself in the middle of the Market, first floor. And you're reminded of the city of Bethlehem, somehow. This crush of handmade architecture and the humanity, all criss-crossed and strung together. You look to find a way. You're imagining yourself looking for room at an inn in Bethlehem, somehow, this Christmastime in Guadalajara. No room in the inn, *la posada* for you. He's on his way.



American Friends Service Committee

Claustrophobia. A girl with light-brown hair, cafe skin, appears; she tugs at your sleeve, motions to another stall. You don't understand which one, the leather-shrouded stall? or the silver-strung stand? You pull away, penny-loafer feet feeling moist, sweaty; forehead damp. The faces foreign, brown, cafe, tan, foreign, and you, the foreigner here. They mill around you as if a dream descends like a fog with many layers. You take your oxford-cloth sleeve, drag it across your forehead. Pull off the moisture, but it will not pull away. And he's here. There. Just a touch.

You look down at your oxford-cloth arm, your upper arm. A star. He's placed a star, a sticky star on your sleeve. Next to you. It's him. Brown face, childish, small, his hand extended. He has on a too-big, red-striped soccer shirt, faded jeans, battered black canvas high-tops. His eyes, like a hollow tunnel, dark and

infinite. He's with you, hand extended. You take his hand, this child. And he looks startled, but then he looks into your eyes and an understanding fills his. He begins to walk, you following along, through the ratcheting maze, the floor like an ocean's ooze, and then out into the golden air, the lodging of free air, you realize, outside, beneath a high, blue Jaliscan roof-sky. He pulls his hand from yours. Still extended, expectant. You dig into your chino pocket, dig deep, pull out a ten-peso coin, place it in the hand extended. He smiles, radiant, in the golden haze, the air.

He turns, strides in a small boy's way, back in there, into the Market, with his pockets full of sticky stars and a few Mexican coins. You're seeing him go and call "*Muchacho*, boy, *como se llama?*, what's your name?" He turns in a fleeting, calls back, "Jesus," turns and is gone in the milling crowd. It sounds strange, at first, the way he called his name. It sounded like "Hey-soos," which is who he is, as you stand breathing a sigh outside the great Market that resembles an ancient and immense inn, where souls lodge, and he's gone in there again, ahead of you. □

Christmas Lights

This morning, as the dawn
invaded from across the
road, he cut their
expiring power, the faded
white and many-colored
lies, in the cold
light of day.

Tonight, phoenix
in the dark,
they will sing again of
birth and change, and he
will buy their gospel
truth with his tears.

Brave fool—the darkness
conjoins deeds of courage
the day can never know.

—Benj Thomas

Toddler

Bright one
your light shines
through
your skin
onto me
as you shout
animal names to the sky.
You are a tiny creator,
namer of all that surrounds.
You claim this world
for yourself
as the names
shouts of joy
pour out of you,
the light of it shining out—
as if you swallowed a star
claiming its light and beauty
as your own.

—Tasha Saecker

We are translated

Out of void

Here

Out of time

Now

Out of silence

Word

Out of waiting

God

—Anita Weber

*Benj Thomas, a member of
Bethesda (Md.) Meeting,
teaches at Thornton
Friends School in Silver
Spring, Md.*

*Tasha Saecker is a member
of Madison (Wis.)
Meeting.*

*Anita Weber is a member
of Swarthmore (Pa.)
Meeting.*

I love this odd, wondrous time of year. The days grow darker and darker, the air colder and colder, yet while other animals hibernate, we humans light candles, sing carols, dance with joy, and give each other gifts. I enjoy all the seasons, but have to admit that I like summer the best, because I love to feel the warm air and sun on my skin, eat local fruits and vegetables, and watch dolphins play in the water at sunset. But there is something so astounding about how we celebrate the light in the midst of darkness that makes me glad to be human and love this time of year despite everything else.

While everyone laments the commercialism of Christmas, I see something hopeful and heartwarming even in the worst of it. I used to think that Christmas lights were a waste of energy. But now every house ablaze with lights makes a smile break out on my face. The lights are joyful! No matter the reason, they make our block beautiful and safer to walk out on at night. They are celebrating the light in the midst of darkness. And all this frantic running around and buying of gifts—most of it, even if misguided, is an effort to make someone else happy, to show someone else how much we love them. Even Santa Claus adds a redeeming quality to the ridiculous spectacle of too many presents. Those families that practice the Santa fantasy give most of their gifts anonymously, or rather pretend that the gifts they give each other are from someone else.

It still seems true, even with all the frantic shopping, wrapping, and partying, that the sense of hope, indeed the deep longing around the

globe for peace and prosperity for all can actually be felt. It was at Christmas-time that I learned that it was more fun and more rewarding to give than to receive. I don't think it was merely my disappointment at almost never getting what I wanted—but no, that's not exactly accurate either. I remember sometimes

much more fun than hoping for lots of presents and having to go to bed early even though you were too excited to sleep! Another time, my mother made each of us girls a red flannel nightgown, which we were not supposed to know about, of course. I secretly made us each a pair of booties from the leftover material and surprised everyone. That *was* fun!

Even now, when all the excitement of unwrapping presents is over, I feel disappointed. Of course, there is always a letdown after any climax. But I think there is more to this than that. I think we humans have a natural, built-in desire and deep longing for things to be right for everyone. During the Chanukah/Winter Solstice/Christmas season, this longing is encouraged to bloom in full force and yet is also subverted into wanting and expecting presents. Whether we get the presents we wanted or not, the longing to have things right or better in the world is either not satisfied at all or only partially satisfied by small acts of kindness and generosity. It isn't even really satisfied by large acts of generosity.

I think every one of us who celebrates Christmas wishes unconsciously that when we wake up on Christmas morning, all will be right with the world. Even though this means that we will wake up and be disappointed that our deepest wish did not come true, just the fact that we wish it, and that we wish it in the darkest time of the year and that we light candles and sing about it, makes me love this season and appreciate human nature despite all else. □

An ODD TIME of Year

by Amy Kietzman

being sharply disappointed because I didn't get what I wanted, but I also remember that the older I got, the more I had this vague sense of disappointment even when I did get what I wanted or thought I wanted. I remember the first time I stayed up late to be one of "Santa's helpers." I made my younger sisters a doll house out of cardboard and magazine pictures (it actually turned out rather well), and I got this wonderful feeling doing it. This was

Amy Kietzman is a member of Central Philadelphia (Pa.) Meeting.



Signe Wilkinson/
Friends Child Care Center

Martha and Mary, the Holidays,

by Ann Cotton Levinger

Now as they went on their way, he entered a village: and a woman named Martha received him unto her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching.

But Martha was distracted with much serving; and went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me."

But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

Luke 10:38-42

Ann Cotton Levinger is a member of Mt. Toby Friends Meeting in Leverett, Massachusetts.

This familiar passage is referenced in the concordance of my Bible under "Martha, reproved by him." I've always felt that Martha got a bum rap.

Here, Jesus and his disciples are traveling around together, with Jesus busy teaching, preaching, and healing, and they decide to drop by Martha's house. They don't seem to be responding to some long-standing dinner invitation, nor does it seem that they sent an inquiry ahead. Even so, Martha receives them warmly and goes about serving them. No small feat.

Mary, Martha's sister, just sits there enjoying the company. What an opportunity to be near Jesus, really to listen to him, to learn from him. Elsewhere, others are jostled in huge crowds trying to get anywhere near Jesus. But Mary can sit right at his feet, in her own home,

listening intently without interruption.

Martha, who knows both the rules of hospitality and the needs of tired, hungry travelers, scrambles to cope with 13 men suddenly in her house. She feels honored to host them. She is eager to provide food and drink, but could do this much more graciously if she had a little help. The men certainly won't offer. As she works, Martha hears only snatches of what Jesus is saying. She'd like to hear more. If only Mary would help her now, they could both listen fully later.

Maybe Martha should have just quietly asked Mary for help. On the other hand, maybe if Mary had left to help in the kitchen, the men would have drifted off to some other place. Maybe even if Mary had helped prepare food, and the men had all stayed, Martha would have felt unable to listen until she'd washed the dishes and cleaned the kitchen. I don't know.

But what did happen is that Martha complained to Jesus and asked him to tell Mary to help her, and it was she who was reproved. I've often wondered what happened next on that occasion. I've assumed that Martha meekly, if sullenly, continued preparing and serving food and drink while Mary continued to listen adoringly.

As one who often chooses the Martha role, I've wished that when Jesus reproved her, Martha had answered, "You're right, Lord," put down her tray, and joined Mary in attentive listening. How soon would the discourse have been drowned out by growling stomachs or growling disciples? Who among them would then have been the first to say, "Hey, he didn't mean you!"?

As Christmas approaches, the Martha and Mary story looms large in my thoughts. Our house will be full of friends and family I want to be with, attend to, listen to, and share with. There is a strong "Mary part" in my makeup. But I also know that these wonderful people will be more comfortable and feel more cared for if I think ahead, plan, and prepare. And my "Martha part" is also strong. I am quick to see things that need doing,



Free Library of Philadelphia

and Me

leaving good conversations in order to fill a tray, wash dishes, or clean up a spill. Often, rather than focusing my attention fully on a conversation, I am thinking about what I should be doing next. Fortunately for me, my guests help a great deal more than did Martha's, but there is still so much to do.

I feel embarrassed about my "Martha-ness." So mundane, so ordinary. I appreciate the Marys who can stay focused fully on the person they are listening to, sitting with. Why am I busy at the kitchen sink when my grandchildren are playing in the snow? Why am I making soup when others are engaged in lively talk; thinking about shopping lists when I could join in singing? Do I slip into my safe Martha activities because I feel uneasy in the Mary role? Do I feel that if I am not working, I am not worthwhile?

As these questions loom, my answer begins to form. "Hold and honor both Mary and Martha. Both are part of me. Both are of great value." Martha copes with the material needs of the world, the mundane, the unromantic. Her work is important. Jesus did not reprimand Martha for doing these tasks, but for "being anxious and troubled." This leads me to set some goals that may foster being open and centered.

My first goal for this season is to honor and respect the Martha part of me and the tasks that I, as Martha, choose to do. I recognize that the Martha tasks, done lovingly as a gift, are important and can bring joy to me as well as my guests.

My second goal is to respect and cultivate the Mary part of me, to accept the joy of watching the fire, having a conversation, or playing in the snow; to value the chance to relate deeply with others; to let some important tasks go undone or be done by others.

My overall goal is to enjoy both the work and the celebration, keeping both at a manageable level, so that all can experience the "good portion" Jesus valued. At the heart of this goal is knowing that being "anxious or troubled" benefits no one—not Martha, not Mary, and not our guests. □

Options/No Options

The first really cold night
I pile on two more blankets,
the ones I bought in Woolworth's
in Madison, N.J.,
how many lives ago,
the ones that I thought
I could give to the shelter.

I pile 'em on top
of the two thermals and down comforter
and wear some sox to bed.

I really feel the cold—
but not like you.
I guess I don't really know
what cold is,
do I?

I've stuffed pillows
between the lined draperies
and the windows.

I've learned a few tricks
but not how to sleep
in a cardboard box on a cold
pavement.

But then I have another option.
I could turn up the thermostat
if I wanted to run the heater
all night and raise my utility bill
that always beats my
Social Security check
to the mailbox.

But YOU have NO options,
None of the above,
Not one moth-eaten blanket,
No thermostat
on the side of that building.

You can't even
pull the sidewalk
over your shoulders.

But if I knew
you were out there,
I'd be scared stiff
to take you in.

What's a body to do?

*John A. Kriebel lives in
Chambersburg, Pa.*

—John A. Kriebel

Sustainable Development as a Quaker Testimony?

A PERSONAL RESPONSE

by Robert Hillegass

New England Yearly Meeting this year readily adopted a minute from NEFUN (New England Friends in Unity with Nature Committee) exhorting our yearly and monthly meetings to seek discernment as to the meaning and practice of sustainability in our lives. Attached to this minute was another from Netherlands Yearly Meeting urging Friends everywhere to adopt sustainable development as a Quaker testimony, along with simplicity, peace, and social justice.

To avoid a too-easy assent to a challenging ideal, however, hadn't we better ask at the outset just what some

of the effects of a sustainable economy might be on the living of our lives? And because "sustainability" is such a slippery term, let us adopt Jonathan Porritt's definition from his essay in *Energy and the Environment*: A sustainable economy implies "improving the quality of human life while living within the carrying capacity of the earth's ecosystems."

In my view, this quest would involve nothing less than a profound transformation in our values—personal, economic, and political—all tending to a harmonious joining of the natural and spiritual worlds.

On the economic plane, for example, Gross Domestic Product will have to be dethroned as the key measure of pros-

perity. It does not count the ecological costs, nor does it measure human well-being, let alone equitable distribution.


To conserve natural resources and curb pollution, substantial public funds will have to be invested in renewable sources of energy and energy efficiency, while community-based organic agriculture must become the norm rather than the exception. Re-use, repair, and recycling must replace the free enterprise dream of a material cornucopia. We will have to produce less rather than more, so as not to exhaust irreplaceable resources. (Sustainable growth is a self-contradiction, since exponential growth cannot continue indefinitely off a finite resource base.)

All this means that the new bottom

line is that we—especially the well-off—will have to do with less: fewer goods, less power-driven machinery, fewer appliances, and a good deal less "stuff," especially plastic. Simplicity, a traditional Quaker ideal, will become an economic imperative.

At the same time, we are going to have to subsidize clean technologies for poor countries so that they can produce more, because that is an essential step in their ability to eliminate poverty and control the population explosion, without which nothing else will avail. "Right sharing" becomes a matter of survival, as well as morality.

Even these few examples point to the reality: Sustainable development implies a truly new world order managed for the benefit, not of the wealthy or of certain advanced nations—not even for humanity alone—but for the new vision of the Community of Living Things. Because everything is connected and interdependent, what harms one ultimately harms all. The health of humans



Gross Domestic Product will have to be dethroned as the key measure of prosperity. It does not count the ecological costs, nor does it measure human well-being, let alone equitable distribution.

Robert Hillegass is a member of the Ministry and Counsel Committee of Monadnock (N.H.) Meeting. He "retired" from New England Friends in Unity with Nature Committee in August.

is inseparable from that of algae or of the soil's microbes. (They help regulate the nitrogen cycle.) Living with these understandings, the Western tradition of radical individualism must give way to the life-honoring ideals of community and justice.

Finally, any attempt at enacting such a socioeconomic revolution would almost inevitably incur the determined opposition of a whole host of vested interests, who would not hesitate to use force to maintain the status quo. Thus the need for a sustained nonviolence campaign on the part of its supporters should be seen as a near certainty.

The extreme difficulty of such an agenda is self-evident. It is the ultimate disarmament that will affect every aspect of our lives. It will require unprecedented wisdom on the part of leaders as well as the spiritual rebirth of millions. For Friends, it means finding that of God in all of Creation.

Scientists tell us we have a decade or two at most to reach a decision and change our ways. Mindful of my many addictions to our culture of convenience and efficiency, I ask myself, am I seriously prepared to commit to an agenda on that scale—to a virtual redefinition of society, of progress, even of what it means to be human? Are Friends as a body ready to commit to that? And can we even begin to act without first asking forgiveness in prayer for the devastation we have helped cause? And of whom, or what, do we ask forgiveness?

I am certain of only one thing. The only power on earth capable of effecting a transformation of that magnitude is the power of Love—enlarged to embrace new domains. But in the face of that daunting prospect, I hear the voice of Penn on the difficulty of bringing peace to a world accustomed to war: "Somebody has got to begin it." Fortunately, a number of faithful Friends are already doing just that. □

The Spotted Owl

It is a spectacle never before seen or heard:
thousands—perhaps tens of thousands—
joined to rage over this small animal,
to curse it, to fervently pray for its end,
or, better yet, that it should never have been.

They simply do not understand why this mere bird
should be allowed to live in old forests, in trees
judged by some to be too old, even decadent;
as if senility were become a vegetable fact,
and death by chainsaw a desirable end to age.

This age declares that nothing of Creation
is beyond its hand and ken: all that lives
is fit only to serve, or be served, to humans
whose needs and wants are without limit,
and who answer to no one as Lord.

Some few sought to save remnants of Eden,
to stop this thousand-year-old madness,
an end that in time could bring hope
for life as it was in the beginning,
when humankind knew its place.

But the fact is that Creation is begrudged,
perceived as fit only to fuel and feed
an age without vision, with few dreams,
but endless greed and grasp. It stinks
of private cancers fueled by public lust.

*Joseph E. Fasciani lives
in Victoria, B.C.*

Meanwhile humanity breeds ceaselessly,
spreads itself everywhere, destroys
plants, birds, animals, all forever,
on a world once shared, then wonders:
"Eden? That's a myth. Isn't it?"

—Joseph E. Fasciani

"Emweakenment"

and the Moral Economy

by Jack Powelson

In my home meeting of Boulder, Colo., we recently decided to remodel our meetinghouse. The cost, about \$750,000, seemed horrendous. Some Friends thought we should use the money to help the less fortunate. Surely we should not spend such a sum on ourselves! Others pointed out that the meetinghouse was in disrepair; it did not meet current building codes, and we were losing younger Friends because we did not have enough room for First-day school.

We were tender with each other. Time after time we held threshing sessions to seek unity. Of course, we never took a vote. If someone with an opposite view could not attend, we did not take advantage of that fact to reach a decision, but waited until our Friend could be heard. Finally, those who were opposed released those in favor to go ahead, and they in turn released from contributing those whose consciences would be violated. The remodeling is taking place, and we feel good about each other.

Once outside the meeting, however, we vote. It's the democratic thing to do. We struggle for social justice—however we may define it—by attending political rallies to defeat those who would damage Mother Earth, or pay too little to their employees, or who are racist or sexist in their hiring. This is not the way things happen in Quaker business meeting, nor generally at the time of George Fox. Has the world changed so greatly that the values of 17th-century Quakers are no longer relevant?

The Triangle

At the time of George Fox, most business in Britain was transacted without

Jack Powelson, a member of Boulder (Colo.) Meeting and emeritus professor of economics at the University of Colorado, will conduct a workshop on the moral economy at the FGC Gathering. For information on purchasing Jack's book see page 27. This article will also be published by Quaker Life.

interference by king or nobility. (There were exceptions, such as the East India Company.) Friends had a reputation for fair treatment, but they did not (to my knowledge) ask the king to require others to be equally fair. They did not trust the king, who passed laws against them and put them in jail.

Today, the opposite is true. Friends appear to be suspicious of business but trusting of government. Each person (Friend or otherwise) belongs to a triangle: oneself at one angle, fellow citizens at another, and the government at the third. Instead of dealing with fellow citizens directly, as Friends did in the 17th century, we often do so now by way of government. If we want social security, the government taxes us and provides it. Nor do we buy unemployment insurance directly from fellow citizens; government takes care of that. If workers are underpaid, instead of trying to improve their skills we ask the government to mandate that the employer pay more. In these ways, we do to others what King Charles II did to Quakers: he passed laws to make them behave as he wished. Ah, we say, but we are doing it for good behavior, whereas Charles did it for bad. But who decides what is good and what is bad?

Much social change that we believe is good would harm innocent persons. For example, the Friends Committee on National Legislation favors a higher minimum wage. But the minimum wage hurts the very people who most need employment. We cannot force an employer to hire workers if their output is not worth the minimum wage, so minorities, women just off welfare, and teenagers cannot easily find jobs. If new workers could start at less than "minimum wage" they might discover opportunities to advance that would be denied them if they could not start at all.

Many Friends oppose the North American Free Trade Agreement (NAFTA) for fear it will cause U.S. job losses. However,

if firms move south and hire hungry Mexican workers, they pay wages with which these workers may feed their malnourished children. Will not the new jobs also bring skills to Mexicans? Should Quakers, who believe in the universality of all human creatures, prevent these things?

Some Friends oppose NAFTA because the Mexicans do not enforce environmental laws as rigorously as we do. However, enforcement usually improves with more affluent economies. If, through NAFTA, we help Mexicans better their economy, will they not institute rigorous standards sooner?

Some Friends have stood for sanctions against South Africa or China, while opposing them against Nicaragua and Iraq. However, during the years of sanctions against South Africa, black Africans lost their jobs as American firms departed. At the same time, malnourishment and starvation were common in black homelands. Are sanctions "Quakerly" if they deprive poor people of their livelihood, whatever may be their purpose?

Many Friends favor laws requiring businesses to provide health insurance, pensions, childcare, maternity leave, and other benefits to employees, as well as to hire minorities. All well and good! However, some firms have been driven into bankruptcy by the extra costs, thereby having to discharge all their workers. Others substitute computers instead of people, because machines do not require benefits. In European countries, where mandated employee benefits are far greater than in the United States, unemployment has for decades been more than twice as high.

These examples are intended not to show that the changes we want are wrong—most of them are mainly right—but only that our ideas of social justice may harm innocent persons. Since this is so, I believe it is not moral for us to demand, via government, that these reforms be forced upon objectors. There is a better way, which I call the moral economy.

The moral economy attempts to resolve two problems in our present political system. One is that we impose majority will on minorities, and the other is that we advance reforms, not one by one, but in "bundles."

In the first problem, the reforms proposed by Friends are good: adequate social security, healthcare, and unemployment insurance; employment and college admissions for persons of all colors, religions, ethnic backgrounds, and sexual preferences; protection for the environment. But I wonder whether passing laws by majority vote, to require others to supply these things against their will—in ways we would never treat Friends in our business meeting—is the way to change their hearts and minds.

In the second problem, we vote for candidates by bundles. Normally, I cannot vote for someone who agrees with me on every issue. If I want social security and healthcare for everyone, but oppose subsidies that destroy our forests, I must find a candidate whose bundle (platform) includes all of these. Expand that to a large number of issues, and few voters can choose exactly the bundles they want. Thus we

do not fashion social progress issue by issue, in ways by which the interests of those opposed might be protected.

The moral economy is designed to unbundle the issues and in so doing, to substitute direct negotiation for imposition. We must modify the idea of empowerment, or the belief that ours is the right way, and the law will make others behave. Empowerment also brings extreme positions, a litigious society, and immoral politicians. Instead of empowerment, in my next book I propose "emweakening" in a world economy designed on Quaker principles. I even thought of naming the book *The Quakerly Economy*, but that title might not appeal to a wide audience, so instead it is *The Moral Economy*.

In an earlier work, *Centuries of Economic Endeavor*, I outlined the ways of emweakening in Western and Japanese societies from the tenth to the present century, with the conclusion that power is relatively well balanced in these societies, compared with dictatorial ones elsewhere. It is only necessary that this emweakening continue, through interaction of economic groups and citizens.

While the moral economy respects leadership, no one will have too much power. Labor unions engage employers, big countries deal with small ones, presidents with constituents, and so on, from simi-

lar power bases, from which they negotiate on social security, unemployment insurance, education, affirmative action, and the environment.

I argue that in these negotiations there is that of God in everyone. The world is basically benign because that is the way God made it. There exist, "out there," billions of positive-sum moves, which people are capable of finding if others more powerful than they are do not prevent them. Social security, adequate healthcare, equal opportunity employment, fair wages, protection of the environment, and more will come about because people agree on them, not because government requires them.

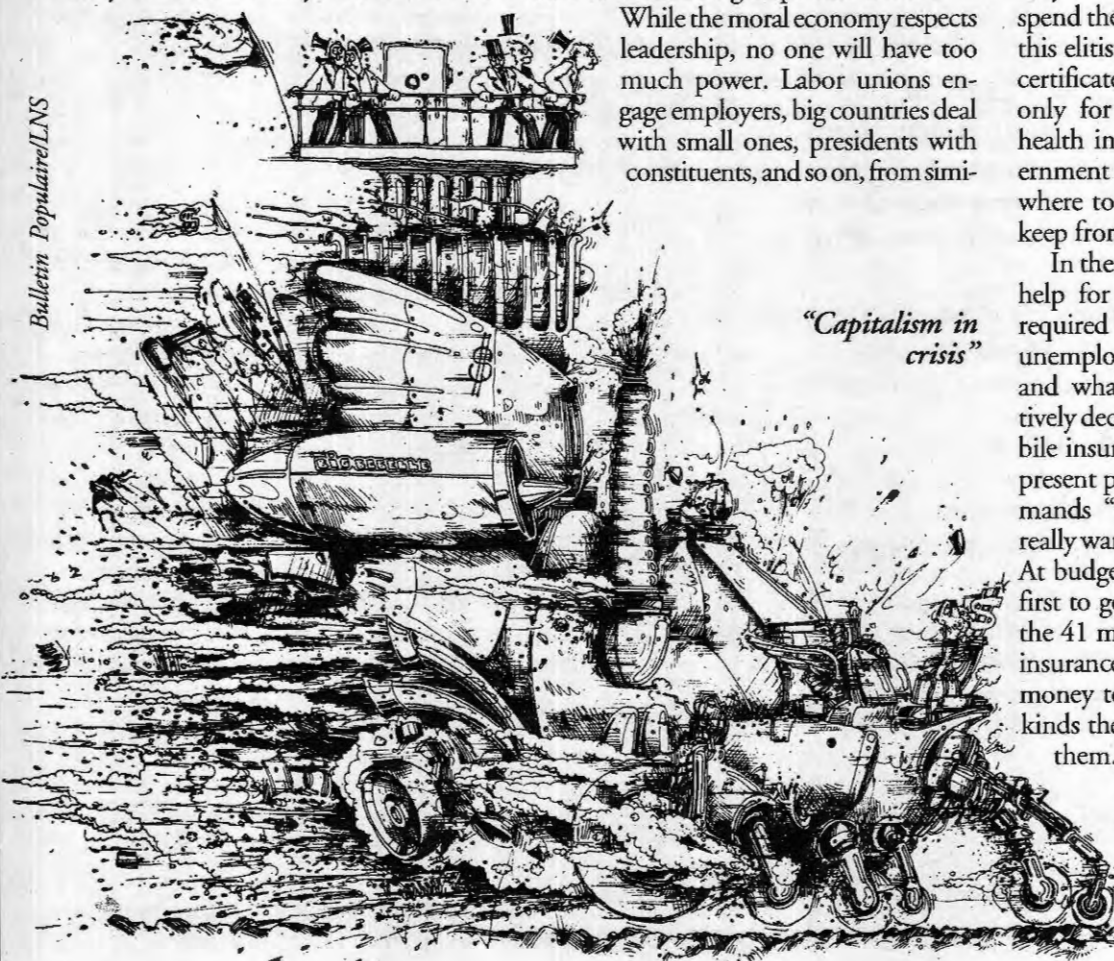
What the Moral Economy Is Like

Dreamer, many will say! However, the moral economy is closer to us today than the world economy of today was to George Fox. Here are some of its principles:

In the moral economy, income will be redistributed from time to time—not drastically, but significantly. The moral economy gives money to the poor, not houses or mandates on how and where they shall live. If we feel they will not spend the money well—but careful about this elitist judgment!—we will give them certificates instead, which may be spent only for specified goods: housing and health insurance, for example. The government (and others) would advise on where to find these benefits and how to keep from being cheated.

In the moral economy—with financial help for the poor—individuals will be required by law to buy health insurance, unemployment insurance, social security, and whatever other benefits we collectively decide, just as we must buy automobile insurance in most states today. Our present political system hypocritically demands "for the poor" services that are really wanted by the middle class and rich. At budget-cutting time, the poor are the first to go. If we really wanted to protect the 41 million Americans without health insurance, we would simply give them the money to buy it, not wrangle over what kinds they may have and how to control them.

In our present society the same government that passes environmental laws is beholden to the vested interests that damage Mother Earth. The U. S. government sub-



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sidizes the destruction of forests and ranchlands, as well as the tobacco that pollutes our bodies. In the moral economy, regulations will be entrusted to nongovernment agencies such as the Sierra Club and the Na-

ture Conservancy, with adequate safeguards to prevent them from becoming too powerful. These agencies will determine how much pollution will be cleaned naturally, and they will sell tradable permits for that amount only.

Guillermo

You don't want him here.

His name confuses your tongue.

**You blame his intrusion for your lost job,
for the rising costs of the welfare state,
for crime and drugs and for anything
that you don't want to own.**

(Who would you blame if he went home?)

He does a job you could never take.

**Trece horas cado dia for poco dinero,
and lives in a ten by ten
above the barn he cleans.**

No plumbing, no rights, and Fear his constant friend.

**You think he wants to muscle in,
but all his meager wages go South.**

What will your family buy, naively I ask of him.

Unblinking, he replies, la comida.

Food.

**You who have not met Guillermo or his kin,
would have him stay home and his children starve
out of your sight and nagging conscience.**

**But you would like him if you sat together for a beer,
if you shared a joke and understood his love of family,
just like your own.**

**You two have more in common than you and the politician
who frightens you with prophecies of his invasion.
You would find a brotherhood in your shared cynicism.**

**He would paint cars if there were work
in the royal city of Mexico.**

**Now he mucks stalls and talks of home
to the only one who speaks a little of his language.**

**If there's work I'll go home, he says,
gazing up into a clear, blue, northern sky.**

**And I wonder at fate, or God, or grace that
blessed my family with these heavens, blue,
while his was born under la Ciudad de Mexico's
heavy, choking grey.**

—Anna Kingsbury

Anna Kingsbury lives in Washington, Conn.

The moral economy is less a specific set of economic relationships than a means of negotiating the rules. Quaker reformers would devote their energies toward strengthening the weak relative to the powerful, leaving issue negotiation to the parties directly affected. The struggle is not to mandate reforms decided upon by us elites but to balance power and promote negotiation. Such an economy is more flexible than the one we now have and likely to do less harm. It is more tender, less confrontational, less litigious, more like a Quaker business meeting.

How Will the Moral Economy Come about?

How will the moral economy come about? Through failures of authoritarian and welfare states, through people becoming upset with complexities, political injustices, decisions being made for them, and immoral behavior of the powerful, citizens in democracies will move the focus of reform from central governments to local communities. In welfare states, citizens always demand more from the common pot than they are willing to put in. (This is a rule of history). Once-highly-touted Sweden is reneging drastically on promises made only two decades ago. Government health programs in all European countries and Canada are breaking their promises, and social security funds are headed for bankruptcy in many countries.

The demise of the Soviet Union, financial crises in authoritarian states like Russia, Mexico, and those of East Asia, and worldwide movements toward deregulation and privatization are all harbingers of economies that place more responsibilities on citizen groups. New economic mobility in the European Union and budget restraints of the common-currency agreement weaken government relative to business and labor. By supplying ways to get around regulations, globalization and the Internet are rendering central governments impotent.

Thus we are already moving toward a world where elites no longer protect the helpless, and it is useless to try to return. Instead, Friends must find ways in which the once-helpless learn to protect themselves. Microenterprise and microcredit, already blossoming in Bangladesh and Africa, the slow liberalization of China, and economic advances of women in many third-world countries all point toward balance of power, politically, economically, and socially. In another century, wage policies, trade agreements like NAFTA, and environmental laws will have to be negotiated out of this balance rather than by mandate from central authority.

Friends (and others) who cling to government to solve our problems might take note of two lines from my alma mater:

Let not moss-covered error moor thee by its side,
As the world on truth's current glides by. □

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Stewardship and the Practice of Faith

by Thomas Jeavons

Over the last several years, I have spent a lot of time talking with a variety of people—sometimes with scholars and fundraisers, sometimes with members of my own (and other) faith communities—about stewardship. With the scholars and fundraisers, my role in the conversations has usually been to try to help them see the fuller meaning and spiritual content of this concept, which is often used very casually in a growing literature on nonprofit management, governance, and fundraising. With other religious people, I find myself in conversations I hope will lead to our seeing how talk about “stewardship” (rightly understood) is, in one sense, simply talk about the practice of faith. There is a vision in this concept of stewardship that fits well with, and can enrich, our Quaker perspective.

When I talk about “practicing our faith,” I am thinking about “practice” in the most common use of that term. That is, we have to practice our faith the same way we practice the piano, or practice dancing, or practice a variety of skills and crafts. Our faith is, in many ways, something we learn more about and grow in by doing, by trying to embody or live out our intentions and ideals, and by learning from our failures as well as our successes. (In another very important sense, our faith is a gift, but that is a conversation for another time.)

There are two key ways, then, in which I have come to comprehend the practice of stewardship as the practice of our faith.

First, insofar as our faith is “a commitment to abide in God, affirm God’s care, trust in God’s providence, and acknowledge, rely upon, and be guided by God’s love,” stewardship can be seen simply as the practical, concrete, behavioral embodiment of that stance. For example, a com-

mitment to tithe, to give away ten percent of one’s income *before* knowing what other demands might exist for that income, is as clear and concrete an expression of trust in God’s love and care for us as I can imagine. We may gladly make the commitment to “give the first fruits to God” (Deut. 26), to give of our substance and ourselves to care for our faith community and others, if—and perhaps only if—we truly believe that God will



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continue to provide us whatever we really need. The practice of tithing gives us the chance to take such a stance of trust, even if we are not as certain as we would like to be about how this will work out, and to experience God’s trustworthiness. (And if ten percent feels like too hard a place to start, we can begin to practice this trust at a lower level of risk, and work our way into a deeper faith.)

Second, if we think about the practice of our faith as a matter of putting into action—making concrete, visible, and meaningful—the essential values, ideals, or affirmations of our faith, then practicing stewardship offers us the chance to do that as well. Let us assume that the essential values of our faith include altruism or loving others as ourselves; caring for and using all aspects of God’s creation with gratitude, respect, and generosity (so that all God’s creatures may thrive in it); and

so caring for and sharing all the gifts we personally have received to serve others. If this is true, then “stewardship” describes the practice of that faith.

In the biblical stories about and explanations of stewardship, we learn that a steward’s job is to arrange and maintain the right ordering of all the affairs of a household or community so that they are all in congruence with the values and interests of the one the steward serves. As these stories are told in Scripture, the analogy we are supposed to see is that the one being served, when we act as stewards in our faith, is God. So if we want to be good stewards, then using all we have to honor God and care for others as God would is at the heart of living our faith.

Perhaps another example may make this vision more focused and concrete. Among Friends, it is often hard to reach any articulated agreement as to what are the essential values, commitments, and affirmations of our faith. Certainly, when we move into statements of doctrine, this is impossible. Even statements about ideals for our attitudes and behaviors are often problematic. Yet suppose we lift up two simple, biblical statements as articulating the core values of our faith.

“Jesus said, ‘You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. The second is like it, Love your neighbor as yourself.’” (Matt 22:37–39) Can we accept these—love of God and love of our fellow human beings—as statements of the core commitments and values of our faith? If so, then we can ask what it would mean to manage all the affairs of our households and communities to align them with, to embody and give witness to, these commandments as the essential guiding principles of our faith.

I have been reflecting on this possibility. The first question that confronts me in thinking about this as a starting place is, “What do most of us really understand about what it means to love anything or anyone so completely—‘with all our hearts

Thomas Jeavons, a member of Swarthmore (Pa.) Meeting, serves as general secretary of Philadelphia Yearly Meeting.

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and souls and minds?" Most of us know, I suspect, that we finally find real joy and wholeness only in loving and being loved, and complete joy and wholeness will come only in being able to love some other so completely. But being human, loving and learning how to love others in this way is very hard for most of us.

Some of us first approach that in our love of a lifelong friend, a sibling, or a spouse. Or, for many of us, we only begin really to understand what it means to love anyone so completely when we are parents. Hopefully, most of us who are parents love our children in a way that is beyond our control, with all our hearts and souls and minds. We would literally do anything for them.

If we examine the way our lives change when we learn to embody (or practice) that love, we may have a wonderful insight into what it means to practice our faith, if our faith can be described as Jesus describes it. And so, too, we may see what it means to practice stewardship as an expression of our faith.

When we are parents, the first things that change are the demands on our time and our energy. All of a sudden, after that first child arrives, we do not have time to do many (it often feels like any) of the things we loved to do. Forget time to relax and pursue leisure activities; we often don't even have time to get our work done (in the way we would like) or pursue some volunteer and service activities we may have in the past—or even sleep.

It only gets more difficult as there are more children or as they get older. We rearrange our lives to take them to practices and special classes and games and meetings. We take time to read to them and help them study. Hopefully, we take time to play with them and just be with them. And sometimes, perhaps often, this comes at the expense of doing other things we would like or think we ought to do.

In short, we take one of our most precious and limited gifts, our time, and rearrange the way we use it, often giving up much that we cherish. And for the most part, we do it willingly, because we love these children almost—perhaps entirely—without limit.

A similar thing happens with our money. As adults and parents, we give up much to provide things for our children. Whether it is the basics of food and shelter, optional-but-important things like spe-

cial educational opportunities, or just fun stuff like a new bike or a trip somewhere, there are a lot of things we quit doing or buying for ourselves to be able to give these things to our children. Again, for the most part, we do it willingly, even gladly, because our commitment to love and care for our children is the most important thing in our lives.

Finally, we do the best we can to impart to them the best of our values. We



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hope to share with them our faith, as an important and enriching part of our lives, and the ideals and convictions of our faith, because we hope these might guide and enrich their lives. We want the best for them, and want them to be the best people they can be, because we love them.

In all this, we are practicing loving our children. No doubt "practicing" is the right term here because many of us—or at least I—don't get it right much of the time. We make mistakes, and we struggle against our own selfishness, despite our best intentions and despite how much we love our children. We learn to love them more, and learn to be less selfish, by making sacrifices for them and giving up things we thought we really wanted, and then discovering that it is all worth it. The joy we feel in seeing these persons we love grow, learn, thrive, and become good people brings a richness to our lives that spending the money, time, or energy on ourselves never could have.

Now I would lift up the idea here that in this we are practicing stewardship. We

are rearranging and maintaining the affairs of our household to serve a greater purpose, the love we feel for and obligation we have to our children. Though it is surely not always easy (indeed, sometimes it is a frustrating struggle) to manage our time, energy, and finances in order to be able to do what is right for those we love in these matters, there is also a profound sense of satisfaction we feel when we know we have done well, and done the best we can.

We can draw from this experience to envision the fullest practice of our faith. If we, in fact, truly love God with all our heart and all our soul and all our mind, and our neighbors as ourselves—or, at least, if we truly want to—how should we reorder our priorities and manage the affairs of our households and communities to practice this love? If practicing these commitments to love is at the heart of our faith, how will we do this? This is the challenge that is the essence of stewardship.

Many of us have an experience of practicing stewardship in this way to embody our love for a friend, or a spouse, or our children. At the most concrete level, practicing stewardship (and our faith) is about how we use the most precious of the gifts given to us—our time, our material resources, our faith—to serve and honor and testify to the ultimate Source of all gifts, of all life.

In the words of John Woolman, the practice of stewardship as a practice of our faith is about “turning all the treasures we possess into the channel of Universal Love.” We grow in this practice, and in our faith, when we learn, as Henri Nouwen did, that “every time I take a step in the direction of generosity I know I am moving from fear to love.”

We all have a need, in this sense, to give of our time, talents, and material wealth, of ourselves, as an expression of our appreciation for God’s love for and generosity to us all. In recognizing that need, in acknowledging it, nurturing it, and expressing it as we do in the conscious practice of stewardship, we open ourselves to a deeper experience of the Holy Spirit’s transforming work in us.

This is how the Word becomes flesh among us. It is how the Spirit comes to life and becomes visible and tangible. It is one way we can grow deeper in our faith. □

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From Camden to Okinawa

by Yo Mizuno

I had the opportunity to grow up experiencing the traditions of Japan and the traditions of a Quaker community in New Jersey. I moved to the United States when I was ten, old enough to be familiar with Japanese culture, but young enough to accept American culture without a lot of difficulty. In recent years I have been introduced to two new cultures: those of Camden, New Jersey, U.S., and Okinawa, Japan. Although I had been to these places several times, I did not understand the two cultures fully. In the winter and summer of 1997 I was involved in a cultural youth exchange between Camden and Okinawa. Being involved in this program gave me the opportunity to learn about these cultures.

Okinawa is a small island south of mainland Japan, with a culture distinct from that of the mainland. Okinawa is interesting because, although it is a part of Japan, it has more influence from other countries such as Korea and China. Often, people of the mainland do not consider Okinawans

Japanese. As a result, the people of Okinawa have experienced discrimination throughout the years. For example, Okinawan dialect, which was the language spoken in Okinawa before the mainland Japanese came, was banned for many years. The Japanese government would not allow families to speak it at home. Today only the elders are able to speak it. Although most young people know some dialect words, they are not able to converse with their grandparents in dialect. Because their language is so different and they do not practice all of the customs of mainland Japan, they have not been considered Japanese. The suffering of the Okinawan people does not end there. Not only did they suffer during the battle of Okinawa, which was one of the most brutal battles of World War II, but Okinawans have also suffered for the 53 years following the battle because of the presence of the U.S. military bases. Military personnel have committed crimes and, until recently, have received no punishment for them. They have beaten up the local people near the bases, raped young girls, caused automobile accidents, airplane crashes, and parachute

crashes into the homes of innocent people. The most serious problem has been the rapes. Military personnel have raped girls as young as 12, many times, and received no punishment. In 1995 when a 12-year-old girl was raped by three soldiers, she made her case public so that it would not happen again, and the case was taken to court. The soldiers were found guilty, and one of them sincerely apologized to the girl. Okinawans have asked the United States peacefully for over 50 years to remove the troops, but they still remain.

The Camden-Okinawa youth exchange program began in March 1997 when three youths from Okinawa came to Camden. They stayed for two weeks

Yo Mizuno, a graduate of George School, is currently a guest student at a high school in Okinawa.

THE CAMDEN-OKINAWA YOUTH EXCHANGE

by Kitty Taylor Mizuno

When you throw a stone in the water, you never know how far the ripples will spread. A number of stones were thrown in the water when five young people—three from Newton Friends Youth Center in Camden and two local Japanese American children—traveled to Okinawa, Japan, for two weeks.

There are currently over 50,000 Americans living in Okinawa behind the fences of the U.S. military bases there, which take up 20 percent of the land on the main island. Most of them are about the same age as our

Kitty Taylor Mizuno is a member of Haddonfield (N.J.) Meeting.



Photos courtesy of Takashi Mizuno

Youth exchange participants with friends and one of their host families

and had a chance to learn about U.S. culture. They got a chance to visit such places as New York City and Philadelphia. This was great for them because they have seen these places only in movies. I think what was most meaningful, however, was getting a tour of the city of Camden. It was important for them to see that the United States is not all big cities like New York and Philadelphia. Despite the language barrier, the Okinawans were very good at communicating with people by using gestures. They went home after two weeks confident that they could survive in America by using gestures and their limited English. On this trip I learned what it is like to translate.

In June 1997, I went to Okinawa with three young people from Camden to continue the exchange program. During these two weeks I learned a great deal about



Yo Mizuno collects fresh sea urchins with an Okinawan friend.

both cultures, and I think it was a great experience for the youth from Camden. For them it was like a dream, because they had seldom been outside of Camden. Their first step outside of their territory was to a land on the other side of the globe. This

was an opportunity that very few people in Camden get. Only one of the three kids had ever ridden in an airplane. When they arrived in Okinawa, they had to deal with a language barrier and customs that were very different from their own. The food, the lifestyle, and the atmosphere were very different from what they were used to.

During these two weeks, as well as learning more about the culture of Okinawa, I had the chance to learn things about Camden that I had never known. In the exchange, I talked to someone who was born and raised in Camden for the first time in my life. Cornell Adams, a 16-year-old rapper from North

five young travelers. Many of the young U.S. soldiers have a lot in common with the kids from Camden. They are from disadvantaged backgrounds in places very much like Camden. Yet what a vast difference there is between the experiences in Okinawa of these two groups of young people on opposite sides of the military fences. The soldiers inside the fences are encouraged by the military to make friends with Okinawans outside the base, and they do. But at the same time, they are being trained to kill and destroy. Our young people had the chance to make Okinawan friends without having to deal with this kind of contradiction. They had the opportunity to stay with their Okinawan friends' families, eat their food, share their music and dance, and spend several days as "guest students" in one of their schools. The last night before the Camden kids flew home, they stayed up all night savoring their last hours together, just as they had the night before parting with the three young Okinawans when they visited Camden the previous March. Some of them have plans to get together again.

The Okinawan newspapers and television did several stories on our Youth Exchange during the two weeks that the

Camden kids were here. The teacher who arranged their visit at the Gushikawa Commercial High School said that the students of the school and their families were thrilled and encouraged to see how the media was focusing on their school, because it is generally regarded simply as a school for the "dumb kids." She said that they had probably believed that they would never in their whole lives be the object of attention from the media. I wonder how this stone thrown in their pond might influence them in the future.

While the Camden kids were in Okinawa, they saw the fences with the U.S. bases behind them. They heard and felt the vibrations of the military helicopters and fighter planes as they took off and landed on these bases within a mile or two of where they stayed. They saw the beautiful beach and coral reef at Henoko in Nago, which will be destroyed if the U.S. and Japanese governments succeed in building a floating heliport to accommodate this military aircraft after the Futenma air base is returned to the Okinawan people within the next few years. On that very beach they heard the testimony of a woman who was one of only four survivors in her corps of teenage Okinawan nurses during the battle of Okinawa in 1945. They

saw the cave where, during that same battle 52 years before, a group of Okinawan civilians, including several teenagers just like themselves, killed themselves and their families because they had been brainwashed by the militarist Japanese government to believe that they would certainly be tortured, raped, and killed by the U.S. soldiers. They heard the story of how one of the Okinawan teenagers who survived on that day arranged with an American soldier, who had witnessed that mass suicide, to meet at that cave 50 years later.

The visits to the cave, the school, the heliport site—these things were all stones thrown in the water by us adults for the young people from the United States and Okinawa. But I think that the stones they aimed and threw themselves will make the deepest and most lasting impression. They planned their own events and parties. They shared their own music and dance. They met, shared, talked, sang, and danced, and in the process they broke down barriers that had been built up between them through the years by their respective governments. □



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Camden, told me a lot about life there. "I ain't never bored in Camden, 'cause around my way there be all kinds of things happenin'; cops chasin' brothers, kids in fights. Everybody go and watch because that's what's up. It be like a big block party goin' on." Talking to Cornell, I learned that despite its reputation, Camden has a lot of character. This character would be lost if it was rich and nice. There is an attitude that only people who grow up in poverty and violence have. "You just gotta know how to keep your guard out, 'cause if you ain't know how to protect yourself, you'll die. You gotta be street smart, and everything gets fun." I learned to respect Camden for its character, and hope more people will come to understand its beauty.

In the same way, I learned a lot about Okinawa. The culture is very laid back. It does not keep up with the tight schedule of mainland Japan. When I think of Japan, I think of the many businessmen rushing to get on the train to go to work. In Okinawa you never see any businessmen rushing to go to work, because the trains were all destroyed during the battle of Okinawa, in World War II. There are buses and taxis, but they are never on time. You never see people rushing to work because it is acceptable to be late. This is how the society works. They call this idea "Okinawa time," and it is one of the many things that gives the culture character. Just as Camden would not be Camden without the strong character shaped by the poverty and violence, I believe that Okinawa would not be the same without Okinawa time and peaceful people who live on the island. Okinawa, like Camden, has been forgotten, or has become unnoticed. Mainland Japan has made many agreements with the United States concerning Okinawa, without consulting Okinawans. Mainland Japan has used Okinawa to make better relations with the United States because the mainland is not affected by the bases.

Okinawan people are some of the most peaceful and happiest-looking people in the world, despite their long years of suffering. They will always greet you with a smile. They have never revolted against the military despite what they have been through. A characteristic I see in Okinawans is that they have a great sense of humor. You get a warm feeling when you are under their care, or even just talking to them. I got this feeling especially

with the elderly who had survived the war. They are very kind, making sure that you are content. I admire these people for being this way. You would expect them not to trust anyone after suffering through the war and then having to deal with the problems caused by the military bases for so many years. The United States will eventually have to surrender to the great character of this culture. That is why I think the military bases will be removed from Okinawa in the near future.

Learning these things made me a better translator. Understanding each culture allowed me to express what each side wanted to say. You have to know where someone is coming from when they speak. In the exchange, I was able to introduce the customs of each. I learned that translating is not effective if you make direct translations, because you say certain phrases differently in different situations. The best thing to do is to understand what the person is trying to say, then say these ideas in your own words in the other language. Camden English and Okinawa dialect are similar in that they are very distinct from the standard language. The language adds to the beautiful character of each culture.

In the past, Okinawans have looked up to African Americans as an example of how to deal with oppression. African Americans are the main people who have experienced oppression and are looked upon as role models by other people who have suffered oppression all over the world. Both cultures have been forgotten by their nations. Okinawa has sometimes been called "a lizard's tail." When a lizard's tail gets cut off, it is forgotten and left forever because the lizard will grow a new tail.

Being introduced to these two cultures has changed me a great deal. There is a lot of Japanese within me, because that is how I started; it was my first culture. Then I came to the United States, and became partly American by learning to love sports such as baseball. Then I was introduced to Okinawa and Camden. I think I have a lot of Okinawa in me now. I understand the people, and I learned of their struggles. Right now I feel that Okinawa is my place. It is where I go to settle down and do the things I want. But I have also learned of Camden, and it has become a part of me. I understand its beauty, and it will always stay with me. I am Japanese American with parts of Okinawa and Camden within me. □

The Arts

Quakers, Vedanta, and Christopher Isherwood

by Michael True

Meeting on Sunday morning, I found quite valuable, despite all the talking. And Rufus Jones—the uncrowned Quaker ‘pope’—was a really good speaker.” This entry, in Christopher Isherwood’s journal of October 1941, suggests his ambivalent attitude toward Quaker culture while working with American Friends Service Committee and attending meeting in the Philadelphia area.

An acute observer of human beings in our various guises, Isherwood offers considerable insight into various religious issues during this critical period of his life. Of particular interest to interreligious dialog is his emphasis upon the similarities between Quakerism and Vedanta, a reform movement within Hinduism founded by Ramakrishna, the great 19th-century Bengali saint, and his disciple, Vivekananda, who left a lasting impression on participants at the Chicago World Parliament of Religions in 1893.

Isherwood’s duties during the early months of the Second World War included teaching English to German war refugees and accompanying them to classes at Haverford College. Although he was fond of the refugees, Isherwood thought that the English lessons often resembled psychiatric sessions, since “you had to give all your time, confidence, faith, courage, to these badly rattled middle-aged people whose lifeline to the homeland had been brutally cut, and whose will to make a new start in the new country was very weak.”

In his mid-30s, Isherwood was already well-known as the author of the *Berlin Stories*, later the basis for John van Druten’s successful play, *I Am a Camera* (1951) and an award-winning musical, *Cabaret* (1966), both successful films. Having emigrated to the United States from Britain in 1939, with his friend and sometime lover (“unromantically, but with much pleasure”), W. H. Auden, Isherwood had found not only religion, but also a home in Southern California, prior to his year in Philadelphia. On the East Coast, he felt less at home—less liberated from England and things English, one might say—than he had in the Los

Angeles area. Also for that reason, he was less public about his homosexuality, in part because of “the contrast between relatively homogeneous Pennsylvania and the ever-changing population of Los Angeles.”

Isherwood wrote about his Quaker experience in various memoirs and based episodes in his novels on it as well. His com-

An acute observer of human beings, Isherwood offers insight into religious issues Of particular interest is his emphasis upon the similarities between Quakerism and Vedanta, a reform movement within Hinduism.

mentaries from the recently published *Diaris: Volume One: 1939–1960* give the reader a fuller account of the time, October 1941–July 1942, than was previously available, and a clearer sense of why he decided to become a member of the Vedanta Society rather than the Religious Society of Friends.

Two of Isherwood’s nonfiction works that also clarify for the reader his religious choice are an eloquent, moving pamphlet, *An Approach to Vedanta*, about his discovery that he was a pacifist, and his last extended memoir, *My Guru and His Disciple*, about his friendship with Swami Prabhavananda, the head of the Vedanta Center in Hollywood and a close friend until Prabhavananda’s death in 1976. In the pamphlet, Isherwood confesses that if he had not met Prabhavananda prior to going to Philadelphia, he might have become a Quaker and earlier “had every intention of doing so.” He had reached that decision in spite of the misgivings of Gerald Heard, another English expatriate living in California, who was responsible for Isherwood’s first acquaintance with Vedanta.

By 1942, however, Isherwood felt that he, for primarily social reasons, could no

Michael True, a member of Worcester-Pleasant St. (Mass.) Meeting, visited Belur Math and the Ramakrishna Mission, Calcutta, on his recent travels as a Fulbright lecturer in India.

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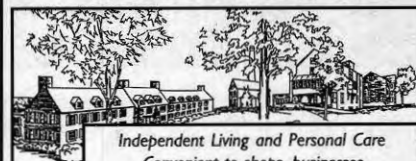
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longer become Quaker. He feared that members might be shocked by his private life, his novels, the conversation of his friends, and his literary and artistic taste. Quakers, he had decided, "are admirable but fundamentally stuffy, and a lot of their 'plainness' is just provincialism, middle-class prejudice."

A later novel, *The World in the Evening* (1954), based in part on Isherwood's year in Haverford, dramatizes the many facets of his attitude toward Quakers. Various characters, including a gay, birthright Quaker, bristle at what they regard as the condescension and self-satisfied air of Philadelphia Friends. The novel's first-person narrator, similarly, rebels against his Quaker background. Soon after the reader meets him, he gives a powerful rendering or "sense" of a meeting for worship, nonetheless:

the silence, in its odd way, was coming to life. Was steadily filling up the bare white room, like water rising in a tank. Every one of us contributed to it, simply by being present. Togetherness grew and tightly enclosed us, until it seemed that we must all be breathing in unison and keeping time with our heartbeats. It was massively alive and, somehow unimaginably ancient, like the togetherness of Man in the primeval caves.

For Friends, the novel is instructive about "how others see us," even when Isherwood exaggerates perhaps for dramatic effect.

In spite of misgivings about Quakerism, Isherwood continued to value his time in the Philadelphia area, and returned to that period often in his writings until his death in 1986. He regarded the Religious Society of Friends as something of a bridge between Western and Eastern religion, and perhaps between Christ and Ramakrishna. Isherwood eventually wrote a biography of Ramakrishna, and said at one point that although most Quakers may regard the Inner Light as the light of Christ's teaching, it "might just as well be regarded as proceeding from Ramakrishna."

In reading about the relationship between Quakers and Vedanta in Isherwood's *Diaries: Volume I: 1939-60*, I was reminded of the very fruitful reflections and discussions on that topic in England several years ago. The occasion was a retreat at Charney Manor, the Friends center south of Oxford, conducted by Jim Pym, a Friend from Chipping Norton, Oxfordshire, and Swami Triperananda, formerly a Quaker, from the Vedanta Center in London. The heart of the weekend gathering was a soul-expanding interreligious dialog that suggested the wisdom of Isherwood's insight earlier that the Society of Friends is "the Christian sect that comes closest to the teachings of Vedanta." □

Crossing Barriers and Uniting as One People

by Donald Laitin

The powerful and beautiful, prophetic message in Edward Hicks's *Peaceable Kingdom* has for many years stirred a vision for me and others to bring us together as one people. During our outreach travels, copies of this artistic message of "unity through diversity," rooted in the prophecy of Isaiah, have been presented to individuals and communities in El Salvador; Chiapas, Mexico; the United States; and Canada.

During the past two years, I have felt the freedom to respond to a leading and reach out to other faith communities and communities under oppression. These faith communities included Jewish and Catholic congregations as well as Friends meetings. My concern is to serve as an active catalyst to help cross "barriers" through presence, visitation, worship, and discussion. Visualize this experience as one part of our testimony for peace.

Many have already taken up this form of outreach. Sandra Cronk, a Quaker spiritual leader who has led retreats on "Spirituality" and "Contemplative Living and Prayer," encourages us to take up this call as part of the "cutting edge of faithful living today." The Canadian Yearly Meeting Ecumenical Committee has published a document, "Interfaith Dialogue" to help and encourage Friends to share the experience of other faith communities.

In January, 1997, my leadings took me to Hospital San Carlos, in Chiapas, Mexico, with four other U.S. Quakers and one Canadian friend of kindred spirit. We were called to serve as witnesses to the oppression the hospital faced from the Mexican Army. This Albert Schweitzer-type medical community was suspected as a supporter of the goals of the 1994 Zapatista rebellion to gain land rights and fair political representation for the indigenous campesinos. The hospital was administered by the courageous and compassionate Catholic order Sisters of Charity, St. Vincent de Paul.

We completed many tasks for the hospital community, including nurturing children suffering from malnutrition and starvation. We gave spiritual support through our work and by worshiping with the sisters each morning and evening. As a witness to oppression, my

commitment was to share my story with slides to schools and other interested communities.

At Yonge Street (Ont.) Meeting, we hope to develop a meaningful dialog with members from two Jewish congregations with whom several of us have worshiped for over a year. I have found that being actively present with other faiths and communities facing oppression is vital to placing oneself "on the line." I have asked my meeting to become a resource, where possible, to share some of these outreach experiences.

Recent traveling among Ohio Yearly Meeting (Conservative) Friends brought us together with a Quaker worship group and the rabbi of Temple Shalom in Wheeling, West Virginia. Rabbi Daniel Lowy is an outreach person himself, teaches contemplative religion at a nearby Catholic university, and welcomes the opportunity to share dialog with other traditions. Martha Giffen of Stillwater (Ohio) Meeting, a woman of great spirit recorded as a minister, has offered a warm welcome to Rabbi Lowy.

While guided by the examples set by Christ's life through love, forgiveness, peace, and the opportunity for a renewed life, I also believe that Spirit is scattered throughout our global village, sometimes known by another name. We can "let our lives speak" in touching others on our journey—"answering that of God in all." In taking up this call, we can each move toward transforming this vision into a reality because, like the Light, the Peaceable Kingdom is within each of us.

I believe we can be who we are and want to be if we let our lives speak and do not let labels limit us. If it is to serve as a vessel of the Light—then let that be your mission. Let no one discourage you from that path. Be aware of how essential you are as a special child of God.

My fervent hope is that each of us can continue to bring experience, knowledge, Light, and love to the fore—as we move into the life and spirit of other communities as well as our own. I know so many of you are already crossing barriers and borders in this eternal quest. I want to join with you in that journey. □

Donald Laitin is a member of Yonge Street (Ont.) Meeting and attends Orangeville (Ont.) Worship Group.

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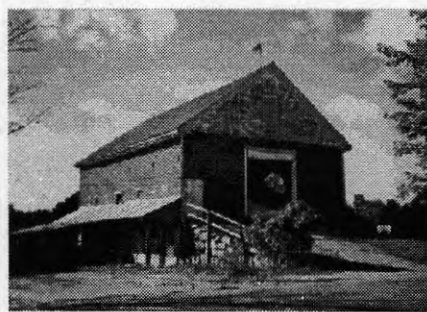
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Reports and Epistles

Ohio Valley Yearly Meeting

Ohio Valley Friends gathered in annual sessions at Wilmington College in Wilmington, Ohio, July 29–August 2. For the second year in a row, attendance topped 200 with enthusiastic groups of teens and children making up about a third of the total.

Deborah Saunders and Allen Oliver spoke powerfully to our theme, "Preaching What We Practice." Deborah told of her own spiritual journey in putting her faith into practice and challenged us to witness to our faith in our deeds. Allen called for a renewal of vitality in the Religious Society of Friends growing out of the gathered meeting as a message that must be told from the heart about that experience.

Workshops and worship-sharing groups stimulated us to think about the ways that we profess our faith to the world and to share with one another our spiritual insights. Children also learned something of these things in their own activities and taught us simple expressions of faith in our interactions with them. Our teens and our new group of junior high young people especially have much to share with us of their experience with the spiritual. Marjorie and Reed Smith shared a message of lives lived faithfully and in service to others in the "Living Witness" presentation.

While business sessions were long and we struggled to make room for all the issues needing attention, much was accomplished. We came away feeling hopeful that we are being faithful to God's plan for us and carrying out his work in good order.

Over our time together, we worshiped, struggled, prayed, and played toward being God's partners in the nurture of our world. We experienced the call to nurture ourselves, our children, our ancestors, our brothers and sisters as ways open and Light is given. We were then given the prophetic word to go and tell a hurting world that there is one who has come, is here, and is coming to speak to thy condition.

We have been given much in trust; therefore, much is expected of us. Friends departed from our time together to speak of our experience as the Spirit demands. We ask you who read these words to hold us in Ohio Valley Yearly Meeting in the Light as we set out to share the Quaker Evangel.

—Barbarie Hill

Southeastern Yearly Meeting

The 36th annual gathering of Southeastern Yearly Meeting was held April 8–12 at the United Methodist Life Enrichment Center in Leesburg, Florida. On the theme of

"Integrity," 214 Friends of all ages, including 50 under 18, came from the stresses and distractions of day-to-day life into a place where we could greet each other as beloved children of God and discover ways to become clearer examples of truth and love in this world.

Jonathan Vogel-Borne of New England Yearly Meeting led us in "Worship and Threshing on Integrity," and in "Sharing on Integrity" as we live with our God, with ourselves, and within our communities. Later, at the 35th annual J. Barnard Walton lecture, Jon spoke of five steps: from grace as unconditional love, to faith as our response, to divine prompting, to divine leading, to testimony. He illustrated these steps with moving experiences from his own life. Integrity is the crosspoint of our inner and outer life. Our testimony is ultimately one: God is love, and the Word became flesh.

Our connections with Cuba Yearly Meeting were strengthened by the presence of Miguel Periche and through his sharing on the Peace Testimony in Cuba. Toward extending our love and support as it manages the challenges of emerging unprogrammed worship groups in Cuba, we released several Friends to travel in ministry as guests of Cuba Yearly Meeting.

In the light of imposition of visa requirements for Canadians coming to visit the United States, SEYM urges the U.S. government to treat both Canada and Mexico as friendly neighbors without requiring visas at either border.

In response to the query, "What, specifically, has our meeting done this year to counteract the social disease of racism?" we are asking monthly meetings to work actively each year to reduce racism in our own meetings, communities, state, and nation.

We approved a process for revising SEYM's *Faith and Practice*, through prolonged study and discernment by monthly meetings and individuals, that we hope will appear in 2000 or 2001.

We joyfully and lovingly recorded Ft. Lauderdale as our 16th and newest monthly meeting.

Annie McPherson is our new administrative secretary, following Nadine Hoover, whose loving nurture of the yearly meeting through traveling ministry will be continued in an active program under the care of the Worship and Ministry Committee.

At our final session, Wee Friends circled through the room, beneath their flowered, floppy, crumpled newspaper hats, in an Easter parade. Young Friends spoke of producing a play "The Duck and the Gun" on the Peace Testimony; Teen Friends of asking older Friends how they work for peace; and Young

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Adult Quakers of working at understanding anger. The Adult Gathering Epistle expressed our humble thanks for this community of Friends and for the love of God, the Living Presence of Spirit in all things created.

—Robert Allenson

Monteverde Monthly Meeting

To Friends Everywhere,

Many of you we know, and many we'd like to know. We are grateful for all who have visited our meeting here. Who would have dreamed when we carved out our niche on this mountaintop away from the world that the world would come to know us!

Our epistle tradition has changed since its beginning—when we sent individually handwritten letters to a handful of meetings with whom we had a special connection.

Although now we produce our annual letter with the help of a computer and photocopier, its purpose is still to reach out to you and to share the struggles and joys of our collective spiritual journey.

So it is with our many other traditions—whether they be worship-related, such as “afterthoughts” and Christmas Day meeting, or social, such as community potluck. They are born, evolve, sometimes disappear. What is important for us to keep in mind is that Quaker tradition, whether of an individual meeting or of the Society in general, must retain its meaning to remain a living tradition. A worthwhile outward act always has an inner significance and a tradition is useful to the extent that its external forms serve as arrows pointing to its inward meaning. Recently we have been examining our midweek meeting in this light, searching for ways to give it more meaning for our many non-Quaker school children.

Mistakes are a big part of our spiritual journey, and have been since the beginning. We sometimes have not made enough allowance for our human conflicts and power struggles. In our community life, many of us attempt to accomplish more than we have the spiritual resources to sustain. Can we be humble and honest enough to see and communicate our limits and to allow God and our fellow humans to take care of what we cannot? Mistakes help us to grow when we recognize them as mistakes. If we admit weakness, we make room for strength to flow in. If we recognize that we are in the dark, we can strike a light. This is growth. Not the mechanical growth of a crystal, nor the undirected growth of a tumor, but as a plant always grows toward the sun, Friends strive to be spirits ever grow-

ing toward the Spirit. There is an active growing point, a new leaf unfurling even as the older ones fall away.

Shared growth always seems the most special—and this year seemed exceptional for the special families and individuals who joined fully in our community life, our worship, and in many cases, our school. Our teachers were more than ever a part of the meeting. Children's Meeting overflowed with enthusiasm. Our school's third- and fourth-grade class inspired us and teachers and students around the continent with a letter-writing campaign to ban the production of land mines. Visiting Friend Carmen Broz challenged us to greater commitment to justice and opportunity for Salvadorans and Guatemalans. Our pacifist convictions were challenged by a violent bank robbery and subsequent week-long manhunt that left many of us asking how we could prepare ourselves to respond more effectively in a nonviolent way to violent events. A visit to San Jose Meeting strengthened our ties as fellow Quakers in Costa Rica. We mourned and celebrated the passing of two of our oldest members, Molly Figuerola in June 1997, and Rebecca Cresson in February of this year.

If worship does not change us, it has not been worship. To stand before the Holy One of eternity is to change. . . . In worship an increased power steals its way into the heart sanctuary, an increased compassion grows in the soul. To worship is to change. —Richard Foster, 1978

It has been a full year. We hope that it has left each of you feeling filled, changed, and with your newest leaves unfurling toward the Light.

—Wendy Rockwell and
Mary Newswanger

Fellowship of Friends of African Descent

To Friends Everywhere:

The Fellowship of Friends of African Descent met for its sixth gathering at Morgan State University, Baltimore, Maryland, from August 7-9. There were 35 persons representing 18 monthly meetings and 6 yearly meetings. The theme this year was, "Quakers of African Descent in the 21st Century: Facing Issues at the Crossroads."

In a review of the activities of Friends involvement during the past years, we learned how some Friends responded to a trivializing dramatization of the Underground Railroad done by some Quaker groups. As a result of sensitizing those involved with the dramatiza-

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tion, there was discontinuance of the presentation as a game.

Another Friend told of the establishment of an African-American economic program that will assist poor people in home ownership.

In a plenary session, there was meaningful dialog concerning the structure and mission of the fellowship. Friends were reminded of the mission statement that was adopted in 1991:

1. To provide for the nurture of Friends of African descent, their families, and friends.

2. To publish and respond to the concerns of Friends of African descent within the Religious Society of Friends.

3. To address and respond to issues affecting people of African descent in their home communities and worldwide.

There was also a concern about who are welcome as members of our group, and it was agreed that the Fellowship, as stated in our bylaws, should be inclusive of Friends regardless of racial or ethnic origins, bearing in mind that the leadership role remains with Friends of African descent.

A workshop was conducted through a facilitated dialog on racism. Friends shared stories and exchanged ideas on root-causes of this scourge in our society.

Another workshop was conducted on "Quaker Economics: Viability in the 21st Century." An overview of Quaker influence in business and industry was given and it was suggested that poverty could be eliminated by the employment of sound economic principles.

Members of the group seized the opportunity to visit the Blacks in Wax Museum, which is among the most dynamic cultural and educational institutions in the United States. Many Friends were deeply moved by the exhibits.

As we gathered in worship and fellowship throughout the gathering, the Spirit fostered many openings that assured us of the Presence.

We adjourned to meet in the summer of the year 2000, place and dates to be announced.

—Edward N. Broadfield, clerk

Hurricane Mitch Disaster Relief

- Hurricane Relief Fund, American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102. Donations will be distributed through AFSC's programs and partnerships working in Honduras, including Mennonite Social Action Committee.

- Central America Disaster Relief, Friends Church Southwest Yearly Meeting, P.O. Box 1607, Whittier, CA 90609-1607. Relief will be channeled primarily through Friends churches in Honduras and Guatemala.

News

Quaker Workcamps International is in difficulty. After I read about three small churches in Boligee, Alabama, that were burned by arsonists within a week of each other, a Quaker woman called me and boldly asked me, "What are you going to do about it?" I now realize that she was a messenger, and the message was from God.

Three years and 600 more burned churches later, I am still in the church rebuilding business. When I first started, we were blessed with very good press. As more and more churches burned at three to five every week, the public became alarmed and started sending us contributions that ranged from \$5 to \$5,000. Not only that, but other good people came by the hundreds to help rebuild arson-burned churches. The National Council of Churches reports that of the first 150 churches burned, 48 were rebuilt using some form of volunteer labor. Obviously, God was busy speaking to lots of people.

But churches have continued to burn. The press now seems to ignore the continuing burnings. Everywhere I go, people are shocked and do not believe that 600 churches have burned.

We are not getting any more generous gifts from the public. We cannot get enough volunteers and had to postpone our last rebuilding project. But we and our close advisors, the National Council of Churches and Congress of National Black Churches, know that there are many more churches needing help than there are resources to go around. In an appeal to the Lilly Endowment, we discovered that even those funders who boast a division on religion only know of the burned churches of 1995-96. They seem completely unaware of the other 300 churches untouched by their former generosity.

Last week I met with my treasurer, and he made it clear that we were about to go under financially. We have been blessed with many miracles in the ministry to burned churches, and they have all involved God suddenly and unexpectedly supporting us in this ministry God called us into. Should I be surprised, as I prepare to close our doors, if yet another occurs?

If you want to support the ongoing workcamp ministry of Quaker Workcamps International, send your tax-exempt and much appreciated contribution to: QWI, 1225 Geranium St. N.W., Washington, DC 20012. If you would like to serve as a volunteer, write or call (202) 722-1461.

—Harold B. Confer
Director, QWI

American Friends Service Committee has joined "Jubilee 2000/USA" seeking debt relief for the world's poorest countries. AFSC

joins a growing number of religious and social justice organizations in a worldwide campaign calling for cancellation of the crushing international debt of impoverished countries by the beginning of the millennium. The campaign involves grassroots organizing, education, and advocacy on policy issues. Jubilee 2000/USA was launched in Denver during the Summit of the Group of Seven Governments in June 1997. The campaign grew out of a project of the Religious Working Group on the World Bank and the International Monetary Fund, a coalition of representatives of over 40 U.S. Catholic and Protestant organizations concerned with debt relief. The Jubilee 2000 movement is based on inspiration from the book of Leviticus in the Hebrew Scriptures. The book describes a Year of Jubilee every 50 years to rectify social injustice: slaves are freed, land is returned to original owners, and debts are canceled.

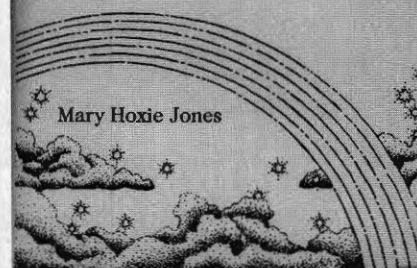
The Internal Revenue Service cashed a photocopy of a check from a Quaker war-tax resister. Grace Montgomery of Stamford-Greenwich (Conn.) Meeting has tried to resolve this issue for several years. Montgomery places the military portion of her federal income tax in a Friends escrow account. The IRS then usually levies her bank account for the amount owed. But in 1993 the IRS cashed a photocopy of Montgomery's check to the escrow account. Her bank accepted it even though it was not genuine and was made out to "The Religious Society of Friends." (From *The Mennonite*, August 25)

Several Nobel Peace Prize-winners have started a petition directed at the UN member states. The petition requests: that the first decade, 2000-2010, be declared the "Decade for a Culture of Nonviolence;" that the year 2000 be declared the "Year of Education for Nonviolence;" and that nonviolence be taught at every level of our societies during this decade to make the children of the world aware of the real, practical meaning and benefits of nonviolence in their daily lives, in order to reduce violence and consequent suffering perpetuated against them and humanity in general. You can support this petition by writing a postcard saying:

I sign and support the appeal of the Nobel Peace Prize Laureates that the year 2000 be declared "Year of Education for Nonviolence" and that the years 2000 to 2010 be declared "Decade for a Culture of Nonviolence" in order that nonviolence be taught.

Sign the post card and provide your full name, age, and mailing address. Send the card to Appeal of the Nobel Peace Laureates, c/o International Fellowship of Reconciliation, Spoorstraat 38, 1815 BK Alkmaar, The Netherlands/Pays-Bas.

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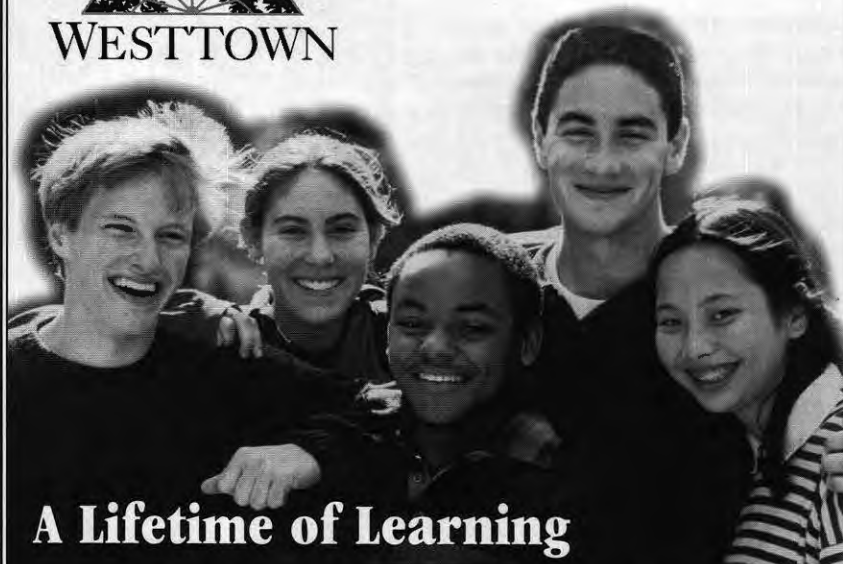
Mary Hoxie Jones is a 1926 graduate of Mount Holyoke College and received an honorary degree, "Doctor of Humane Letters," from Haverford College in 1985.

A former staff member of the American Friends Service Committee, she is at present a research associate of Quaker Studies at Haverford College and a participating member of an informal poetry writing group which meets at Kendal at Longwood where she resides.

Travel, genealogy, and history have taken Mary Hoxie Jones into far places and times and provided the richness of background from which she writes of social, racial and political events as vividly as of Christ and resurrection.

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Bulletin Board

Upcoming Events

- January 8–16—Australia Yearly Meeting
- January 9–11—Evangelical Friends International—North American Region
- January 11—India Yearly Meeting—Bhopal
- March 18–21—"I Have Set before You an Open Door" is the theme for the annual meeting of Friends World Committee for Consultation, Section of the Americas. The Western Association of Friends and Pacific Yearly Meeting will host the meeting at the Hilton Hotel and First Friends Church in Whittier, California. Representatives from around the section will gather, and through worship, fellowship, and business, Friends will explore the doors that are open for FWCC as we move into the next millennium. Among the highlights of this gathering will be a keynote address by Jim Heaton, pastor of Sacramento Friends Church; a panel on Friends work and witness; regional meetings; and opportunities for small group worship. The meeting will be conducted in both Spanish and English. All interested Friends are welcome to attend. For more information contact the FWCC Section office at (215) 241-7250 or by e-mail to Americas@FWCC.Quaker.org.

(The annual *Calendar of Yearly Meetings*, which includes locations and contact information for yearly meetings and other gatherings, is available from FWCC, 1506 Race Street, Philadelphia, PA 19102.)

Resources

• *The Fourth World Journal* is a publication of the Fourth World Movement/USA, the U.S. branch of an international association working with and on behalf of those around the world who live in extreme poverty. The International Movement ATD Fourth World is an NGO in consultative status with Ecosoc, Unesco, Unicef, ILO, and the Council of Europe. The journal aims to bring together different points of view, especially those of the very poor themselves, on topics related to extreme poverty. Subscriptions are \$15 per year. For more information contact Fourth World Movement/USA, 7600 Willow Hill Drive, Landover, MD 20785; phone: (301) 336-9489; e-mail: fourthworld@erols.com; website: www.atd-fourthworld.org.

• *Uxolo*, the newsletter of the Quaker Peace Centre in Cape Town, South Africa, highlights the peace work, education, and programs the center offers. To receive *Uxolo* contact Quaker Peace Centre, 3 Rye Road, Mowbray, Cape Town 7700, South Africa.

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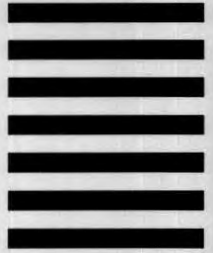
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Books

The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life

By Parker Palmer. Jossey-Bass, Inc., San Francisco, 1998. 183 pages + notes. \$22/hardcover.

The Courage To Teach is required reading for teachers, administrators, and all others interested in education and educational practice from kindergarten through graduate education. Parker Palmer writes about issues in teaching and education. Now, at a time when more and more professionals, from the medical profession to the arts to business and the law (including politics), have sound reasons to examine the nature of their commitments, this is a fundamental read. When we are compelled by shortsighted attempts to concede our professional insights to the dubious demands of the market, it is a solid and useful tool by which to evaluate, confirm, and improve our performances and our relationships to peers practicing with us the integrity of our crafts.

Palmer has produced a totally involving work. From the initial heading in the introduction, "We Teach Who We Are," to the final sentence—"it is a blessing to generations of students whose lives have been transformed by people who had the courage to teach—the courage to teach from the most truthful places

in the landscape of self and world, the courage to invite students to discover, explore, and inhabit those places in the living of their own lives"—we are compelled to examine our own contributions to that which we profess. Of course, there is much else to consider along that path. Palmer says his work proceeds from a "simple premise": "good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher." This is a serious examination of the role and the performance of the professional, the relationship between professionals, what it means to those we work with, and its implications for the possibilities of educational change. It deals with the soul of teaching/learning, not the trivia.

Change, within the context of Palmer's thesis, is not "revolutionary," nor even dramatic, but rather an acknowledgment of the other's concerns, and an accommodation of those demands within the context of truth. Truth emanates not from some absolute definition by authority, but rather from

[an] openness to transcendence . . . that takes us by surprise . . . [and] distinguishes the community of truth from both absolutism and relativism . . . it is a complex and eternal dance of intimacy and distance, of speaking and listening, of knowing and not knowing, that makes collaborators and co-conspirators of the knowers and the known.

Continued on page 34

Quaker Quiptoquotes

by Adelbert Mason

The following is an encoded quote from a famous Friend. The letters have been transposed for your puzzling pleasure.

XSVO HSV TOUTETUFZN SZG GVIEVU STG
MFIMAGV ZG Z JSZOOVN, HSV BNAX
HIZOGBVIG THGVNB HA AHSV I JSZOOVNG, CFH
NTBV KAVG AO. ZOU TO HSTG KIVZH
UIZLZ AB NTBV IVOVXVU, AOV GVV G ZOU
BVVNG HSV UTETOV MIVGVOJV, ZOU BVVNG
STLGVNB AOV XTHS TH.

—Answer on page 39

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Palmer speaks to the arena of educational reform, but not from a perspective of simplistic testing, nor "setting goals" for students, but rather from a perspective of total participation in the community of truth—in his definition of the term.

This is not a bedtime story. Palmer uses words in ways that challenge common academic usage and prompts one to seek analogies to enhance comprehension. But the ideas he expresses cannot be couched as well in other terms. One must be able to catch on to the idea of paradox, and his insistence upon the subjectivity of data is unique and true. When we look, we contribute, and the subject of inquiry contributes—that's pretty deep. The failure of the time-honored (and time-worn) appropriateness of competition, as opposed to cooperation, in the academic environment is yet another notion Palmer calls to question, persuading us of the ineffectiveness of the competitive classroom and faculty organization.

This is one great book. I hope it will be as widely read as it ought to be.

—Ed Dodson

Ed Dodson is an attender of the Agate Passage (Wash.) Worship Group and a long-time civil rights activist.

Diary of a Grief

By Peter Woods. William Sessions Ltd, York, England, 1998. 111 pages. \$9.50/hardcover.

Diary of a Grief is a deeply personal and honest search for insights into the chaos of bereavement. Following the death of his wife after 53 years of marriage, the author is called during a meeting for worship to begin recording his thoughts and feelings. Soon he finds that journaling is a comforting process to express the ever-changing emotions and confusions of his grief. This process continues over a period of three years, during which time the author reads many books on bereavement and decides that the most helpful are those with personal accounts of the experience rather than the more clinical examinations. Attempting to offer his own personal process for others, this moving story describes real events and people, although names (even that of the author) have been changed to preserve anonymity.

Woods speaks of his bereavement in the following stages: feeling the pain, experiencing the reality of death, adjusting to life without his wife, saying good-bye and building a new life. Recovery, he finds, is his essential goal and results from "living each day as it

comes." He speaks of his pain and sadness, his depression, feeling sexual arousal, and his deep love and joy. As he lives these emotions, he finds that the pain diminishes "while the loss and the memories and the love remain," that the very depth of his grief is a comforting reflection of his depth of love.

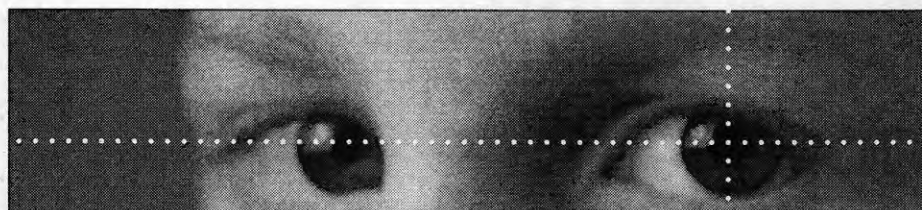
Woods writes of the various ways we, as individuals, are connected. There are the old habits of earthly living: daily routines, sharing a love of music, art, nature, sounds, and people. Apart from these natural ways, he also describes the experience of his wife's presence supporting him in his grief and celebrating his recovery. He finds that with her presence he is making a "new psychic space" for her. He suggests we can actively be a part of filling that space by letting go of old attachments and accepting new understandings that our mourning brings to us. It is none other than turning our grief around and regaining a new inner part of ourselves. Woods says it is "an opportunity to populate [the new space] with happy memories, rather than the unhappy, without being false or hypocritical." Thus as we say good-bye we "repossess" our loved one, rebuilding a new relationship that grows out of the positive.

No doubt this account of one man's bereavement process will be of support to others who are grieving. It is rich in compassion and speaks broadly to this human condition. As he summarizes his own process, he also offers (in a closing appendix) "Hints on Comforting," an important guide for those supporting the bereaved person.

As a Quaker, looking back to my experience of this work, I find his account somewhat short on speaking to his faith. I wanted Woods to explore more fully how it supported his grief. This work would have been even more useful if the author had spoken of the ways Friends, as a spiritual community, supported and honored his process, and to speak of how one's Quaker faith helped this man to face not only the death of his spouse but his own mortality. I would like to know what the basic assumptions of Woods' faith are and if those beliefs carried him in his grief. Did those assumptions deepen or did they change? How are these assumptions helping him to face his own diminishments of age? It would seem that such a discussion would be a welcome inclusion in the intimate sharing and offer even more to others who are journeying through grief.

—Lucy McIver

Lucy McIver is a member of Eugene (Oreg.) Meeting. She travels in the ministry, leading workshops called "Friendly Death, Living the Fullness of our Faith."



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Deaths

Irving—*Edward Burroughs Irving Jr.*, 75, on March 6, of lung cancer. Ted was born in Philadelphia. He attended Penn Charter School and Haverford College in Pennsylvania. Following his graduation in 1943, he served in the Marines on Guam during World War II. After his discharge in 1946, he married Marion Kirk. He earned his MA and PhD in English from Yale University. In 1960, he accepted a tenured position from the University of Pennsylvania in the English Department. During the course of his career, Ted became a leading scholar on the epic poem *Beowulf*. He established a scholarly reputation early in books that proved to be of lasting value, including *The Old English Exodus*, the prize-winning *A Reading of Beowulf*, and *Introduction to Beowulf*. Several times he chaired the Old English group at the Modern Language Association, and he lectured widely in the United States and abroad. In his articles and lectures he wrote not only of *Beowulf* and other Old English poems, but also about writing, the oral tradition, and poetry. While many of his ancestors were Quakers, Ted was raised Episcopalian. In the mid-1960s, the Irvings joined Swarthmore (Pa.) Meeting. For many years Ted served on various committees and chaired discussion forums on First Day. In 1982, Ted was divorced and remarried Judith Moffett, a poet and teacher at Penn. They enjoyed many common interests, among them travel, gardening, and literature. They spent a year in England as visiting professors. After his retirement in 1993, Ted and Judy moved to Salt Lake City to enjoy exploring the West. Ted soon became an integral part of Salt Lake (Utah) Meeting and actively participated in all aspects of its community life. Through his teaching and sharing his love of poetry, he expanded the lives of all those he touched. Though retired, he maintained active academic relationships with many previous students and colleagues and continued to cultivate their intellectual lives. Ted made regular trips East to see his grandchildren. In January 1998, Ted and Judy moved to Cincinnati, Judy's hometown, to be closer to their families. They bought a tract of land nearby in Kentucky, where they planned to build a log cabin home. Shortly, however, before they left Salt Lake City, Ted was diagnosed with lung cancer. He died shortly thereafter. He is sorely missed and will be remembered as an outstanding teacher, a loving husband, a devoted father, an affectionate grandfather, and a very good Friend. Ted is survived by his wife, Judith; two sons, Edward III and Andrew; a daughter, Alison Irving Hall; a brother, Robert; and six grandchildren, Christopher, Katharine, Charlotte, Erin, Megan, and Margaret.

Johnson—*Richard M. Johnson*, 82, on April 22, of congestive heart failure, in Belfast, Maine. Dick grew up in Wisconsin, attended Antioch College in Ohio, and there joined the Religious Society of Friends. At Antioch, he met and married his wife of almost 60 years, Cynthia White. Farming, gardening, and owning and managing a feed business kept Dick close to the earth. In 1964, he earned a masters degree in library science from Syracuse University in New York, with which he entered the University of Wisconsin's Center System as reference librarian. In the late 1960s, he and Cynthia

became field directors for the American Friends Service Committee's Quang Ngai, Vietnam, hospital, day care, and prosthetics center. The two-year assignment was interrupted and closed by the 1968 Tet offensive and later reopened with a much smaller staff. Following the Vietnam experience, Dick found himself philosophically opposed to the idea of paying income and war taxes, and he and Cynthia chose to resign their jobs and live out their lives on a nontaxable income as subsistence homesteaders. They moved to Monroe, Maine, along with three of their four children, where they helped establish a community land trust. Dick was a founding member of Belfast (Maine) Meeting. For modest income, he corrected and commented on English composition papers for a community college in Massachusetts. He took an active interest in local efforts such as Coastal Aids Network; H.O.M.E. Inc., a model land trust designed to encourage low-income housing; and People for People, a program distributing food for the needy. He also made maple syrup, root beer, and ginger ale, with which he generously delighted his friends. Throughout his life, music, meter, love, and humor have poured forth through Dick's poetry and rhyme. He is survived by his wife, Cynthia; and children, David, Melissa, Margot, and Mallery.

Milburn—*Lucy Karr Milburn*, 103, on May 25, four days after her 103rd birthday party, in North Plainfield, N.J. Lucy spent most of her life in Newark, N.J., except for brief periods in southern New Jersey and Pennsylvania. After graduating from Barringer High School in 1913, she attended Barnard College, from which she graduated in 1917. In 1918, she married Richard P. Milburn. Lucy's active participation in civic affairs began in her teens with the women's rights movement, marching for suffrage in New Jersey. She worked with the Newark Interracial Council, of which she was president for several years, and was a founding member of the Urban League Guild. The achievements of these groups included gaining permission for African American doctors to practice in Newark hospitals and later bringing about the integration of the YMCA swimming pool. Lucy was a charter member, historian, and registrar of Montclair (N.J.) Meeting, founded in 1925. She was a longtime member and one-time chair of the New York Friends Center Committee for Hospitality to International Students and a member of the yearly meeting's Committee on American Indians. Lucy was physically active well into her later years, doing yoga (including headstands) into her 80s, and bicycling into her 90s. She also was a poet, composing verses, often haiku, on everything from the natural world to family, baseball, her animal friends, and the difficulties of old age. In 1976, at the age of 81, she published her first book of poetry, *Over the Years in Verse*. A second volume, *Octogenarian Observations: From Doggerel to Prayer*, followed six years later and a third, *The Incurable Rhymester*, was published a year later. A booklet of eight new poems was produced for those attending her 103rd birthday party. Lucy was preceded in death by her husband in 1981. She is survived by a daughter, Anne Milburn Huff; a son, Richard H.; five grandchildren, Roger and Douglas Huff, Susan Huff Wagner, Sarah Milburn Moore, and Anne Milburn Estes; and five great-grandchildren.

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Pocock—*Nancy Meek Pocock*, 87, on March 4. Nancy was born in Chicago, where she lived with her parents and younger brother Ted. In 1920, the family moved to Canada, where, as Nancy was later to say, "her real life began." Nancy attended Central Technical High School and later the Ontario College of Art, then known as "The Grange." After graduating from high school, Nancy, accompanied by her mother, spent close to a year living in Paris, where she studied the art of jewelry making. Upon her return to Toronto, she opened her own jewelry studio in the area then known as the Gerrard Street Village. It was during this period in her life that she met and fell in love with Jack Pocock. Jack shared Nancy's passion for jewelry and the arts, and in 1942, they were married. Soon after, Jack was sent overseas to fight fascism. He was injured in Europe and returned home to Canada in 1944, only weeks before the birth of their daughter Judy. Nancy often told the story of the great snow storm that blanketed Toronto on the day she gave birth, and how people "skied down Yonge Street." In 1950, while still living on Gerrard Street, Nancy and Jack joined Toronto Meeting, a decision that would shape much of the rest of their lives. Nancy and Jack were active in and outside the meeting. In the late 1960s, they moved to a house on Hazelton Avenue. It was here that they first opened their home to draft dodgers and deserters coming to Canada rather than fighting for the United States in Vietnam. Nancy and Jack's commitment to help end the war by sheltering many, both from Vietnam and the U.S., continued for the duration of the conflict. Jack died in February, 1975, just before the end of the war. From that day forward, Nancy devoted her life to helping others. Most important was her work on behalf of refugees, many from South and Central America. Her home became a beacon and a refuge for many. Nancy continued this work right up until the end of her life. Even as she lay on a stretcher in a crowded emergency room, she helped to write a letter seeking support for the refugee program. Nancy's name and work are remembered around the world. She was invited to Vietnam on five different occasions, the first while the war was still on. Today, a medical clinic in Vietnam bears her name. She was awarded the Medal of Friendship by the Socialist Republic of Vietnam in 1978. She received many other awards and recognitions, including the Pearson Peace Prize in 1987, an Honorary Doctorate of Divinity from Queens University in Kingston, Ont., in 1990, and the Order of Ontario in 1992. It was a special treat when, in 1992, she received a personal phone call on her birthday from the premier of Ontario, Bob Rae. To Canadians and others, hers had been a constant voice in raising consciousness on social issues since the 1960s, when she worked as a member of the Quaker Relief Committee welcoming war resisters from the U.S.; as an organizer of protests against nuclear missiles; as a founding member of Voice of Women (a peace center run by Canadian Friends Service Committee on Grindstone Island from 1962 through 1973); and as coordinator of the Toronto Refugee Affairs Council. To many refugees who came to Canada, she will always be remembered as "Mama Nancy," the woman who opened her heart and home to them. She is survived by her daughter, Judy; and two grandchildren, Sarah and Paul.

Pollak—*Otto Pollak*, 90, on April 18. Born in Austria, Otto was one of the few remaining survivors of a group who were assisted in leaving Austria and Germany in the 1930s by Haverford (Pa.) Meeting, Haverford College, and Bryn Mawr College. Like others in this group, Otto, Jewish by birth, became a Friend and was active in Haverford Meeting. A lawyer by training in Austria, Otto enrolled at Bryn Mawr College after his arrival in 1938. By doing so, he became the first male graduate student at Bryn Mawr and effectively integrated the graduate school for succeeding generations. After obtaining his MA, he went on to earn a PhD in sociology from University of Pennsylvania. He went on to become a distinguished professor at that institution, where he taught well into his 80s. One of the first gerontologists, Otto's many books and articles on the process of aging, and its impact on both the individual and the family, gained him an international reputation as an authority in the field. He is survived by his wife of 49 years, Gertrude, also a member of Haverford Meeting.

Stevens—*Margaret "Peg" Hannum Stevens*, 85, on March 27. Peg was born and raised in Winber, Pa. She and her sister, Sue, attended Winber public schools and graduated from Goucher College in Towson, Md. Peg graduated in 1933. She taught school in Baltimore and New York, earned an MA in French at Middlebury College in Vermont, and studied further at the Sorbonne. During World War II, she worked for American Friends Service Committee in France and Germany, organizing "sister school" programs. In 1946, Peg and Edward Stevens were married in Paris. In 1948, they returned to the United States and eventually settled in Montclair, N.J. Their son John was born in 1949, and David in 1952. In 1958, they moved to the Midwest. They lived first in Hudson, Wis., and later moved to Lake Elmo, Minn. Peg returned to teaching (Latin and French) in the Stillwater Public Schools from 1968 until she retired in 1977. She was an active participant with Montclair, Twin Cities (Minn.), and St. Croix Valley (Minn.) Meetings, and with Northern Yearly Meeting. She taught First-day school, was an institution at the piano before meeting for worship, and served on any number of meeting committees. She helped, with many others, in the creation of the Washington County Library in the mid 1960s. Also in the 1960s, Peg and Ed took care of two foster sons, Bruce Clausson and Jay Jones. Peg's family shared their home with an Italian AFS student, Massimo Bracchi, with whom the family is still in touch. Peg was a volunteer with Family Violence Network from 1977 to 1987. She was a member of St. Croix Valley League of Women Voters, often leading the members on what became an annual trip to the Minnesota Supreme Court. She was a long-time member of Women's International League for Peace and Freedom and Fellowship of Reconciliation. Peg is survived by her husband, Edward; two sons, John and David; a sister, Suzanne Chapman Fidel; and three grandchildren, Sarah, Jeffrey, and Karin.



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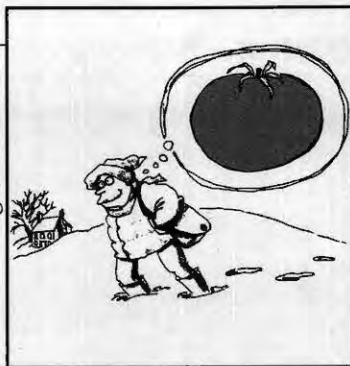
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Signe Wilkinson



Forum, continued from page 5

Real diversity

In Kenneth Sutton's column (*Among Friends*, Sept.) he wishes for an article on the subject, "If we're really so interested in diversity, why do we ignore the (fill in the blank) in our meeting/community/culture?" I have to challenge the premise "If we are really interested in diversity." Not only am I inclined to believe it to be false, but I cannot convince myself that God requires us to diversify our meetings as much as many Friends feel is necessary. The question, "How much and what kind of diversity is right in our meetings?" has troubled me ever since the issue was raised at Philadelphia Yearly Meeting in March.

Let us step back and examine what the goal of meeting for worship is. Many would say it is to find the will of God, but I am not comfortable with that. I am uncomfortable because God is bigger than the capacity of the human brain to understand, and no one can ever be sure what the will of God is. Furthermore, there is the dilemma of evil. If God is all powerful, then God created evil, which implies that it was God's will to do so. To me, meeting for worship has a more modest goal: the sharing of spiritual insights among Friends.

True sharing occurs only when those who attend have at least a minimal common bond of understanding. I am sure your meeting as well as mine has experienced a visitor who disrupts the meeting because he/she is unable to join this common bond. Those are extreme cases. More common are the attenders who are not ready to participate in the sharing of spiritual experience but, sensitive to the worship of others, suffer quietly. Most of these folks quietly leave and never return.

A meeting for worship is a group experience. I like to call it a group search for Truth. Participation in the group search is possible only for those who are willing to join in the search, willing to respect and try to learn from the contributions of others, and feel comfortable sitting in silence.

Often when Friends speak of diversity they refer to superficial differences such as racial origin, national origin, and economic level. Obviously, we can and should try to diversify in these ways. However, let us not pretend this is diversity in any important way. Real diversity occurs when we are confronted by folks who strain our capacity to understand, some of whom are the very people who do not return to meeting because they are not on the Quaker wavelength.

I feel a concern to expand my

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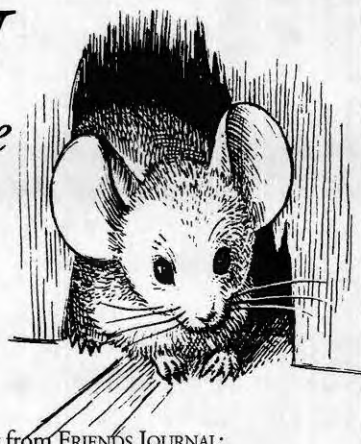
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understanding of people who think so differently than I do but cannot do it in a Friends meeting. I can do it by attending weekend workcamps, for example; by wide ranging reading and study; even by working at understanding the thinking of my U.S. senator when his response to my letter makes it obvious the writer has never read it.

Meeting for worship is the rock upon which I move out to build these understandings. I need the support of regular participation in a meeting for worship and the opportunity to share with like-minded Friends. Too wide a diversity in our meeting would leave me with uncharged batteries to face the real challenge of outreach to the world.

Irv Hollingshead
Boyertown, Pa.

Cheers

Cheers for the October *FJ*—another splendid issue! I especially like the interview with Kara Newell and Mike Bremer's "Iraq Journey."

Marjorie Schier
Levittown, Pa.

Eldering

The October 1998 issue's much needed self-critique of the state of eldery among Friends meetings, by five New England Friends, is a constructive overture that, however, largely bypasses the requisite humor, joy, self-confidence, and group discernment (the latter mentioned in Emily Sander's article, the third paragraph).

Friends should never appoint themselves to criticize a message or pattern of messages without first laying one's concern before Worship and Ministry (Ministry and Counsel) or a suitable alternate group. Emily Sander rightly concludes, "eldery generally needs time."

One aid to slowing down and discerning better whether a message is, under it all, truly from Holy Spirit is first to read again the whole First Epistle of Peter (not merely, as Clarabel Marsraller mentions, I Peter 5:1-9) and the Epistle of James. *Viz*:

Who is a wise man and endued with knowledge among you? let him shew out of good conversation his works with meekness of wisdom.—James 3:13 (KJV)

And from I Peter 4:8-11:

And above all things have fervent charity among yourselves: for charity shall cover a

multitude of sins. Use hospitality to one another without grudging. As every man hath received the gift, even so minister the same to one another as good stewards of the manifold grace of God. If any man speak, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.

At its roots, the problem of eldery is derived from the precious but tricky uncertainty of many Friends as to Authority. One's Holy Spirit, the Voice for God, if divorced from Christ's example, too easily becomes individual mind and ego run amok under the guise of rationality. In our congregations it is the logical ones amongst us who are prone to be engaged in the wrong kinds of eldery.

As has well been said, "The mind is a wonderful servant but a terrible master." Or, as we are reminded in Emily Sander's last paragraph (quoting her mother, Anna Harvey Jones), "You have to have an open mind and an open heart when you eldery someone." I'm not alone in having been on the receiving end of on-the-spot, closed-minded, closed-hearted eldery (in my meeting in another state.) It is forgiven, but at that time it seemed to me to feel like being lynched.

David K. Trumper
Bala Cynwyd, Pa.

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

—Eds.

Answer to Quiptoquote

When the individual has served his purpose as a channel, the flow transfers itself to other channels, but life goes on. And in this great drama of life renewed, one sees and feels the Divine Presence, and feels himself one with it.

—Bradford Smith (1909-1964)

Classified

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The Currier's House, 5 Harkness Road, Jaffrey Center, N.H. Three comfortable rooms, all with private bath, in an 1810 country Bed and Breakfast. Close to Mt. Monadnock (climb it 14 different ways!), Monadnock Monthly Meeting, and The Meeting School. Take time to think and relax or hike, bike, snooze, snack, walk, and talk. Small families welcome but no pets, please. This is a smoke-free environment. Proprietor: Nancy Lloyd (GS '62) Telephone/Fax: (603) 532-7670, e-mail: curriers@monad.net.

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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@www.com.

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

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.

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

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Quaker Video, P.O. Box 292, Maplewood, NJ 07040. Prices include postage. e-mail: Quavid@aol.com.

Books and Publications

To receive the **British Quaker Socialist Newsletter**, please send \$1.00 for three issues to: Tom Todd, 3713 West Main, Kalamazoo, MI 49006-2842.

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For Purchase

Wanted to buy: Westtown Sampler. Old books of Quaker interest. Grandfather clock. Please call or write: Earl Evens, 20761 Old Wire Road, Laurinburg, NC 28352, (910) 369-2803.

Opportunities

Celebrate The New Year At Pendle Hill

Join us December 29-January 1 to sojourn, or choose: **Mask, Movement, and Puppetry**, with Bill George; **Silent Retreat**, with Nancy Bieber; or **Friendship**, with Mary Garman.

Contact: Registrar, Pendle Hill, Box F, 338 Plush Mill Road, Wallingford, PA 19086-6099, (610) 566-4507 or (800) 742-3150, x142.

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. Brochure: (800) 370-3331, www.mvstudios.com. P.O. Box 766-F, Narberth, PA 19072.

Short Courses At Pendle Hill January-February

James Naylor: Lost Sheep or Forsaken Lamb? Elizabeth Kamphausen, January 17-22

Survival or Transformation: Maintaining a Sense of Direction amid Change, John Welton, January 24-29
Prayer: No Strings Attached, Chris Ravndal, February 7-12.

Growing in Perfection: Spirituality among Friends, Marga Abbott, February 14-19

For more information, call: Pendle Hill, (610) 566-4507 or (800) 742-3150 ext. 137.

Spring Creek Farm offers riding/horsemanship lessons for children, teenagers, adults; beginners through intermediate. Quiet, gentle partnership with horse and/or pony. (610) 970-1373.

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.

Fifth Quaker Study Tour Of Bolivia July 27-August 13, 1999

Another chance to join the highly successful Tour to visit the Quakers of the Andes. Quakerism in Bolivia has flourished among the poor highland Aymara people. Our tour seeks to build bridges between U.S., British, and Bolivian Friends in this stunningly beautiful country. 14 nights in hotels, 2 staying with a Quaker family. Approximate cost from Miami \$1675. For information brochure contact tour leaders: Ken and Pam Barratt, 4722 Delmonte Avenue, San Diego, CA 92107. Telephone: (619) 454-2809, e-mail: boltour@aol.com.

Walk Cheerfully Across The World!

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Travel-Study for the Socially Concerned

Join Quaker educator Robert Hinshaw in Guatemala February 2-13 or Peru August 1-14. Robert's 35 years among Maya Indians enrich the Guatemala itinerary, and the Peru adventure includes one week on the Amazon and one week in the Cuzco/Machu Picchu highlands. For study vacations with an anthropological focus write Hinshaw Tours, 2696 W. 160 Terrace, Stillwell, KS 66085. (913) 685-2808.

Consider a new Costa Rica Study Tour March 4-15, 1999. E-mail: Jstuckey@sol.racsa.co.cr or Fax: 011 (506) 645-5528 or write: Sarah Stuckey de Araya, Apdo.46-5655, Monteverde, Costa Rica, Central America.

Quaker House Ann Arbor seeks new member for six-person intentional community based on Friends principles. Two-year commitment. (734) 213-0506, quakerhouse@umich.edu, www.ic.org/qhaz/

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/>

Lingua Programs and Tours

Guatemala: Study Spanish, educational tours, internships, volunteer work. Homestay. (512) 416-6991, info@casaxelaju.com, www.casaxelaju.com.

Consider a Costa Rica Study Tour January 28-February 8, 1999. Write Roy Joe or Ruth Stuckey, 1182 Homestead Road, Sabina, OH 45169, or call or Fax (937) 584-2900.

Travel to Tuscany and Provence

Taste of Tuscany and 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.

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.

Personals

Seeking correspondence with Quaker surrealists around the world. Send anything you wish. Jonathan, Box 8412, Santa Fe, New Mexico 87504.

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.

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>>.

Positions Vacant

Friends General Conference seeking Bookstore Manager. Business or bookselling experience, knowledge of and commitment to Quakerism important. Salary, excellent benefits. Secretarial opportunities also. Letter and resume to Search, FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107.

Twin Cities Friends Meeting, St. Paul, Minnesota seeks individual or couple for Friend-in-Residence position starting June 1, 1999. On-site apartment provided. Call Carol Bartoo, (651) 690-2852. Applications accepted through March 1, 1999.

Philadelphia Yearly Meeting (Quakers) seeks a full-time coordinator for our workcamp program in West Philadelphia. Person hired must be able (collaboratively) to design, implement, and oversee a community-related, educational service program. This position involves **much weekend and evening work**; demonstrated success in working both with high school and older persons; and experience in the African American community. Familiarity with the faith and practice of Quakers is required, and strong preference will be given to Quaker candidates. Closing date for applications will be January 15, 1999. To obtain a job description call (800) 220-0796 ext. 7230 (or 215/241-7230); Email: peace@pym.org; Fax: (215) 567-2096.

Arthur Morgan School. A small junior high boarding school seeks Houseparents, Teachers, and Maintenance Coordinator for 1999-2000 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: John Logue or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Arthur Morgan School. A small junior high boarding school seeks Development Coordinator starting January 1999. Responsibilities include: recruitment of new students, fund raising (including maintenance of endowment), and publicity (conferences, newsletter, alumni contact, and reunions). Intimate community of staff and students; staff-run by consensus. Modest salary + full benefits. Experience required. Contact or send resume with cover letter to: John Logue or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Director, Monteverde Friends School. MFS is an English-dominant, bilingual school in Costa Rica's rural mountains with 65 students in multi-graded classes from preschool to grade 12. We seek individuals who share Quaker values, have experience with Quakerism and/or Quaker institutions, are bilingual English-Spanish, love children and working with people, have excellent communication and consensus building skills, have administrative and teaching experience, are available by July 1999, and are willing to consider committing for 3 years. While the salary is low, the experience is rich. Simple housing included. Please apply by January 31 to Katy VanDusen, Apartado 32-5655, Monteverde, Puntarenas, Costa Rica. Tel/fax: (506) 645-5098 before 8pm CST or email: vandusen@sol.racsa.co.cr.

Youth Program Coordinator at Pendle Hill: Plan and implement a six-week college internship for 10 focusing on spirituality, leadership development, and community service, and a seven-day high school workcamp for 18; lead college program with a co-coordinator and supervise counselors of high school group; handle final reports and budget. January to mid-August 1999. Contact Shirley Dodson, (610) 566-4507 or (800) 742-3150 x 127 for information and to apply.

Monteverde Friends School needs K-12 teachers to begin August 1999. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included. Please apply by January 31 to Jean Stuckey, Monteverde Friends School, Monteverde 5655, Puntarenas, Costa Rica. Tel/fax: (506) 645-5302. e-mail: mfschool@sol.raccsa.co.cr with copy to vandusen@sol.raccsa.co.cr.



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. Sidwell Friends students and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington, DC 20016.

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

Rentals & Retreats

Mexico. Puerto Vallarta. 2-bedroom condo, beautiful private area with pool. One block from beach. Jan. (215) 598-7155.

Quaker-based, rural, high desert community rents to winter visitors and prospective members. Write Friends Southwest Center, Rt. 1, Box 170 #6, McNeal, AZ 85617.

Friends Center with unprogrammed Christian orientation on Olney Campus offers personal retreats; also September retreat on John Woolman with Michael Birkel, October retreat on Making Room for God in Our Lives with John Smith and Tom Swain, January retreat on Prayer with Bill Taber, March Silent Retreat with Jean Cooper and Frances Taber, April weekend on Orthodoxy and Revival with John Punshon, April retreat on Experiencing God's Creation with Richard Simon, and June Introduction to Conservative Friends with Bill Taber. For information write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713, or phone: (740) 425-1248.

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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.

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

Retirement Living

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, woodshop, computer lab. Entry fees \$43,000-\$148,000; monthly fees \$1,372-\$2,522. Fees include medical care. 500 East Marilyn 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 fee-for-service 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 Friends 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: (336) 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.*

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Communities under development:

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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.

Schools

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

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.

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.

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. (828) 675-4262.

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.

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.

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.

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

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



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Summer Camps

Journey's End Farm Camp

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

Friends Music Camp—exciting, challenging Quaker-sponsored program for ages 10-18—invites your inquiries. Why do so many Friends Music Campers return year after year? Music, musical theatre, friendships, canoe trip, soccer, Quaker community. FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311 or (937) 767-1818.



Camp Woodbrooke, Wisconsin. Make friends, experience community, develop skills, and learn about the environment. Quaker Leadership. Ages 7-12, 36 boys and girls, two- and three week sessions. www.campwoodbrooke.com; ajlang@mhtc.net Brochure: (847) 295-5705.

Meetings

A partial listing of Friends meetings in the United States and abroad.

MEETING NOTICE RATES (as of January 1999): \$15 per line per year. \$20 minimum, payable a year in advance. Changes: \$10.

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.

PRINCE EDWARD IS.—Worship group (902) 566-1427.

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 Alan Swanson, 337-1201, or Ray Langsten, 357-6969 (days).

EL SALVADOR

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

ENGLAND (U.K.)

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

FRANCE

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

GERMANY

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

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

GUATEMALA

GUATEMALA—Unprogrammed. First and third Sundays. Call Mary Thompson: 2014251, Nancy España: 8392461.

MEXICO

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

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

NICARAGUA

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

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting. 10 a.m. Sundays. Girls, Inc., 5201 8th Ave. South. (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) 642-9274 or (520) 642-9900.

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, (510) 524-9186. Unprogrammed worship and First-day school 10 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: (530) 265-3164.

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

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

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

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

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

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

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

ORANGE COUNTY—Meeting for worship 10 a.m. 3333 Harbor Blvd., Costa Mesa. (949) 786-7691.

PALO ALTO—Meeting for worship and First-day classes for children 10:30 a.m. 957 Colorado. (650) 856-0744.

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 (909) 882-4250 or (909) 682-5364.

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) 672-3610.

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 First Days, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

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

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

Colorado

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

COLORADO SPRINGS—Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, Colo. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 363 S. Harlan, #200, Lakewood, 10 a.m. Phone: (303) 777-3799 or 235-0731.

DURANGO—Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. 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) 421-2060, Internet All_Media@Compuserve.com.

Connecticut

HARTFORD—Meeting and First-day school 10 a.m., discussion 11 a.m. 144 South Quaker Lane, West Hartford. Phone: 232-3631.

MIDDLETOWN—Worship and First-day school 10 a.m. 267 William Street (2nd floor), Phone: (860) 663-3022.

NEW HAVEN-Meeting and First-day school, Sundays, 10:30 a.m. 225 East Grand Ave., New Haven, CT 06513. (203) 468-2398.

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

NEW MILFORD-Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 746-6329.

STAMFORD-GREENWICH-Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 637-4601 or 869-0445.

STORRS-Meeting for worship 10 a.m. Corner North Eagleville and Hunting Lodge Rds. Phone: 429-4459.

WILTON-Worship and First-day school 10 a.m. 317 New Canaan Rd., Rte. 106. (203) 762-5669.

WOODBURY-Litchfield Hills Meeting (formerly 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 Centerville on the Centre Meeting Rd. at Adams Dam Rd.

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

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

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

WILMINGTON-Alapocas Meeting. Worship 9:15 a.m., at 101 School Road. For information call 475-4633.

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) 274-3313.

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. Phone: Robert Campbell, 294-0689.

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. Life Center, 6811 N. Central Ave. Phone contacts: (813) 854-2242 and 977-4022.

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

Georgia

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12 a.m. On Poplar St. in the Parsonage of Oconee St. Methodist Church. (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.

ATLANTA-Northside. Unprogrammed Worship and First-day school, 2nd and 4th First Days at 10 a.m. 1085 David Trace, Suwanee, GA 30024. (770) 886-3411. pjay@mindspring.com.

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

BRUNSWICK-Meeting for worship at 10:30 a.m. at 307 Newcastle St. Call (912) 638-1200 or 437-4708.

Hawaii

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

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

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

Idaho

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

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

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

Illinois

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

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

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

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

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

VALPARAISO-Duneland Friends Meeting. Singing 9:45 a.m., unprogrammed worship 10 a.m. Opportunity Enterprises, 2801 Evans; (219) 462-9997.

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

Iowa

AMES-Worship 10 a.m. Sun.; 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., Sun., unprogrammed; Summer schedule varies. Call (319) 556-3685 or (319) 583-8653.

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 7 p.m. Sundays with discussion following at 8 p.m. Location: 1509 Wreath (Manhattan Jewish Congregation), Manhattan, KS 66502. Tel: (785) 539-2046, 539-3733.

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.

BOWLING GREEN-Unprogrammed Worship Group. Meets second and fourth First Days. Call (502) 782-7588.

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. Sept.-May (except 3rd Sunday—10 a.m.), 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net.

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, Dale Varner, (410) 877-3015.

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, or clerk (413) 772-2826.

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.

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: Veme Bechill, (517) 463-4539.

ANN ARBOR-Discussion, singing 10 a.m. Unprogrammed meeting for worship 11 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. Call: (218) 829-6917.

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.

MINNEAPOLIS-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (612) 321-9787 for more information.

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. 1001 Park Ave. (314) 588-1122.

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) 898-5765.

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.

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

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Sarah Putnam, (603) 643-4138.

KEENE-Worship group-unprogrammed 10:30 a.m. Children's program and child care. 98 S. Lincoln 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 town line on Rt. 202. Worship 10:30 a.m. (9:30 a.m. in July and August). (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.

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 **CROWELL**.

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: 388-3398, 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) 532-6022. Summer season Chautauqua Inst. 9:30 a.m.

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 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

QUAKER STREET-Worship 10 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

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

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 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) 968-5312.

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. 570 W. Rocky River Rd. 599-4999.

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 worship, 11 a.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship 10:30 a.m. Call: (336) 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. (336) 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: (336) 349-5727 or (336) 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-(937) 497-7326, 492-4336.

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. Frank Huss, clerk.

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

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

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

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

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

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

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

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

OVERLIN-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-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone 399-1908 for information.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Childcare. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) (215) 884-2865.

BIRMINGHAM-First-day school 10 a.m., worship 10:15. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM-Worship and First-day school, 10:30 a.m. 5684 York Rd. (Routes 202-263), Lahaska. (215) 794-7299.

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

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

CHELTENHAM-See Philadelphia listing.

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

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

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

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

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

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

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

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

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

GAP-Sadbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmstown Rd., off Rt. 41, Gap, Pa. Call (610) 593-7004.

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

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

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

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

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

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

HORSHAM-First-day school (except summer) and worship 10:30 a.m. Rte. 611 and Meetinghouse Road.

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

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

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

KENNETT SQUARE-First-day school 10 a.m., worship 11 a.m. Union and Sickses. Robert B. McKinstry, clerk, (610) 444-4449.

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

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

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

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

LONDON GROVE-Friends meeting Sunday 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 Gorton, (717) 458-6431.

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

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

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

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

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Jennifer Hollingshead, clerk: (610) 369-1636.

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-Coultter 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 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) 824-5130.

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) 348-7078.

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

South Carolina

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

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

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

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

Tennessee

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

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

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

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

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

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (423) 694-0036.

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 11 a.m. Sundays at Wesley Foundation, 2750 W. Lowden. First-day school also at 11 a.m. (817) 626-8181.

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. Schreiner College, Kerrville, Tex. Byron Sandford (830) 864-5535.

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.

SOUTH STARKSBORO-Unprogrammed worship 9:30 a.m. every Sunday. Also First-day school 2nd and 4th Sundays and singing at 9 a.m. Clerk Robert Turner (802) 453-4927.

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.

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

LINCOLN-Goose Creek United Meeting for worship 9:45 a.m. each First Day. First-day school 10 a.m.

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

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

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

RICHMOND-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@novallink.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, e-mail: gtdads@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.

SULTAN-Sky Valley Worship Group. (360) 793-0240.

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.

GREEN BAY AREA-Fox Valley Friends Meeting, Sundays 11 a.m. September-May meetings at St. Joseph's Church in Oneida. June-August meetings in members' homes. Call (920) 863-8837 for directions.

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.

Think a George School education is out of reach?



Recently a loyal alumna of George School created a fund so that excellent students, regardless of their economic level, may attend George School. Four \$10,000 Anderson Scholarships will be awarded each year to boarding students who embody the principles of social involvement, respect for others and a commitment to academic excellence. At least one of those scholarships must go to a Quaker student.

Quaker students, or students whose parents are Quakers, may also apply for John M. George Scholarships. All students may apply for the \$2.5 million

in tuition aid that is given to boarding and day students based on economic need. Nearly 200 families are currently receiving aid.

To find out more about these programs and the educational advantages of attending this internationally-recognized, coed, Quaker boarding and day school, contact the George School Admission Office.

George School, Box 4460, Newtown, PA 18940
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