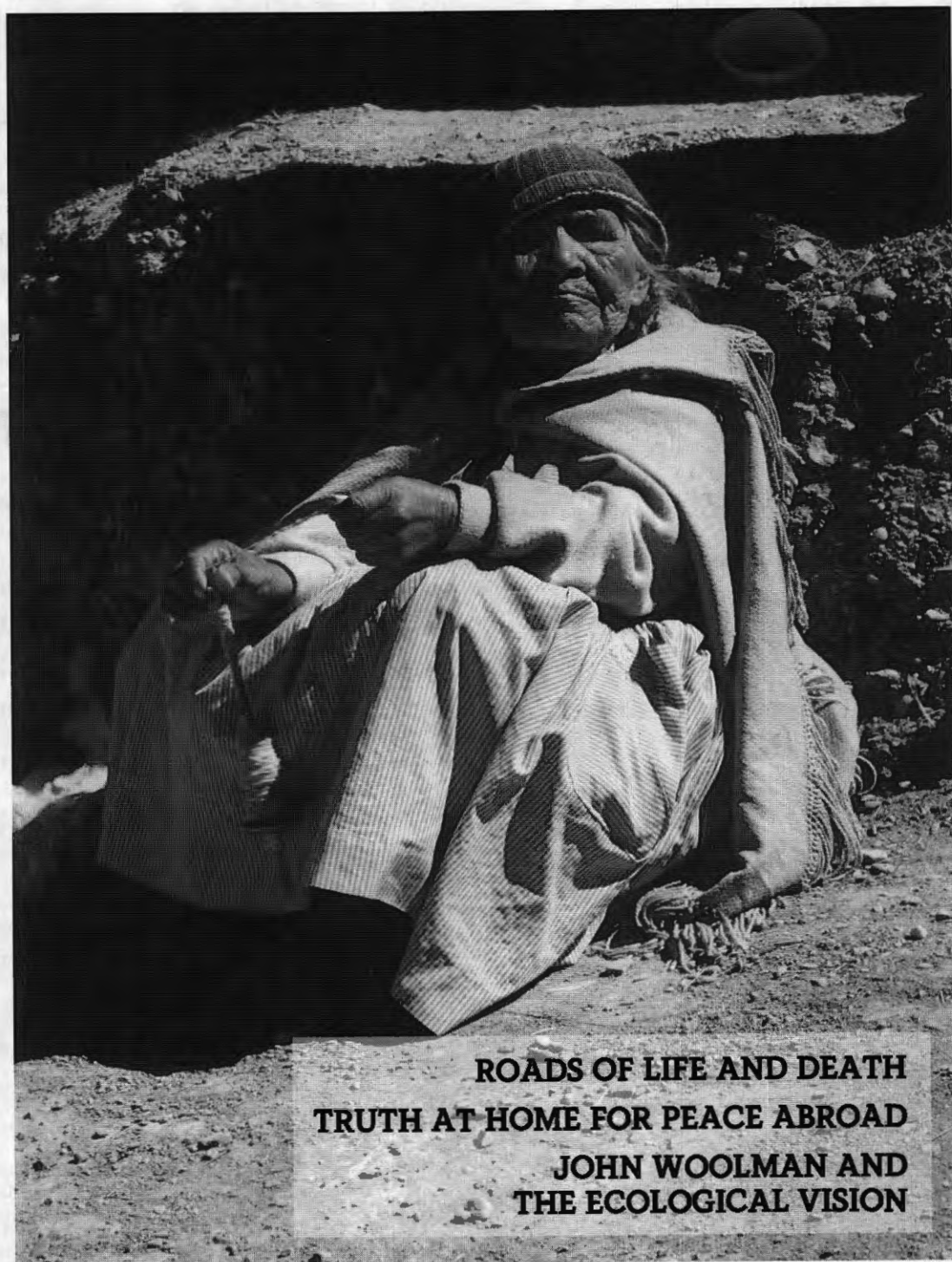


February 1999

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



**ROADS OF LIFE AND DEATH
TRUTH AT HOME FOR PEACE ABROAD
JOHN WOOLMAN AND
THE ECOLOGICAL VISION**

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



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Among Friends

New Beginnings

Nearly 17½ years ago I left my position as editor and business manager here at the *Journal* in order to devote myself to the care of my daughter, whose birth was imminent. Susanna appeared—a ten-pound, one-ounce, energetic baby girl—and I was launched upon a new undertaking: providing love, care, and guidance for my offspring. It was a source of deep joy for me to be able to devote myself to this until my husband, Adam, and I took up our responsibilities as codirectors of Powell House, the retreat and conference center of New York Yearly Meeting.

Now, these many years later, quite a few new experiences are behind me, and my daughter has grown into a five-foot, eleven-inch, energetic young woman, poised in her senior year of high school to launch herself into her adult independent life. When I regard her, I often find myself astonished at what has transpired, in her and in me, during this time. And I am deeply appreciative of what has remained constant. As Susanna has been growing and thriving, evolving into an assertive and thoughtful young adult, so too has the *Journal* thrived and grown under the outstanding leadership of Olcott Sanders and Vint Deming. I return to find wonderful changes—a new location in a beautiful space on Arch Street in Philadelphia, new staff and staffing patterns, and some changes in the content of the magazine as well. But that which is essential remains much the same—a strong and active Board of Managers to provide counsel and wise guidance, devoted staff who feel called to their work, remarkable readers whose contributions are the lifeblood of the entire undertaking, and above all, faith and trust in the Spirit that informs the sharing and the work of the *Journal*.

I am deeply honored to be asked to assume the responsibilities of editor-manager of this magazine. I look forward to the challenge and the inspiration of the work that lies before us, and I anticipate with great pleasure the opportunities I will have to greet old friends and to make the acquaintance of many of you whom I have not yet known, through your writing or in person at Friends meetings and gatherings. When I left the *Journal* in the spring of 1981, I felt that my four years here had completed a circle, my last issue linking to my first in ways that spoke to my condition at that time. Today I find myself, as my daughter does, on the brink of wonderful new beginnings. Much has grown, developed, and deepened for all of us during the intervening years.

So let us begin, then, with cheerful hearts and thankfulness for the challenge and privilege we have been given—to seek and discern the guidance of the Spirit here during the advent of the 21st century. For me, it will be a great joy to share this undertaking with you.

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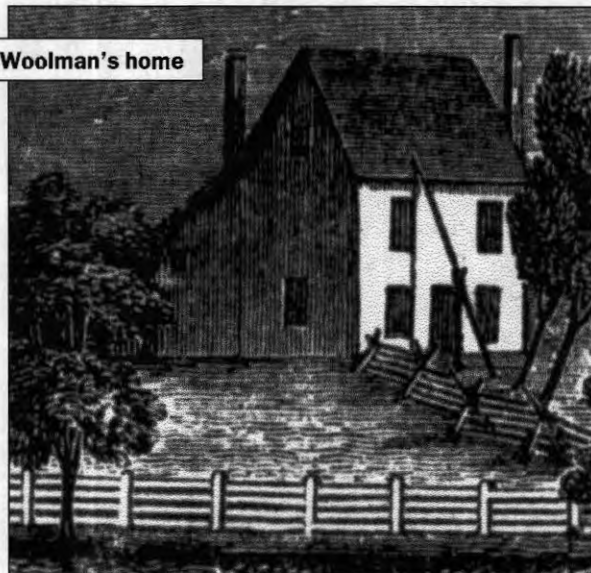
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*Cover: The women of Pasankeri Quaker Church in La Paz, Bolivia, make blankets for the church.
Photo by Ken Barratt*

John Woolman's home



Technology

It was most heartening to read "Is Technology Our New God?" (*FJ* Nov. 1998). My answer is an emphatic Yes.

For years my concerns have been the same as the author's: Technology is widening the gap between rich and poor, polluting and wasting God's creation at an alarming pace, alienating us from God and each other, increasing our stress, and hurting us physically. It is time Friends looked carefully at what our dependence on technology has done to our integrity as a body that professes simplicity and equality for all people.

Yet it is nearly impossible to remove ourselves from its grip! It is ubiquitous. Most of us spend the majority of our days relying on and benefitting from it. I must use a computer for hours every day in my library job. I enjoy the work itself, and the service it provides makes me feel useful. But I worry a lot about the millions of dollars spent and the massive waste involved in the upgrading/discarding cycle. (What are we *not* spending this money for? How much nonbiodegradable waste are we adding daily to the landfills?) I am troubled also about the real human interaction that is often diminished as we add more and more functions to the amazing "boxes" on our desks.

Chuck Hosking believes "our technological 'progress' has taken us to the top of a cliff." And he reminds us that "when one is at the edge of a precipice it's wise to define progress as one step backwards." This is truly a wake-up call. Though it is a real and complex struggle to maintain our Quaker values in the current environment, I hope Friends will make a sincere effort to do so. We cannot continue on this path indefinitely without exacting heavy tolls personally, ecologically, and spiritually.

Kate Hood
Greensboro, N.C.

Chuck Hosking feels very strongly about new technologies. He thinks they are mostly elitist, anti-Creation, stressful, alienating, bad for our souls, and a cancer on the global human society! As I sit here reflecting on his words, I am simultaneously giving thanks for the optical technology that enables me to read his words with my ancient presbyopic, astigmatic eyes and for the technology of print that has brought those words to me.

I, too, despise the automobile, except when I need it, and I use my bicycle for all



neighborhood errands. I have found the age of cheap petroleum a very mixed blessing, and I expect it to end in my lifetime, so I like to be prepared. But still I am grateful that a whole generation of my fellow humans has been able to travel better than ancient royalty ever dreamed of—even though it can never happen again; it's not sustainable. Like Tolstoy, Hosking would have us cultivate the wise virtues and self-reliance of the simple peasant. That's an anti-urban philosophy, which doesn't offer much comfort to the world's millions living in cities. Of course, those millions in cities are mainly there because public health technology eradicated bubonic plague and yellow fever and lowered the infant mortality rate. Are we to be better off spiritually if we let plagues and infant deaths go unchecked? How does he feel about the technologies of contraception and birth control?

When it comes to technologies that are elitist, stressful, and alienating, the prize goes to reading, writing, and arithmetic. Ever since they came into wide use the traditional virtues of the peasant culture have been pushed aside in favor of literacy. Literacy is inherently elitist. A person who is good at physical labor is no longer much valued compared to one who can read and write and make accounts balance. Has Chuck Hosking never seen a reader achieve "a sort of fantasy world that exalts virtual reality"? Has he never used a book to insulate himself as much as possible from everyday reality?

All of which makes me think it's the pace of innovation, not innovation itself, against which Chuck Hosking is railing. So I would add to his queries: "Can't I wait a

few years, perhaps indefinitely, before trying this one out?"

Paul Mangelsdorf
Swarthmore, Pa.

Fond memories

The death notice of Charles Perera (*Milestones*, *FJ* Nov. 1998) brought back memories of the tercentenary celebrations of the Society, held in Kendal, Cumbria, in August 1952. I have an entry for August 15, "visited castle ruins with Charles Perera," but I am not clear which castle, as they are not very scarce thereabouts.

My friend who was also there had remembered that he was in the medical line, she being a hospital secretary, but not his specific line. I am glad he had such a rewarding career. I am sure he would spread cheerfulness and a spirit of enterprise.

My greetings from afar to his family and friends.

Alison Douglas
Edinburgh, U.K.

A request

Which Friends schools offer programs in English for speakers of other languages? The only ones I know of in the United States are George School and Oakwood School. I would appreciate learning of others.

David Murphy
Åsögatan, 110, 1tr
S-116 24 Stockholm, Sweden

Martha and Mary

Thank you for printing Ann Levinger's reflection on the biblical story of Martha and Mary (*FJ* Dec. 1998). Her thoughts certainly spoke for me and, my hunch, for many women today when she discussed the conflict of whether to be a Martha or a Mary. I'm grateful that she raised the question of how the men would have felt had there been no food on the table. Her reflections were helpful especially as the recent holidays approached.

Harriet Heath
Haverford, Pa.

By whatever name

I am responding to "The Place of Jesus in Our Faith" by Christopher Stern (*FJ* Oct. 1998).

The Inward Teacher, the Beloved, God, the Lord, Father, Mother, Divine

Dear Alwyn Moss,

I was much moved by your letter to FRIENDS JOURNAL ("Sacramental ministry," Forum, July 1998). Let me say, in response to your desire for a more freely and experimentally expressed Christian faith in Friends meetings for worship, I think that, in spite of appearances to the contrary, there is a spiritual awakening in our culture generally, among Jews and Christians particularly, and among Friends. We are unfortunately caught in a religious and intellectual warp consisting of liberals (well meaning humanists with a dash of theistic faith, Judeo-Christian sensibility, or mystical adumbrations) on one side, and literal minded, authoritarian, rightist agenda fundamentalists on the other, whereas, as I think, the real juice is in neither.

As for myself, I regard myself as an ecumenical Christian who attends a Friends meeting, both out of conviction (I agree with the positive witness of the Quakers, disagree with most of their negations) and because it is the only church around that has a significant place for meditation based on silence. But I appreciate a rich variety of forms of worship. As I am sure you know, the majority of Friends meetings in the world are "programmed." While they do not ordinarily include the "sacraments" in their rituals, David Updegraff in the last century introduced the practice of following individual and group leading with respect to baptism and the Lord's Supper. East African Friends make singing a chief feature of their worship, and Pentecostal Friends emphasize glossolalia and other charisms of the Spirit.

The Carlisle (Pa.) Meeting is a typical non-pastoral meeting. Theologically it

is a mixed bag with a few special features. We keep hymnals on the benches. Occasionally a Friend will rise at a leading to invite others to join in the singing of a hymn. We also have monthly hymn sings and sing carols at Christmas. The meeting offers a Sunday morning adult Bible study class (with intellectual content), a monthly Spiritual Foundations (SF) group (recently studying the mysticism of St. John of the Cross), and an Ecumenical Christian Friends (ECF) fellowship that also meets once a month. The SF group encourages members in private spiritual disciplines. ECF was founded to study Christian traditions: Quaker, Protestant, Catholic, Orthodox.

We have had a few experimental moments with respect to worship, including (some years ago) a simple Love Feast. Earlier, Harrisburg Meeting, which is the mother of Carlisle Meeting, introduced a Birth Celebration. In addition to prayers, our ECF group has watched videos of Christian saints and prophets, has staged—if that is the right word—an oral reading of the Psalms, done Bible studies, invited outside ministers of other churches to lead and participate, etc. Only in existence for a year, the ECF plans more experimental worship in the future.

I might mention the use in our First-day school of C. S. Lewis's Narnia series for children. We have done our interfaith thing: a series of lectures on Buddhism, joint worship services with the local Jewish congregation, lectures on the world religions. We hold Quakerism 101 classes for inquirers. We sponsor a weekly worship service in a retirement center. We have an active committee against the death penalty. We receive an annual visit from a group of Conservative meeting traveling Friends and this past year received a Latino Catholic group that sang

religious music in Spanish at our Sunday morning meeting. We periodically have spiritual retreats and will host the yearly meeting Bible Study Fellowship at our meetinghouse. We have worshiped jointly with black churches and sponsored ecumenical Good Friday services in our meetinghouse.

Since our meeting, which is only some 20 years old, is small, consisting of about 50 members and attenders, both adults and children, I think we can say that we have an active and vital spiritual fellowship. Nevertheless, we approach experimentation gingerly, and while one does indeed hear Christian language, with biblical passages and portraits, in meetings for worship, it is most commonly offered lightly, almost with apology. As often, if not oftener, the language is that of social science, psychology, current events, personal references. Prayer is offered rarely. The Bible is seldom directly read in meeting. We skirt around theological areas of interpretation and commitment and fall back on silence to pull us together.

As you know, Friends tend to attract those who have been "burned" by "orthodox religion." Convictions, we are told, smack of fanaticism and intolerance. There are those who regard me as a "conservative" merely because I believe in God—and Christ—whereas I think of myself as one who barely believes anything, but pray, "Lord, I believe, help thou mine unbelief." I hope your letter stimulates the dialog you desire. Thank you for writing and submitting it.

Ralph Slotten
Carlisle, Pa.

Oneness, Christ. . . . There are many names for the aspects of God that are experienced by human beings. The mystery of God is so immense, so unknowable in its entirety that we are forced to name and describe parts of that experience. Let us not force each other to use one name for the experience of the divine. But do let us encourage each other to open up to the Beloved so we can come to know and love ourselves and each other. Do let us be intent on loving God with our whole mind, our whole soul, our whole heart, and to love our neighbors as

ourselves. Do let us study sacred writings, including the Bible, and to share our understandings with each other. But never let us fall again into the ancient idolatry of making the form of things the center of things, whether that form is the cross, the faith and practice, the manner of worship, or the name we give to God.

It is true it is only through the grace of God that we can be transformed, that our own efforts are not enough by themselves. It is true that God, by whatever name and form we experience that reality, lives among us to teach us and to love us, and

to teach us how to love. But please, Christopher, tell us all about *your* experience of the Inward Teacher, so that we can be inspired by it. Seek a few others who want to walk your path with you a while, and so inspire even more of us. But please don't tell anyone how they must experience God, or what they must call God. That is an enormous arrogance, pretending to know what is between God and a human soul.

Like you, I also follow the inward

Continued on page 38

Roads of Life and Death

by Pam Barratt

The Camino de Muerte ("Road of Death") is a road in Bolivia that descends from 5,000 to 1,000 meters in altitude in a six-hour drive. Its single lane was carved from abrupt Andean cliffs by Paraguayan prisoners of war under gunpoint in the 1930s. Today it is still the most dangerous road in the world measured in deaths per passenger mile, according to the United Nations. Buses that go over the cliff can't be found. Bodies cannot be retrieved. Bolivia is an all-or-nothing kind of place. A Uruguayan remarked that it is this incredibly beautiful but treacherous terrain that makes Bolivians such spiritual people.

The poorest country in South America is also the country with the third largest group of Quakers in the world. Bolivia has the highest indigenous population of any country in Latin America. All of its 40,000 Quakers are Aymara speakers. Each year my husband, Ken, and I have several rides on the Camino de Muerte during the six weeks we are in Bolivia. We even lead the Quaker Study Tour down this road because there is no other way to get to the Friends school in Coroico. After this two-week tour for British and U.S. Quakers, we continue on such roads as volunteers for the charitable trust Quaker Bolivia Link. Our job is to assess existing and potential development projects in Bolivia.

On returning to Britain it takes us weeks to sort out our feelings. We are pleased to get back here for silent worship, with time to reflect and an opportunity to express our thoughts to the others present. The meetings for worship in Bolivia are lively. They include hymn sing-

ing, lots of preaching by male pastors, and sessions of individual prayers said simultaneously out loud by everybody in the congregation. In comparison, our worship appears stodgy and solemn. Rarely is there ministry that expresses thanks or emotion.

Bolivian Quakers have the advantage over us in being single minded. They focus on spreading the gospel. Their authority is the Bible. By following this route, nothing else need be known or thought of, and salvation is assured in the next life. It is a message of hope to those whose life gives them little hope. It should not be surprising that this form of Quakerism is spreading among poor and uneducated people and that the commitment within such congregations is so strong.

At Pasankeri Quaker Church in La Paz, for example, we were in awe of the 20 or so old women who come for the day twice a week to spin wool, dye it, and then weave a blanket. Each blanket takes a month to make and one can be produced every week. The profits from selling the blankets were not to relieve their own poverty, but for the church. Several of the women were barefoot, some very old, most were widows, and a few had to walk for hours to get to the church. Each brought their contribution to the *fiambre* (a shared lunch). This included *tuntas* and *chuños* (types of freeze-dried potatoes), *chocla* (large kernels of corn), rice and *llajua* (a sauce with tomatoes and chilies). The women brought their food wrapped in *taris* (colorful, handwoven, square clothes), which they spread open on the ground. They all sat around the food, ate with their fingers, and chatted joyfully. After lunch, they each thanked all the others before settling down to work again. Ken and I were moved by their spirit of commitment to their church and also by their feeling of self-worth. We thought that British and U.S. old women, although assured of health care, transportation, and library books, probably do not feel as needed and loved in their communities as much as these women of Iglesia Pasankeri.

Those of us who are not Evangelical Quakers seem to flounder. Our spiritual journey doesn't follow one clear path. We can't accept a strict interpretation of the Bible nor a creationist view of the physical world. We have been exposed to much conflicting evidence. This exposure has enabled us to develop a tolerance of other ways of thinking. In fact, we are so proud

Pam Barratt is a member of Langley Hill (Va.) Meeting. She and her husband, Ken, live half the year in Britain and half in San Diego, Calif. They will lead their fifth Quaker Study Tour of Bolivia and its Friends in the summer of 1999. For information e-mail: pambarratt@aol.com, tel.: (619) 226-7658.

of that tolerance that we come away from Bolivia feeling guilty that we have had experiences that encourage tolerance and Bolivian Friends haven't.

For the most part, Bolivians are patient and cheerful people. The tolerance they have developed is one for hardships. An hour's walk from Sorata, I felt useless trying to keep up with some Friends scrambling up the mountainside on our way to their horticulture project funded by Quaker Bolivia Link. They frequently had to wait for me to catch my breath. I thought my troubles would be over going back down, but then an *hermana* asked me to carry a bunch of huge carrots she had pulled out of the field. Her arms were already full, and she carried a baby on her back. I couldn't even do this simple task with ease. Bolivians like to tease the rest of us that they have an easier time getting into heaven because they are 4,000 meters closer to it. Is it a question of proximity only, or are they also better prepared, we wonder?

Bolivian Quakerism is usually limited to spreading the gospel and to building a zealous community spirit within the churches. There are examples, however, of strong social concern for the outside community. Nine months ago Ramillo Carrillo and his small congregation of 12 people started building their church: "Iglesia Filadelfia" in La Paz. Now they have two rooms completed and have already put them to good use. Aside from all day Sunday, four nights a week this little church offers singing, sociability, and uplifting guidance to about 40 street kids who have fallen into prostitution, drug addiction, and vice, and who are sleeping around the church. There are no public toilets in the area. Human feces start to make you gag within 15 yards of the church. Many of the children are abandoned by their parents during the day and early evening while they scratch a living in the city. The kids love coming to the church. It is hard for Ramillo to get them to leave by 11 p.m.

Traditionally, Britain has had few ties to South America. Its colonies were on other continents. And when North Americans look south, often they don't see beyond Central America and the Caribbean. The isolation of Bolivian Friends is what inspired Ken and me to lead Quaker study tours to Bolivia. The



Courtesy of Pam Barrett

response has been tremendous. Quaker Bolivia Link was a spinoff of the first tour in 1995. This development charity has funded close to 30 projects in Bolivia. As volunteers we help QBL respond to Bolivians' requests for such things as greenhouses and fishing nets. Fortunately only three projects so far are reached by the Camino de Muerte! □

Harvesting carrots on the mountainside above Sorata, Bolivia

TRUTH AT HOME FOR PEACE ABROAD

by Malcolm Bell

Friends have historically stood for truth and peace. In April 1998 the Roman Catholic Church of Guatemala, and particularly the late Bishop Juan Gerardi, set an example of facing grim truth for the sake of reconciliation and peace. The United States would do well to emulate this example if we are to stop violently intervening in so-called Third World countries such as Guatemala.

By the count of the Archdiocese of Guatemala, at least 150,000 people died in the 36-year civil war that formally ended in December 1996. The fighting killed relatively few of them; most were murdered by the military. Another 50,000 "disappeared," meaning, in nearly every instance, kidnapped and killed in secret. Torture was another common device for controlling the populace through terror. The peace negotiations established an official truth commission to investigate the violence, but the army insisted on curtailing its effectiveness. As finally agreed upon, it was barred from investigating individuals, naming perpetrators, or providing foundations for prosecuting them, and it was given only a year to collect and analyze voluminous materials on which to base its unduly restricted report.

The Archdiocese concluded that only specific information about the violence could open the way for justice to be done, and that only justice could lead to reconciliation and true peace. So it launched the Interdiocesan Project to Recover the Historic Memory (the REMHI project) under the leadership of Bishop Gerardi, who was head of the archdiocesan human rights office. He and his staff trained 600 "animators" who interviewed 6,500 people. They analyzed 55,000 human rights violations (including 25,000 of the 150,000 deaths), and prepared a 1,400-page report that is precise, historic, and heartrending. A Mayan refugee friend started to read a 150-page summary, but told me that she could not continue.

It was my privilege to attend the pre-

Malcolm Bell is a member of Wilderness (Vt.) Meeting and secretary of the International Mayan League/USA.

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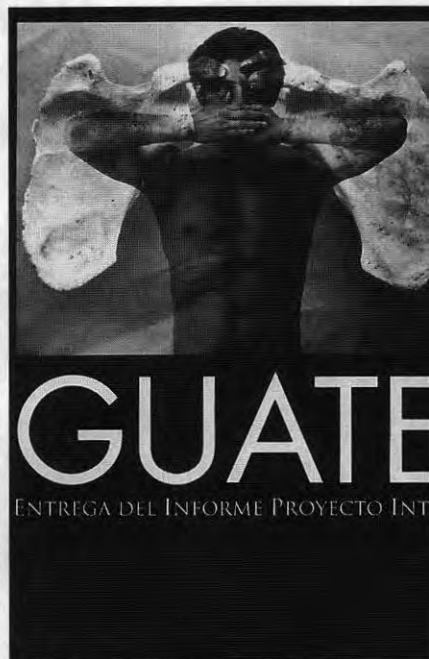
sentation of the REMHI report on April 24. I was part of a delegation of the "Campaign for Peace and Life in Guatemala Working Group," which is a coalition of American Friends Service Committee, Sister Parish, Witness for Peace, and several other like-minded organizations. The delegation included 11 members of various Christian denominations, including Angie Berryman and Mary Ann Corley of the AFSC offices in Philadelphia and Chicago. Ann Butwell and Kathy Ogle of EPICA (Ecumenical Program on Central America and the Caribbean) led us. I was the one Quaker. We were told that we were the only international delegation at the presentation—a fact typical of the scant attention that U.S. citizens pay to this nation that has just spent four decades on the receiving end of U.S. power.

On the walls of congressional offices, human rights offices, and nearly every other place our delegation visited, we saw the powerful poster that embodies the spirit of the REMHI project. In the background of each of four brown and white photos on the poster is an enlargement "like the wings of an angel" of human shoulder blades that were dug from a clandestine cemetery. In the foreground of the first picture, a man covers his mouth with his hands to represent the silence enforced by the violence. In the second, he covers his eyes because the terror made people not want to see. In the third, he covers his ears; they were not allowed to hear their history. In the fourth, he opens his mouth and cups his hands to magnify his triumphant voice: The people break the silence, name the victims, and make their demand, "Never again!"

The REMHI report, which drew banner headlines in Guatemala City on the morning of its release, attributes nearly 80 percent of the crimes it analyzes to the military and fewer than 10 percent to the guerrillas. It names the principal perpetrators. Out of 422 massacres, it blames the military for 401 and the guerrillas for 16, leaving 5 unattributed. Children were 10 percent of the victims; soldiers often tortured them in front of their parents.

The 3,000 people who filled massive Metropolitan Cathedral for the presentation on the sunny afternoon of the 24th were festive, almost jubilant, despite the report's grim subject. After decades of silence enforced by terror, they were free at last to know and speak the truth—or

"Esclarecimiento" © 1998 Daniel Hernández



so they thought. Nobel Peace Prize winner Rigoberta Menchu, wearing her brightly colored Mayan garb, sat in the front row. All of our delegation were deeply moved as a number of equally colorful Mayas, representative survivors of the violence, came forward one by one to receive copies of the report. Citing Jesus (John 8:32), Bishop Gerardi told the crowd, "The essential objective that has motivated the REMHI project during its three years of work: to know the truth that will make us all free."

In Guatemala, the truth can also make you dead. We who sat listening to the bishop knew he was very brave. We could not know that two days later he would join the thousands of Guatemalans slain for seeking and speaking the truth. While it is not yet certain who killed him, there is considerable basis for concluding that it was some element of the army, and the army death squad Jaguar Avenger has claimed responsibility. Even if the army did not arrange the murder, it may as well

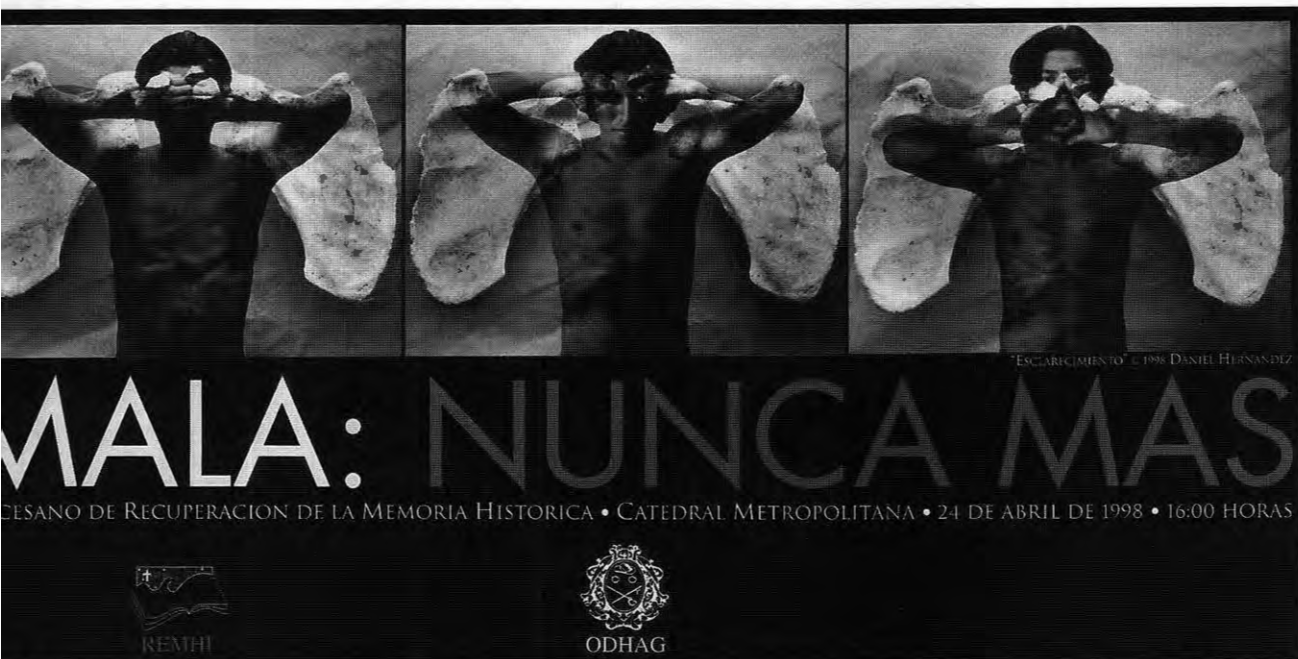
have. Killing the man responsible for the report reminded the populace of who still holds the power of life and death and does not fear to use it on a bishop.

Visiting El Salvador during that country's recent civil war, Archbishop Rembert Weakland of Milwaukee defined a martyr as "someone who just did his best and, because of circumstances, was killed." That fits Bishop Gerardi, and his best was mag-

Guatemala is not alone. The United States has also installed, maintained, or otherwise abetted mass torturers and murderers in Iran, Iraq, Indonesia, El Salvador, Chile, the Dominican Republic, Haiti, Honduras, Nicaragua, Panama, the Congo, and many other countries. Time and again our government employed dictators and state terrorism ostensibly to defeat communism and make the world safe for democracy and capitalism. The Soviet Union has collapsed, but business

Gary Cohn and Ginger Thompson detailed in the *Baltimore Sun* how in the 1980s CIA personnel trained torturers in Honduras and took part in interrogating their victims.

Many U.S. officials have had relationships with human rights abusers. It has come out, too, after years of official denials, that our School of the Americas has given lessons in torture and murder to many of the most flagrant butchers in the hemisphere. Freedom of Information Act



nificent. He spoke truth to power and to evil, and he paid the price. Thanks to his vision, courage, and sacrifice, Guatemalans now know more than we U.S. citizens do about the roles of our respective governments in torture, kidnapping, gang-rape, and murder in that lovely, riven land.

Knowing about these atrocities is our business since our government abetted them. President Eisenhower approved and the CIA engineered the violent overthrow of the elected government of Guatemala in 1954, ushering in the reign of terror. Throughout most of it, we armed, trained, advised, supplied, and otherwise supported the chief perpetrators. U.S. backing stopped under President Carter over the issue of human rights, but as early as the 1980 election campaign, Ronald Reagan began to renew it. The military rampaged. 80 percent of the cases in the REMHI report arose during 1980-1983. 70 percent of the massacres were committed in 1981 and 1982.

interests and the so-called war on drugs remain motives for U.S. interventions. The former, on behalf of the United Fruit Company, was part of the motive for the 1954 coup in Guatemala. At present, the latter is the stated reason for giving much training, arms, and equipment to the Mexican army, which is using torture, rape, and murder to control the civilians of Chiapas lest they aid the Zapatista rebels.

Specifics about the U.S. role in these countries have emerged only slowly, painfully, and piecemeal. In March 1995, for example, the efforts of U.S. lawyer Jennifer Harbury to save the life of her guerrilla husband led to the linking of CIA "assets" to his murder and the murder of U.S. innkeeper Michael DeVine. Sister Dianna Ortiz, the U.S. nun whom security forces repeatedly burned and raped in the Politecnica Military Academy in Guatemala City in 1989, has always been certain that the man who commanded them was an American. In June 1995, reporters

requests have extracted thousands of official documents, many of them heavily blacked out, most revealing little. Experience shows that these dogged, tedious, and sometimes valiant efforts will not educe the full facts that rightly belong to the public. Professor Thomas Buergenthal, who was a member of the UN Truth Commission for El Salvador, confirms that "the American Government continues to this day to resist a full accounting of the brutal crimes committed in Central America during the Cold War."

In short, available information about U.S. participation in what we often call "crimes against humanity" has provoked attentive activists, but our government has refused to disclose enough for the general public to respond intelligently with outrage, approval, or even informed indifference. It can't protest what it doesn't know.

The Human Rights Information Act (H.R. 2635, S. 1220), which recently

stalled in Congress, is designed to eliminate much of the official foot-dragging, evasion, and censorship that characterize "compliance" with Freedom of Information Act requests regarding Guatemala and Honduras. If passed, the HRIA should yield many facts that currently lie buried in classified documents. Testifying about it before a congressional subcommittee in May, Carlos Frederico Reyes Lopez of the archdiocesan human rights office in Guatemala stressed its potential importance in strengthening democracy. "I don't want any more deaths," he added. "I don't want to die."

But the HRIA leaves primary discretion to find documents and black

out secrets to the very people whom full disclosure may embarrass, shame, or even incriminate. It does not require officials to explain what the documents mean or where they fit in. It covers only two countries. Of the 6,500 REMHI witnesses, 8 percent were perpetrators; the HRIA does not provide for victims, perpetrators, or any other witnesses to tell their stories. It does not provide for anyone to draw conclusions or propose ways to prevent future horrors, as REMHI does to achieve its exemplary goal of "Never again!"

What we need, I believe, is a truth commission established by Congress or the President, but with the indepen-

dence, courage, and concern of Bishop Gerardi and his staff. Its members should have the power to conduct interviews, search files, and accept and compel testimony as well as documents; the clearances to see secret documents and hear secret testimony; the mandate to render a full and fair report; and enough time to do the job right. As Bishop Gerardi said in his gentle way on April 24, "Discovering the truth is painful, but it is, without a doubt, a healthy and liberating action."

If discerning the truth is healthy and liberating, then facing it should be a key to stopping U.S. interventions that support state terrorism. U.S. citizens seem decent enough once their attention focuses. They quickly support relief for victims of earthquakes, floods, Hurricane Mitch, and sometimes famines. Eventually they rose up against slavery, for civil rights, and against the war in Vietnam—with Friends in the forefront.

The more fully and specifically the American people face the facts that are already known, or that become known through a truth commission, the Human Rights Information Act, or even the Freedom of Information Act, the more likely they are to demand of our government, "Never again!"

The truth at the moment, though, seems to be that the public and the so-called responsible media are showing little interest in facing these facts. Friends may serve peace and justice if we face them ourselves and help others to face them—hard and initially thankless as that task may be.

It is not hard, though, to ask our representatives in Congress to establish an effective truth commission and to join the roughly 22 percent of the House and the Senate who are already cosponsoring the Human Rights Information Act. If Bishop Gerardi could risk and accept death for the truth, the least we can do is ask our public servants to disclose the truth. They owe it to us. Peace and justice, not to mention good government, depend on it. □

Rev. John Wilson, Pastor

"Mary Dyer! Oh repent! Oh repent! and be not so deluded and carried away by the deceit of the devil."

—John Wilson to Mary Dyer as she is about to die

John Wilson never forgot
how these women mocked him
how they stirred up trouble
how they divided his church.
Goody Hutchinson learned her lesson,
cut off and banished,
an exile among the Indians,
murdered by them.
Mistress Dyer was another matter.
Vagabond. Her mouth would not stop its lies.
The soldiers have the final word now
their drums beating
the noose swinging above her.
He remembers baptizing her son William,
remembers the radiance of the young mother.
She looks old now and tired.
Mary refuses Wilson's prayers,
tells him she sees no men of God here.
He cannot influence her. He never could.
In the end, he offers his handkerchief,
a cover for her wondrous face,
the noose about to gnaw
her soft, white throat.

—Helen Marie Casey

Helen Marie Casey lives in Sudbury, Massachusetts. She is the author of Mary Dyer, Cursed Quaker, Arise, a poetry collection.



Sculpture of Mary Dyer by Sylvia Shaw Judson/Photo by Patrick Kent

"What Do We Know By How We Live?"

JOHN WOOLMAN AND THE ECOLOGICAL VISION

by Keith Helmuth



In the Atlantic Friends Newsletter, Valerie Howard, a Friend from Halifax, published a striking poem that ends with the question, "What do we know by how we live?"

This question pinpoints the essential issue of ecological consciousness. By ecological consciousness I do not mean just an awareness of the non-human environment, but a consciousness focused by an awareness of relationship in every aspect of living.

The sense of authentic knowledge being vitally connected to the experience of active living has been pondered by many thinkers. One of the most eloquent, well known, and indeed, humorous statements on this point comes from Henry David Thoreau. In the chapter of *Walden* entitled "Where I Lived and What I Lived For" he wrote:

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what is not life, living is so dear; nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and

reduce it to its lowest terms, and, if it proved to be mean, why then get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion.

More than a century later the French writer Albert Camus published a collection of essays entitled *The Myth of Sisyphus*, in which, with great honesty, he struggled with what can be known from the experience of living. He considers all the evidence and all the options, including "the leap of faith," and then frames his own task: "I want to know whether I can live with what I know and with that alone." At an early point in his discussion he writes:

Of whom and of what indeed can I say: "I know that!" This heart within me I can feel, and I judge that it exists. This world I can touch, and I likewise judge that it exists. There ends all my knowledge, and the rest is construction. . . . This very heart which is mine will forever remain indefinable to me. Between the certainty I have of my existence and the content I try to give that assurance, the gap will never be filled.

And here are trees and I know their gnarled surface, water and I feel its taste. These scents of grass and stars at night, certain evenings when the heart relaxes—how shall I negate this world whose power and strength I feel? Yet all the knowledge on earth will give me nothing to assure me that this world is mine. . . . You explain this world to me with an image and I realize you have been reduced to poetry: . . . [the] science that was to teach me everything ends up in

hypothesis, . . . I realize that if through science I can seize phenomena and enumerate them, I cannot, for all that, apprehend the world. Were I to trace its entire relief with my finger, I should not know any more. . . . A stranger to myself and to the world, . . . what is this condition in which I can have peace only by refusing to know and to live?

But of course Camus did not refuse to know and to live because honesty, not peace, was the issue for him. In a later essay, after visiting the part of North Africa where he was born and spent his childhood and youth, he writes:

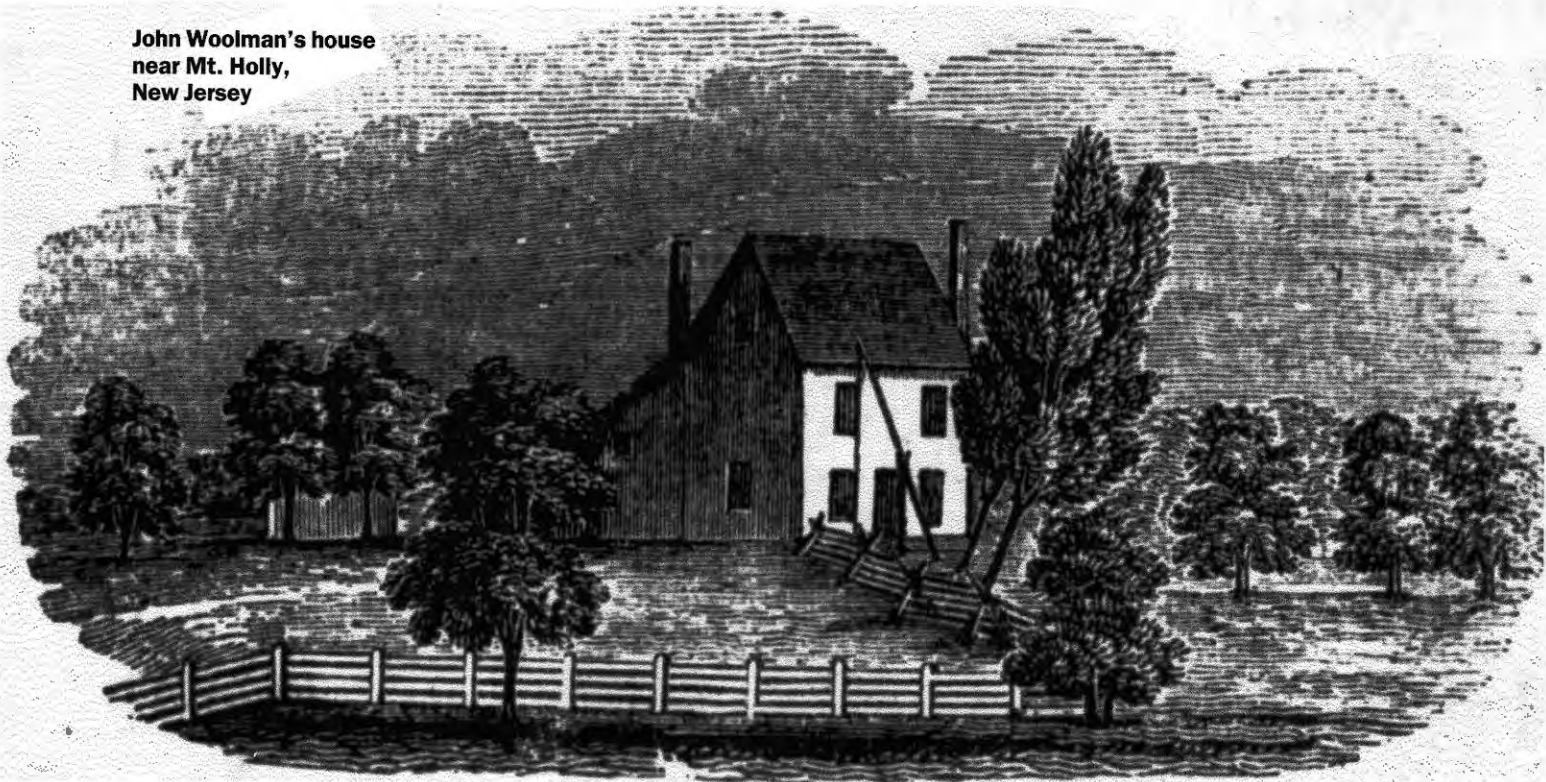
Here I recaptured the former beauty, a young sky, and I measured my luck, realizing at last that in the worst years of our madness [the years of the Second World War] the memory of that sky had never left me. This was what, in the end, had kept me from despairing. I had always known that the ruins of Tipasa were younger than our new constructions or our bomb damage. There the world began over again every day in an ever new light. O light! This is the cry of all characters of ancient drama brought face to face with their fate. This last resort was ours, too, and I knew it now. In the middle of the winter I at last discovered that there was in me an invincible summer.

In our own time, Mary Oliver has composed the powerful poem "When Death Comes" on this passion for the knowledge of living. She ends:

When it's over, I want to say: all my life
I was a bride married to amazement.
I was the bridegroom, taking the world into

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John Woolman's house
near Mt. Holly,
New Jersey



my arms.
When it's over, I don't want to wonder
if I have made of my life something
particular, and real.
I don't want to find myself sighing and
frightened,
or full of argument.
I don't want to end up simply having
visited this world.

John Woolman, the American Quaker who lived in New Jersey between 1720 and 1772, writes briefly at the beginning of his *Journal* about his childhood and youth and the experience that brought him to a spiritual vocation. There was a period as a young adult when he was pulled back and forth between what he calls "wantonness" and piety. At a certain point his inner confusion turned to a deep conviction that his way of living must be aligned with what he calls "Pure Wisdom" as it is revealed in the heart. Following this he writes:

I kept steadily to meetings; spent First-day afternoons chiefly in reading the Scriptures and other good books, and was early convinced in my mind that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only toward all men, but also toward the brute creatures; that as the mind was moved by an inward principle to love God as an invisible, incomprehensible Being, so, by the same principle, it was moved

to love him in all his manifestations in the visible world. . . .

As I lived . . . and simply followed the opening of truth, my mind, from day to day was more enlightened. . . . While I silently ponder on that change wrought in me, I can find no language equal to convey to another a clear idea of it. I looked upon the works of God in this visible creation, and an awfulness covered me. My heart was tender and often contrite, and universal love to my fellow-creatures increased in me. This will be understood by such as have trodden in the same path.

Although there are great differences between Henry Thoreau, Albert Camus, Mary Oliver, and John Woolman, they all share the integrity of engagement, the courage and modesty to embrace the experience of living without cheating. They all know the experience of what Camus calls "an invincible summer." They all have a testimony and a song about this inexplicable characteristic of being, about this still point of authentic connection that carries us through our journey within the flux of Creation.

For many years I have had a strong sense of John Woolman as an ecological thinker. What we now call ecological consciousness is the key factor behind the character of his life and thought. He had the gift of relational perspective. He saw clearly and articulated convincingly an ecology of spiritual life that included

economic and social activity. He understood that the practice of holding slaves degraded both the captive Africans and the colonial plantation owners. He understood that an economic and social system supported by unjustly rewarded labor imperiled "the true spirit of Christ," even in those only marginally connected with its operation, as he had been when employed as a clerk in a situation that required him to draw up a bill of sale for the ownership of a slave.

John Woolman was a successful merchant, a skilled craftsman, and a horticulturist. He set up a retail business in clothing and linens that flourished to the point of usurping the time needed for attending to religious concerns. He closed it down in favor of the less encumbering craft of tailoring. Even here he found it necessary to restrict the volume of work asked of him in order to prepare and undertake the ministry among Friends to which he increasingly felt called. We know from his own account that he tended a "nursery of apple trees," and like most family householders of the time he probably kept a big garden. He grew up working on his parents' farm, and his writings often reflect a knowledge of animal husbandry and agricultural economics. He notes, for example, the physical decline and suffering of cows during the winter months when an inadequate hay crop from the previous summer resulted

in their malnourishment.

John Woolman was a man of direct action. Like Thoreau and Gandhi, Woolman gave detailed attention to personal behavior and habit. He knew truth as an immediately compelling dimension of experience, which moved his life into paths of quiet but powerfully consistent witness on matters that caused his mind to become especially "tender."

For example, he decided to stop wearing clothes made from dyed cloth because he realized the production of dyes was "hurtful" to the workers in the industry. He would sometimes, in his journeys, sleep in a field near the house of a Quaker slaveholder he intended to visit rather than be forced to accept the hospitality that would have been offered him by his host but delivered through the energy of slaves. He declined the use of luxurious utensils in the wealthy homes he visited. He often felt his ministry among Friends could, for reasons of economy and humility, be best accomplished by traveling on foot rather than on horseback or by stagecoach.

When traveling to England he chose steerage accommodations after viewing the ornately appointed cabins and becoming convinced it was "against that wisdom which is pure" for him to use his money for such lodgings. In addition, he saw steerage accommodations as a way to experience at first hand the conditions of "oppression" that those who were employed as sailors must endure. He noted the liberal use of strong liquor by sailors as a way of adapting to their terrible working and living conditions. He was especially concerned about the effect of this environment on "young lads being trained up as seamen" and later wrote an essay based on his observations calling on ship owners to greatly reform their poor use of sailors. In England he refused to use the stagecoach system in any way because of its notorious cruelty to both the horses and postboys employed in the service.

A few years ago I visited John Woolman's house in Mount Holly, New Jersey, now a preserved historic site. I could imagine his nursery of apple trees and his tailor's shop. It was pleasing to see

that Mount Holly was still a town of modest houses and small shops. But during my visit I was also aware of the ceaseless, high energy, industrial, commercial commotion that surrounded me in every direction. It was obvious to me, as I shut the gate to the grounds surrounding his small house, that exactly as Woolman saw it in his time, so, to an even greater extent, it still is in ours; the desire for "outward greatness" and great convenience leads to great inequities in society and to great damage in the biotic environment.

The central motif of Woolman's thought and action was the guidance of what he called "Pure Wisdom" or "Divine Wisdom." I suggest there is a striking resemblance between the way he described the operation of "Pure Wisdom" and our own growing ecological consciousness. Woolman was moved by a profound vision of a just and harmonious human society living wisely within the natural abundance of a well-cared-for Creation. While modern ecologists may not advance such a high view of harmony, they do share with Woolman an emphasis on the potential of adaptive intelligence with regard to the development of a mutually beneficial relationship between human settlements and the larger biotic environment—the surrounding land community.

When we speak of the "environmen-

development seems clearly capable of carrying it, could well end in fulfilling John Woolman's prophecy made in 1763 when he observed and reflected on the economic behavior of his countrymen. He wrote in his *Journal* that "the seeds of a great calamity and desolation are sown and growing fast on this continent."

If Woolman were to come among us and make a study of the ecological crisis, he might be amazed, but I doubt he would be surprised. He clearly understood the relationship between the three basic components out of which human societies compose economic structure and process: the naturally occurring land community (the ecosystem); the production system of human adaptation; and the monetary system that has been invented to facilitate the exchange of goods and services. Biologist Barry Commoner in his book, *The Poverty of Power*, outlines the interrelatedness of these three systems in the following way.

The naturally occurring ecosystem is the fundamental source on which the human production system depends. The human production system is the framework of provisioning and adaptive activities on which the monetary system depends. A rational approach to human settlement would make sure the ongoing health of the ecosystem governed the production system, and that the ongoing health of the production system governed the mon-

etary system. But in fact, the capital-driven, market economy has this series of critical relationships exactly the wrong way around. Because the creation and behavior of money now functions as the primary engine of economic activity, the monetary system drives the production system,

and the production system, in turn, impacts the ecosystem without regard for its ongoing functional integrity. From the point of view of ecologically rational behavior, the governing influence is flowing the wrong way. This is a recipe for disaster, a disaster John Woolman could already foresee in 1763.

Without the benefit of scientific knowledge, Woolman clearly understood the relationship between Earth's biotic integrity, the human production system,

**I looked upon the works of God in this
visible creation, and an awfulness covered me.
My heart was tender and often contrite,
and universal love to my fellow-creatures
increased in me.**



—John Woolman

tal crisis" we have in mind a complex of interlocking problems that is making the planet less and less habitable for the naturally occurring diversity of life forms. There is now in operation a pattern of habitat destruction, species extinction, soil depletion, surface and ground water contamination, atmospheric disruption, and pervasive toxification that has become, in effect, a war against the structural integrity of the biotic environment. This war, if carried to the extent that high energy

and the operation of the monetary system with regard to debt, interest, and profit. Based on what he saw happening around him he developed the following analysis in *Conversations on the True Harmony of Mankind*.

Sheep are pleasant company on a plantation, their looks are modest, their voice is soft and agreeable; their defenceless state exposeth them a prey to wild beasts, and they appear to be intended by the great Creator to live under our protection, and supply us with matter for warm and useful clothing. Sheep being rightly managed tend to enrich our land; but by sending abroad great quantities of grain and flour the fatness of our land is diminished.

I have known landholders who paid interest for large sums of money, and, being intent on paying their debts by raising grain, have by too much tilling so robbed the earth of its natural fatness that the produce thereof hath grown light.

To till poor soil requires near as much labour as to till that which is rich; and, as the high interest of money which lieth on many husbandmen is often a means for their struggling for present profit, to the impoverishment of their lands, they then on their poor land find greater difficulty to afford poor labourers, who work for them, equitable pay for tilling the ground.

The produce of the earth is a gift from our gracious Creator to the inhabitants, and to impoverish the earth now to support outward greatness appears to be an injury to the succeeding age.

It is evident from this analysis that Woolman understood, even in this pre-industrial era, that economic behavior driven by a system of debt, and its accompanying push for capital accumulation, is socially oppressive and ecologically erosive. His analysis covers the three basic systems: the land ecosystem, which, from a human point-of-view, properly managed sheep can improve; the production system of growing grain; and the monetary system of debt, interest, trade, and profit. It is important to note, however, that Woolman emphasizes a further consideration—the plight of poor laborers in the mismanaged production system. We have here the particular charac-

teristic that distinguishes all of Woolman's thought. If he was by natural bent an ecologist, he was above all else a social ecologist.

John Woolman identified the desire for "outward greatness" as a lack of "Pure Wisdom." He believed this desire to be one of the major "snares" that disorders society and drives persons to exploit each other and the Earth. Virtually all his discussions on disorders of the spirit cross over into their social and economic consequences. And all his discussions on the disorders of social and economic behavior lead back to their spiritual roots. It is his continual probing of the relationship between economic activity and the spiritual and moral dimensions of life that makes

The high interest of money which lieth on many husbandmen is often a means for their struggling for present profit, to the impoverishment of their lands. They then on their poor land find greater difficulty to afford poor labourers, who work for them, equitable pay for tilling the ground.



—John Woolman

Woolman well worth studying with respect to the present environmental crisis. His recognition that the spirit of domination disorders society and society's use of the Earth is a heritage of immediate and continuing relevance.

"Pure Wisdom," for Woolman, seems to be not so much a matter of the specifics of knowledge as a condition of clarity, a condition in which he can see how component groups and individuals are related within human communities and how the welfare of human communities is related to the integrity of the land community. This clarity gave him the ability to feel the conditions and circumstances of both slave and slaveholder. It opened him not only to the suffering of the poor, but also to the ambition of the rich. It drew out in him a tender regard for all humankind and all the creatures of Earth. He recognized "the sweetness of life" that all sentient creation enjoys and counseled that we do nothing to unnecessarily abridge it. "Pure Wisdom" is rooted in reverence for life. It is colored

with the tints of love and follows the path of right action.

"What do we know by how we live?" In John Woolman's case, his lifelong actions to end the enslavement of the Africans who had been brought to the American colonies, his concern to recognize and eliminate the conditions of oppression, injury, injustice, poverty, and war, even as their seeds are found in personal possessions and common habits of behavior, gave him the kind of knowledge often associated with the experience of mystics—the knowledge of communion. But his knowledge of communion is distinctly different from most expressions of classic mysticism. Although Woolman lived well in advance of the modern era, he models

a sensibility that is the background to what Dominican Gregory Baum calls the preeminent spiritual discovery of our time, the realization of human solidarity. Woolman's sense of communion was highly social and his social vision was deeply ecological. At the age of 50, two years before his death, he recorded the following in his *Journal*:

In a time of sickness with the pleurisy a little upward of two years and a half ago, I was brought so near the gates of death that I forgot my name. Being then desirous to know who I was, I saw a mass of matter of a dull gloomy colour, between the south and the east, and was informed that this mass was human beings in as great misery as they could be and live, and that I was mixed in with them and henceforth might not consider myself as a distinct or separate being.

"What do we know by how we live?" Do the circumstances of our lives and the habits of our daily round keep us in touch with that still point of communion out of which solidarity arises? Do we work and rest in that which Woolman came to know as "the Principle which is Pure," in that which George Fox saw as "an ocean of Light," in that which Albert Camus experienced as "an invincible summer"? This rich heritage of vision, these wonderfully evocative and guiding metaphors all speak, it seems to me, of the heart and mind lifted into communion with the whole of Creation. □

What Quality?

by Kirsten Backstrom

In discussions about death and dying, we often use the phrase "quality of life" as if we all know and agree upon what kinds of qualities are indispensable for our survival and basic happiness. We assume, for instance, that in order to appreciate our lives, we must at least be relatively pain-free, mentally alert, capable of functioning to some extent, and capable of communicating. Based on these assumptions about what a meaningful life must include, it may be dangerously easy to come to the conclusion that life is probably "not worth living" if these essential expectations are not met.

I want to question some of these most basic ideas about what is necessary for a genuine "quality life." My own experiences with cancer helped me see that many of the preconceptions I had about the value and meaning of my life when I was healthy did not apply at all to my life when I was extremely ill, and probably will not apply when I am dying. While I was undergoing chemotherapy and radiation treatments for Hodgkin's Lymphoma, my "quality of life," by most of the usual standards, would have been considered very low. I was in real pain or

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a life reduced to this extent, it might seem that the only possible comfort would have been found in my positive prognosis: at least I had hopes of an eventual return to health and a "better quality of life."

But, in fact, my experience of this life-threatening illness contradicted all of my assumptions about what was necessary for my "quality of life." Those months of misery, pain, limitation, exhaustion, humiliation, and despair were not empty at all; they were, paradoxically, some of the most meaningful, most "high-quality," months of my life. The difficulties were real, the pain was real, the stripping away of identity was very real—yet the opportunity

for a new understanding of myself and of God was still more real, pervasive, and palpable during this time. When all of the usual standards for a "good life" were gone, other standards emerged. I found that without the things that had superficially defined my life, I still had a life, and one that was filled with richness, wonder, beauty, a kind of grace. It was incredible to discover that my deeper identity—my capacity to feel love and experience joy, my awareness of being part of something larger and more meaningful—did not depend upon physical comfort, the ability to do things in the world, or even the ability to think about things in

extreme discomfort most of the time for many months, suffering from nerve damage, nausea, muscle cramps, mouth sores, headaches, and severe radiation burns on my skin, throat, and esophagus. Eating and sleeping were a struggle rather than a pleasure. My thought processes were slowed and sometimes distorted, my memory weakened, my concentration limited. I was unable to work or to lead any kind of "active life"; in fact, most of my days were spent sitting or lying in my living room, just looking out the window. I communicated less and less, as I focused my energies on inner experiences I could not describe in words. With

Cathy Weber

particular, familiar way. I was still myself even as my body and my everyday life went to pieces. And I am quite sure that I will still be myself when my body and everyday life ultimately fall away completely as I prepare for death.

I would never claim that my own experiences should hold true for everyone, but I would encourage myself and others to question our assumptions about

Covenant

Cousin Irene, desperate
with our seeming calm acceptance
of disaster, called
preached for hours on the phone
sent tapes on healing
told us to take scripture like medicine
Connie, she said,
You have to claim the miracle.

We were not taught
to demand such things of God
we prayed
Thy will be done
Connie never raised her hands
never made her claim
God knows what's happening, she said.

I do not believe I could
ask this for myself
but for my sister
lying beyond word or touch
I claimed the promised life.

The weekend of her funeral
the sky was hung with rainbows
arched from horizon to horizon
they told of promises kept
the miracle given.

I have not yet learned its name.

—Margie Gaffron

what "quality of life" is—for ourselves and for those we love. If we approach the ends of our lives with a terror of losing all of the things we consider essential (our physical control, our faculties, our work and relationships as they are now), then we may prevent ourselves from experiencing what remains, what expands and develops, when we are deprived of these things. If we emphasize that we would like to be "put out of our misery" when we've lost what we now value most, then we deprive ourselves of the possibilities that may lie beyond these values.

While I recognize that persistent pain can make it impossible to appreciate what life still has to offer, I also know from my own experience that it is possible to live fully in the midst of pain, at least for a time. I would like to know that I have the option of dying if pain becomes more than I can bear, but I wouldn't want to decide in advance how much I can bear. This is where, I think, the danger of assisted suicide comes in. We all want to reassure ourselves with the knowledge that we will not be kept alive beyond

Architecture of Miracles

Hope cuts windows
in the house of pain

Light comes in
with healing grace again

Quickened love
entombed before

Now freed, finds strength
and builds—a door.

—Catherine M. Cameron

the point where we can bear to be alive, but from the perspective of relative good health we are not really qualified to judge what we can bear, what is of the deepest value, what comforts and certainties (perhaps spiritual rather than physical) are truly essential to a decent "quality of life."

Often, I believe, when we are extremely ill or dying, we are so frightened by our losses that we do not know how to experience what is actually occurring, what deeper qualities of our lives are emerging. Those who love us, those who are healthy and fear death themselves, see our pain, fear, and distress first and foremost—and because they can only imagine the losses we are going through, they naturally want to do everything in their power to relieve our suffering. But this can have the effect of over-emphasizing the significance of that suffering, making the losses seem too great to tolerate, supporting our fear, and preventing us from going beyond suffering, loss, and fear to whatever else our lives may still hold.

If we have prepared ourselves to believe in the possibility that life is more than the "essential" qualities we've always relied upon, then we might have a very different experience when the time comes to leave those qualities behind. While we are dying there may still be new dimensions of life itself that we have not yet discovered, dimensions that do not depend upon any of the things we think we need, the things we think we are.

It's only reasonable that we should want to know that we will be able to die when we are really ready to die, but it is important that we understand that a person near death may still have "quality of life" even without the capacity to function normally, even in the midst of pain and disorientation, and even, potentially, in a comatose state. We would not want to rush ourselves, or others, through our last, vital experiences simply because we have taught ourselves to assume that life is already over when we have come to this point. The very losses and suffering that seem worst about dying may be the things that allow us to see beyond ourselves to something larger and deeper. □

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MY BROTHER IN VIETNAM

by Patty Lyman

The warm, salt breeze surrounded the 26 members of our family celebrating the 50th wedding anniversary of our parents, Frank and Julia Lyman. We were gathered on the beautiful seashore of Long Beach Island, New Jersey, in the summer of 1997. It was a time for nostalgia, and many memories were exchanged. As the stories flew, my mother quietly said one thing she still hoped to do was to visit Bien in Vietnam.

My mind flew back to the bright, impish 11-year-old boy who had lived with us. Nguyen Van Bien lived in a small village outside of Da Nang, Vietnam. On January 1, 1968, he was herding water buffalo with his aunt. Suddenly a soldier appeared and shot his aunt, killing her. Bien ran towards his aunt in shock. The soldier turned and shot Bien in the abdomen, hip, and bladder. Seriously injured, Bien was taken to Da Nang hospital, where he lay in misery for over a year, fighting off one infection after another. There, a social worker from Committee of Responsibility found him and thought he might have a chance if he could have surgery in the United States.

Committee of Responsibility was a private, nonprofit organization of doctors and other concerned citizens dedicated to bringing young victims of the war for treatment unavailable in Vietnam. Along with other members of Purchase (N.Y.) Meeting, we demonstrated against the senseless war in Vietnam. My parents wanted to do something positive to alleviate the suffering in Vietnam and applied to COR for a foster child. Nguyen Van Bien was that child. We were to be Bien's foster family for the next two years.

When we first saw Bien in June 1968, he had just been admitted to Montefiore Hospital in New York. Emaciated, listless, and in pain, he was gravely ill. During the next year Bien underwent numerous surgical operations and was cared for by the skilled doctors and nurses of the pediatric, orthopedic, surgical, plastic sur-

Patty Lyman is a member of University Meeting in Seattle, Wash., and grew up in Purchase (N.Y.) Meeting. She thanks Frank Lyman for his editing suggestions.



Nguyen Van Bien (front, left) is greeted by family after his return to Vietnam in 1970

gery, and rehabilitation departments of Montefiore Hospital. He was tutored by teachers sent by the New York school system. He was visited frequently by bilingual Vietnamese women provided by COR. My parents visited him in the hospital as they would their own child. Occasionally, he was able to come to our home for a visit, so that he could become acquainted with his foster family. Bien learned English rapidly and was soon able to converse without an interpreter.

Through COR, we were able to contact Bien's parents, who had thought Bien was dead. His father wrote of his joy of hearing that he was alive.

Bien was discharged to our home from the hospital on August 1, 1969. He was a guest the first day, but by the next day he was a treasured little brother of our family with five older brothers and a sister. He joined us on First Day at Purchase Meeting, learning to find joy in the silence. In the fall, he entered second grade at Ridgeway School in White Plains, New York. He showed an aptitude for math. By the second semester, he was promoted to third grade. With his ready smile and pleasant disposition, he made friends easily. At times he showed a stubbornness that may have helped his recovery from almost certain death. A year flew past, and his doctors deemed his rehabilitation com-

plete. His wounds left him with a fused hip and a shortened leg, but he could walk and ride a bicycle. He could now return to his family in Vietnam. So, in July 1970, we all took him to the airport and said our tearful goodbyes. We were losing a member of our family who had brought us much joy.

The Vietnam War was in full swing in 1970. As a college student, I was deeply involved in demonstrations in Washington, D.C., against the war. At every demonstration, I thought about Bien. Would he survive? My connection to Bien made me even more determined in my actions to end the war.

Bien went back to his family in his small village. They were glad to see him. The social workers kept in contact with him for us, bringing us anxiously awaited news. We were able to send money for him to go to school for another year. As it became apparent the United States was losing the war, the social workers suggested that we end contact with Bien, for his own safety. They urged him not to use English any more. In 1975, we lost all contact with Bien. We did not know whether he was alive or dead.

In 1988, a letter was forwarded to my parents' home on Long Beach Island. It was in Vietnamese. "Dear Honored parents, sister, and five brothers" it began. A

Photos courtesy of Patty Lyman

letter from Bien! Bien was alive! My parents began communicating with Bien. It was not easy—letters often took more than two months to get to him. Sometimes the letters never arrived. In addition, they needed to be written in Vietnamese. Bien seemed far away. We had no clear picture of his life.

And so tears came to my eyes as I listened to my mother's wish that summer. I still remembered my sadness as I hugged him one last time at the airport.

"Mother," I said, "I will take you to Vietnam to see Bien!"

The next few months were busy with arranging visas, transportation, and hotel connections. I discovered that there was a well known tourist town called Hoi An, near where Bien lived. My parents wrote a letter to Bien asking if he would like us to visit. One month went by, two months—no reply. Then, just before Christmas, a letter came. Bien wrote that he was thrilled that we would come just to visit him. I then wrote three different letters to him, giving him our flight number and where we would be staying. He never replied. Finally I told my mother that if we were not able to find him, at least we would have a fascinating trip.

We flew on February 26, 1998, to Ho Chi Minh City and spent the night. The next morning we flew to Da Nang. My mother was convinced that we would not find Bien. As the plane landed, I said to my mother, "I think you should be prepared to find Bien at the airport. I truly believe he will be there."

We walked into the airport luggage area. Across the room was a large glass window. A crowd of people were pressing against the glass, trying to see the travelers. I saw a sign saying Vinh Hung Hotel welcomes Patty Lyman. (I had asked the hotel to hold a sign up for us. They were driving us to Hoi An, approximately 30 km. from Da Nang.) Next to the hotel driver was a man in a suit, holding roses, grinning ear to ear. I walked up to the window, and he waved excitedly. I ran back to the carousel, where my mother was waiting.

"Mother, I think that is Bien!" I said eagerly.



We rushed outside with our luggage. There was Bien, with his wife, brother, and cousin. They were all dressed in their best clothes. Bien gave a bouquet of roses to each of us. We all hugged. Bien had grown up; he was now 42 years old. I watched as he walked to the hotel van, with his arm around my mother. His war injury was obvious, as he limped.

The hotel driver spoke a little English,

but no one else did. He agreed to take us to Bien's home before going to Hoi An. The van drove through the streets of Da Nang, weaving among the thousands of motorbikes. An occasional truck would overtake us. There were very few cars. As we crossed the river on Highway One, the buildings became sparse and we entered a rural area. In the van, I was whipping out pictures of my brothers and their families, eagerly showing them to Bien. I was also trying to figure out who everyone was in the van. We drew pictures and turned pages in Vietnamese phrase books, trying to communicate with one another.

The van turned into a dirt road, and a few minutes later pulled into a farmyard, scattering chickens. Bien's house was a concrete building painted yellow and blue, with a tile roof. The living room doors were open to the warm air. Bien's mother was waiting inside. My mother sat down beside her and gave her a hug. English and Vietnamese flew back and forth. I turned around and saw that over 30 neighbors and their children were crowding into the house. Bien's American family had finally come to visit him! On a prominent place on the wall were pictures of my family at



Top: Bien and Julia Lyman at the airport in Ho Chi Minh City, Vietnam, in 1998
Above: Bien with his wife, daughter, and brother with Patty and Julia Lyman at a 14th-century bridge in Hoi An, Vietnam

Leadership in the Religious Society of Friends *A National Consultation*

Earlham School of Religion invites you to participate in a National Consultation on leadership in the Religious Society of Friends. Our goal is to determine how the School can best prepare pastors and other leaders. Members of the Religious Society of Friends are asked to respond to these questions:

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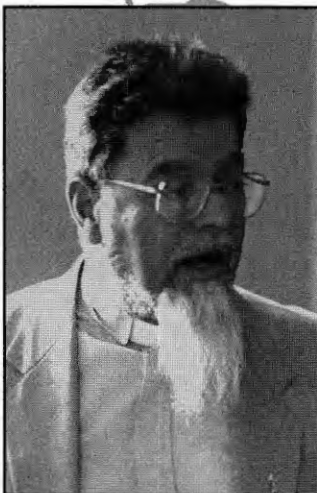
ESR is being assisted by Crane MetaMarketing; members of this consulting firm will conduct focus groups in several cities and interviews with representative Friends. The new Dean of ESR, Jay Marshall, will use the fruits of this National Consultation to lead ESR in planning how it can best serve the needs of the Religious Society of Friends for leadership in the decades ahead. We also will share the fruits of this consultation with Friends across the country. We invite your participation and are grateful for all contributions.
Douglas Bennett, President, Earlham

Please send your letters or e-mail responses to:
Douglas Bennett, President, Earlham, 801 National Road West,
Richmond, IN 47374-4095 dougb@earlham.edu
Patti Crane, President, Crane MetaMarketing Ltd., 9020 Laurel
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my parents' 50th wedding anniversary. Bien had taken the small pictures we had sent him and enlarged them.

The next week flew by. Bien and his family spent time with us every day. Bien had found an English teacher who would translate for us. To our amazement, one of the first things Bien asked through the translator was whether we still went to Purchase Meeting.

I had asked Bien to show us his farm. We rented bicycles to travel the 11 km. from the hotel to Bien's home. People stopped to stare at my 73-year-old mother in her bicycle helmet, biking down Highway One. The land Bien worked was about a half-mile from his home. He was a rice paddy farmer. He told us that farmers are allowed 500 square meters of land to farm. Each member of their family is allotted 500 meters also, up to 2,000 square meters maximum. The government owned the land. A farmer might make \$20 a month. We rode our bikes on a dirt road to the green open field that was farmed by Bien. Bien led us on a narrow path of dirt, with canals of water on each side, laughing as we slipped into the mud. He held up a green stock of grain proudly and said, "Rice! Bien's Rice!" in English. He then told us about the problems he had with mice eating his rice.

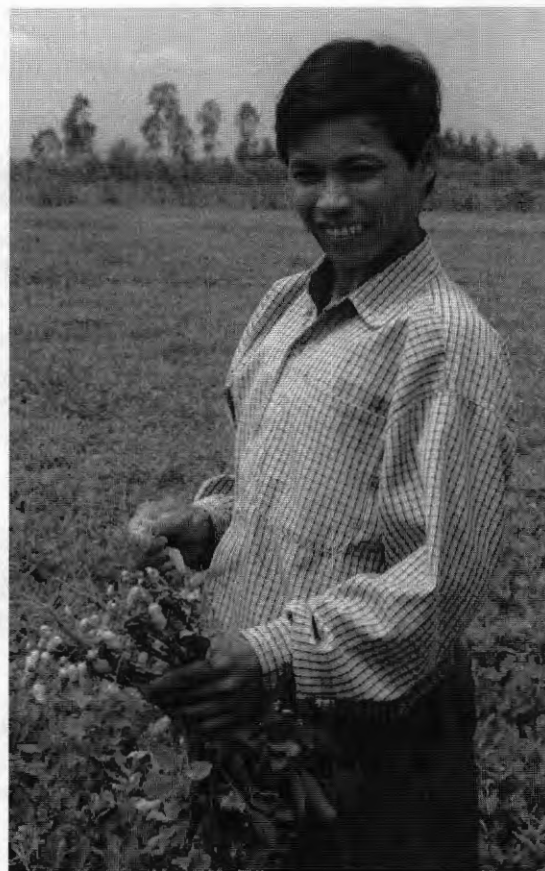
As we sat in the lobby of the hotel with our translator, Mother was anxious to understand more about Bien's life. What goals did he have? Was he happy? The translator turned to Bien's wife to ask the questions, as if he were giving Bien some privacy. Bien began to rub his injured hip nervously. As he spoke, the translator paraphrased.

"Bien's life is very hard," he said. "Bien has much pain in his leg. Sometimes he has an infection in his leg. He does not know how long he will be able to continue as a farmer. He would like to have a business instead, but that costs much money."

Bien looked away, embarrassed.

"Do you want to go to school?" I asked.

"Mr. Bien says it would be very hard to go back to school. He has had only three years of schooling. But he wants to learn English so he can communicate



Bien in his peanut field

with his American family."

I pondered what Bien had said, as we spent the rest of the week with him. Bien was my foster brother. Family is very important in Vietnam. What role should we play in his life? What would happen to Bien as he got older?

Because I was a physician assistant, I had sought out and made friends with the director of the emergency room of Hoi An Hospital. As we sat drinking tea, he asked about Bien. After hearing the story, he said, "There is an old saying, you can give a man a fish to feed him, but it is much better to give him the means to fish."

Our time with Bien ended too soon. As I once again hugged him in yet another airport, he laid his head against my shoulder and cried quietly into it. I had promised that I would come back in a year, bringing my husband and children.

As I share this story with you, I have bittersweet feelings. Bien is so far away, and there are mountainous barriers of language, culture, and ethical issues to overcome. But the Vietnamese language tapes are by my computer—for I want to understand my Vietnamese brother, Bien.



Using Technology for Peace/ Beating Swords into Plowshares

by Claire Cafaro

I was led to Sue and Marvin Clark's campaign for global demilitarization through e-mail, which is fitting since the campaign relies heavily on e-mail to deliver its message.

Last year I moved from Illinois to New York, found myself missing old friends, and was happy to be able to keep in touch via our computers. Hearing how I missed the activism of my Illinois meeting, one Friend suggested I sign on to the Clarks' campaign as a way of keeping up with peace efforts. When I signed on, I was delighted to discover that the Clarks lived in the same region of New York as I! The meetings we belong to are close enough for friendly visiting, so Saratoga Meeting invited the Clarks to come and speak to us in person. They shared with us their vision of a grassroots e-mail campaign that sends short monthly messages to heads of state, urging the disabling of nuclear weapons by the year 2000, and the establishment of a verification system. Setting a deadline is most important, and while polls show that 87 percent of the population favors abolition, scientists agree that it is technologically possible to disable these weapons within one year. What's missing is the will of our leaders to take action, and the campaign is meant to strengthen that will. The Clarks want all of us to strengthen that will through regular monthly communications via e-mail, fax, phone, post card, or letter to heads of states possessing nuclear weapons, urging their abolition.

Sue and Marvin Clark are members of Albany Meeting, which endorses the campaign. The idea for the campaign started when they met several people at a peace conference in 1994 who were interested in the subject. The Clarks wrote a paper on the countries in the world without military forces. They found 16 countries, a continent, and a region. The continent is Antarctica, the region is the Åland Islands, and the countries are: Andorra, Costa Rica, Dominica, Haiti, Holy See (formerly Vatican City State), Iceland, Kifibati, Liechtenstein, Marshall Islands, Micronesia, Monaco, Nauru, Panama, St.



Reconciliation International

Kitts and Nevis, Tuvalu, and Western Samoa.

The Clark's project was largely a library research one, and they welcome updated information from all sources. They want to know more about why and how the countries demilitarized and the effects this has had on the economic, political, moral, and social conditions of their citizens. They point out that all of the demilitarized countries are small and are interested in more tourist business. Most are islands and most have been promised protection by other countries. Some of them have large external debts and most need further economic development. The Clarks welcome anyone planning a trip to any of the countries to let them know, and they will give you suggestions on what to find out while there that might be useful information for other countries interested in eliminating their militaries.

One question raised when the Clarks visited Saratoga Meeting was "How do we protect ourselves from terrorism?" They pointed out that many more lives would be lost in the event of a nuclear accident than from a terrorist attack, yet we are conditioned to worry about the latter event, and that helps to keep adding to the military budget. Another issue raised had to do with human nature and our seemingly profound inner need for the equivalent of a bomb. We are all the products of the culture in which we were raised, and for most of us that means being surrounded by guns and the idea that force prevails. It was felt that the campaign must acknowledge this need and fill it with something else, no matter how much we may wish it were otherwise. I was moved by Sue Clark's quoting the words of George Fox about the Ocean of Light overcoming the Ocean of Darkness.

The Clarks created a database of statistical

Claire Cafaro is a member of Saratoga (N.Y.) Meeting. Lake Forest (Ill.) Meeting continues, electronically and otherwise, to nurture her spirit and her leading toward social activism.

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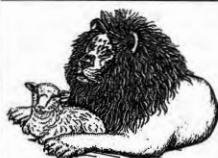
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facts from 1992 about all of the 261 countries, dependent territories, and areas of the world. They will supply this database free of charge via e-mail or post. Their analysis shows that the \$1 trillion spent in 1992 worldwide on the military each year is equivalent to the total income of the 2.26 billion people who have the lowest per capital income in the world (excluding China). That's 40 percent of the world's people. Another way to visualize the number of people involved is that it is almost equal to the combined population of the three largest countries: China, India, and the U.S., which had a total of 2.34 billion people.

Costa Rica obtained its independence from Spain in 1821, but in 1822 was forced to join the Mexican Empire. When this collapsed in 1838 Costa Rica joined the United Provinces of Central America until independence was again declared in 1848. The only significant interruption in the nation's constitutional government was in 1948 when a presidential election was disrupted and a brief civil war ensued. The antigovernment forces led by Jose Figueres Ferrer took power and shortly thereafter abolished the army.

In 1948 President Figueres issued a decree abolishing Costa Rica's military forces that was adopted in the new constitution of 1949. This was possible for a number of reasons: the military was relatively small, and the elites who were fearful that the army could rebel against them created institutions to guarantee the legitimacy of the civilian administration. Among these were the creation of a central comptroller's office with control over all public expenditures, the establishment of a Tribunal of Elections staffed by High Court Justices, a civilian police force divided into two separate ministries, one responsible for security in rural areas and one responsible for urban securities. Police officers hold civilian ranks such as "inspector," not military ranks such as lieutenant, captain, etc. Political power is widely dispersed, with autonomous institutions responsible for electricity, water, banking, and telecommunications. Costa Rica also relies heavily on the collective security mechanisms of the UN and the Organization of American States for verification and enforcement.

In 1986 Oscar Arias was elected president and resolved to maintain Costa Rica's position of neutrality. His peace proposal, adopted in August 1987, brought about a ceasefire in Nicaragua, El Salvador, and Guatemala. He also negotiated the Sandinista-Contra ceasefire in 1988. Jose Figueres, who was originally responsible for disbanding the military, said: "[Costa Rica is an] unarmed neutral democracy, [and is] a heritage which Costa Rica

offers the entire world as a political asset."

Recent events have provided hope that efforts at peacemaking are producing positive results: Kofi Annan's negotiations with Saddam Hussein managed to avert a February 1998 war that was beginning to look inevitable, and the situation in Northern Ireland may at last be nearing a just solution after years of bloodshed. So what at first may seem like a rather small step toward a giant goal may not be so far-fetched after all. As the Clarks point out, earlier public campaigns have been necessary to end slavery, colonialism, and apartheid. Without massive public pressure, these fundamental shifts in human affairs could not have happened.

Global Demilitarization is a peace organization endorsed by Albany Meeting. In cooperation with Oscar Arias, Nobel Peace Laureate and past president of Costa Rica, it helped the people of Haiti abolish its military. This was a successful venture that resulted in the Haitian Parliament voting for a zero military budget in early 1996.

For me, the Clarks are an example of how important one person can be in spreading the word and speaking truth to power, in the tradition of John Woolman. And meeting them has certainly increased my personal involvement in the campaign—each month, when e-mail is returned undeliverable, I help to update their mailing list. With 3,000 names on it and growing, it looks as though I'll be busy for a while.

This campaign need not be limited to those with computers. Monthly messages may be faxed or written on postcards and letters. Monthly meetings may also wish to send a corporate message to various heads of states with nuclear weapons. The Clarks will provide sample messages every month to those who wish to receive them. They can be reached at: glodem@wizvax.net; telephone: (518) 274-0784. Their mailing address is: Global Demilitarization, 42 Maple Ave., Troy, NY 12180 USA.

Here is a sample message:

Dear Mr. President: A recent poll by Lake Sosin Snell shows that 87% of U.S. citizens want an international treaty to eliminate nuclear weapons. Other polls in the U.S. and England indicate similar results. Take the leadership, Mr. President, and create a world without nuclear weapons. Sincerely yours,

[your name, post address,
and country]

It Started with Thursday Evening

by Kathryn Parke

Asheville (N.C.) Meeting, a well-established monthly meeting, is only 13 miles from Black Mountain—no great problem for attending First-day meeting for worship. It's something to consider, though, when it comes to committee activity and other special occasions. Since Asheville obtained its own meetinghouse some 10 or 12 years ago, membership and attendance increased to the point where seating and parking space were somewhat crowded. And sometimes there was (in the opinion of some) too little silence!

Some Quaker residents of Highland Farms Retirement Community in Black Mountain, and others who live nearby, felt they would like to have a mid-week opportunity for worship. So they engaged a lounge at Highland Farms for Thursday evenings, and for about three years, the Black Mountain Worship Group met there every week. Usually there were from 12 to 20 participants, some of them longtime Quakers, and others, residents at Highland Farms and members of other church communities who had had some connection with Friends earlier in life and were glad of the opportunity to renew their acquaintance with Quakerism.

The usual pattern of meeting consisted of about three-quarters of an hour of "silent" worship, followed by another half-hour of "worship sharing." Closing worship was a duty passed around among the attendees, who also suggested a theme for sharing that would help the attendees to know each other better. Such subjects as a concern for art as self-expression, an experience in a monastic community, and early memories of water and of mountains were explored.

After about two years, several longtime Quaker attendees found that they wanted to try to establish a monthly meeting at Black Mountain, thus saving the trip to Asheville and offering a center of Quaker worship that might appeal to non-Quaker residents in the area. So about three years ago, the attempt was made. A temporary meeting place was found, a modest notice placed in the local weekly newspaper, and on a very snowy day in January 1996, seven hardy souls skied

or walked to the first meeting for worship.

The meeting was called Swannanoa Valley Preparative Meeting, and it was successful from the start. There were almost always 12 to 25 attendees, including a few commuting from Asheville because they preferred the smaller, quieter community. Four Friends who spend the winters in Florida were happy to find a meeting near their summer homes. Two members of Celo Meeting, 40 miles away, were glad not to have to choose between a long commute over the mountain and attendance at the larger and less familiar Asheville Meeting. And several people who had had no previous experience of the Religious Society of Friends have become faithful attenders and participants.

After about a year the Oversight Committee that Asheville had established recommended that Swannanoa Valley Preparative Meeting was ready to become a full monthly meeting. The change of status was celebrated with "Dinner on the Grounds" in May 1997—a very happy time, attended by Friends from Asheville, Brevard, and Foxfire (nearby in Tennessee) as well as by the Swannanoa regulars and "snowbirds."

Swannanoa Valley Meeting has many development needs as yet. The meeting place is still "temporary" and lacks provision for children. Activities that would relate the meeting more closely to its surrounding community are still being sought and explored.

But it seems clear that this is a feasible way for a new meeting to begin—by the enthusiasm and know-how of a few "seasoned" Friends, together with fostering and oversight from a strong parent meeting. The logic of geography and the presence of neighbor organizations with parallel or at least compatible interests help too.

This example is offered as a suggestion to those who feel that Friends are too hesitant to publish their "good news." Clearly, there are many who are not only curious about Quakerism, but also eager to experience it. Yet a large and established meeting may seem rather overpowering to a visitor—an escort is often needed to break down the barrier of shyness. A small, new meeting may be preferred as a way to learn about this way of worship—less threateningly personal to a newcomer perhaps, and it may be more readily perceived as friendly and caring. □

Kathryn Parke, formerly a member of Asheville (N.C.) Meeting, is now a member of Swannanoa Valley (N.C.) Meeting.

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George Fox's words are well exemplified by a group of 33 individuals from 12 different countries coming together as a community to explore our Quaker origins, faith, and practice. We gathered in York, England, on July 10, 1998, before continuing on to Barmoor where our group experience began. We spent the week building relationships and beginning to recognize the diversity within the 22 yearly meetings represented.

As a group we established a daily routine based on Quaker process that we continued throughout the four weeks of the pilgrimage: meetings for worship and business, group sharing time, and discussion groups.

Each week we chose two clerks who facilitated the daily program and addressed concerns that arose within the group. One of the foremost concerns among the pilgrims was establishing a deeper sense of group unity. Daily sharing of individual spiritual journeys helped us gain a clearer understanding of each other's beliefs and backgrounds. As a reminder of the necessity for respect, we developed guidelines for the group in the form of an agreement. In keeping with our chosen theme, "walking in the Light," we focused on deepening our spirituality through a number of different activities. From these openings we were inspired to further explore the wellspring of spirit within us all.

The next week we spent following in the footsteps of George Fox. We were spiritually awakened through the living experience of our Quaker roots as we worshipped on Pendle Hill and Firbank Fell, learned about the strong convictions of early Friends at Lancaster jail, and met with local Friends. In preparation for these visits we spent time discussing Fox's convictions and inspirations as well as participating in Bible studies. All of these activities helped us build a common base of knowledge from which we were moved to live out our faith on a daily basis.

Upon leaving 1652 country, we made the journey to Svartbäcken, Sweden Yearly Meeting's retreat center, where we reflected on what we had learned thus far and furthered our growth both spiritually and as a group. We also participated in work projects that benefited the local community and extended Quaker outreach in a small and dispersed yearly meeting. In addition, we spent time in

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relaxation, enjoying the beautiful surroundings, and visiting local sites.

At every point on the pilgrimage, we were appreciative of the support given to us by the worldwide family of Friends. Our Quaker Youth Pilgrimage was a unique gathering of Friends that gave us the opportunity to embrace the richness of our diversity while joining hands in friendship and celebrating our common heritage. These relationships and experiences will be carried with us for years to come as we strive to put our faith into action.

—Matt Graville, Elaine James,
Christina Repoley, Kristina Garman,
Vicci McQuiston, Nigel Hampton,
Aidan McCartney, Chan-Hee Lischke, clerks

North Pacific Yearly Meeting Environmental Concerns

Centered in that of God within us, we are moved to cherish and live in harmony with the earth, including all its inhabitants, and to conserve and rightly share its resources.

NPYM agreed to two action items:

—to establish a network of correspondence of interested Friends to share, exchange, and publicize actions and ideas for the yearly meeting, monthly meetings, and individual Friends to carry out; provide resources and support for one another and our meetings; and organize activities to accomplish these;

—to commend queries for Friends' consideration during the coming year. Meetings were asked to report their responses to Yearly Meeting Steering Committee in May 1999.

1. Do we seek to transform our daily lives to minimize consumption?
2. Do we strive to adopt attitudes and behaviors that increase our awareness of our interconnectedness with all things?
3. Do we look to the Divine for strength as we courageously face the grief and despair associated with confronting problems of this magnitude?
4. Do we daily remind ourselves of our connections with people, other creatures, and all that sustains life in a way that brings joy, thankfulness, and nourishment into our lives?
5. Do we seek guidance in the Light for ways that we may lead and participate in actions that both facilitate healing the earth and inspire others regarding the urgency of this healing?
6. Do we work to create the conditions of peace, such as the right sharing of the world's resources among people everywhere?

The network is not intended to replace any existing organization (like Friends Committee on Unity with Nature). It will function with an absolute minimum of formal organi-

zation. When they contact the convener indicating their willingness to join, members will be listed, and the list will be distributed only to the members. They may then send each other information and ideas as they wish. The convener will compile these ideas from time to time to be reported to the yearly meeting. He will also compile lists of resources from FCUN and elsewhere. If members express interest, they may organize activities in appropriate places and at appropriate times.

For more information, Friends may contact the convener, Jonathan Betz-Zall, at 302 NW 81st St., Seattle, WA 98117, jbettzall@igc.org.

Approved July 18, 1998.

—Jonathan R. Betz-Zall

New York Yearly Meeting

To Friends everywhere:

The theme of New York Yearly Meeting's 303rd session, Seventh Month 26–Eighth Month 1, 1998, was "Telling Our Stories," and stories did abound: Adults told their life stories to children; and the children shared their hopes, dreams, and fears through a pageant of giant puppets created by our Junior Yearly Meeting. We added music to our worship. We sang hymns, we received meditative piano music, and we shared a message chanted by a member in worship. Friends from unprogrammed meetings were enriched and moved by programmed choral worship. God inspired us with a ministry rich in creative expression.

This year marks the 50th consecutive year that our summer sessions have been hosted by the Silver Bay Association. One evening, Friends were given the opportunity to hear about this relationship from the perspective of our host, Mark Johnson, executive director. He used the analogy of an echo to describe ways in which Friends' continued presence has created changes at Silver Bay, both physical and spiritual. Seasoned Friends shared stories of their experiences here, and we became aware of our passages through time connected with this space.

Bible study was led by Maria Crosman, the Silver Bay chaplain and a recorded minister in our yearly meeting. She used an interactive format to encourage participation. This led to a heightened enthusiasm for Bible study and a desire to learn more.

By invitation from our Latin American Concerns Committee, Sister Florencia visited us from the San Carlos Hospital in Chiapas, Mexico. She brought testimony about the struggle for survival of the indigenous peoples of that region and expressed her gratitude for our efforts to help keep this important facility open.

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June Keener-Wink*

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February 12-14

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Carolyn McDade
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**The Gates
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Sue Monk Kidd, Terry Helwig
March 5-7

**Writing Pictures,
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Symbol in the Book of Kells**

(a calligraphy workshop)
Maureen Squires
March 12-14

**The Labyrinth:
Traversing a Sacred Path**
Beth Haynes
March 15-17

**Miracles, Ecstasy
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—Thomas R. Kelly, A Testament of Devotion

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In the aftermath of the first death sentence handed down in New York State since 1963, a task group to abolish the death penalty strengthened our resolve to end this inhumane practice which is contrary to our deepest testimonies.

A memorial minute was read for our dear friend, Larry Apsey, one of founders of the Alternatives to Violence Project (AVP), and Friends remembered his vigor, his commitment, and his good cheer. Our witness to his legacy and the workings of Transforming Power are evident in our midst. The Junior Yearly Meeting staff uses AVP exercises and ground rules for organizing our children's activities. In an interest group, Eddie Ellis, director of the Community Justice Center in New York City, described his transformation through meeting Larry Apsey in a New York State prison in the 1970s.

Seeking acceptance and respect within our Society reflects our ideal vision of peace in the world. An ad hoc Committee on Special Ministry labored for two years on a controversy surrounding the Friends World College/Program. In special meetings for worship with a concern for business, Friends struggled with the subject of our Bible study, "Thy waters have passed over me." We have been in troubled waters, and we are not out of them yet.

Our prayer is that together with our dear Friends, we may realize the message of one Friend in worship. He said that we need to have hope in God and to learn peace, poise, and power: the peace of deep water, flowing quiet and cool; the poise of an oak, deeply rooted, storm-strengthened, and free; and the power of a quickened seed stretching toward infinite light.

—Victoria B. Cooley, clerk

Ecological Sustainability as a Witness

Friends have long-standing testimonies on peace, simplicity, equality, community, and integrity. These testimonies have been proclaimed not in words but by the way Friends have lived out the details of their lives: in plain speech and plain dress; in refusal to do hat honor, swear oaths, or gamble; in the avoidance of violence as a means of dealing with conflict; and in prison ministry and myriad other ways.

In this century, rapid growth in population, technology, and industry have been accompanied by resource depletion and environmental pollution. These societal changes lead us, members of Friends Committee on Unity with Nature, to express our deep concern for ecological sustainability, or sustain-

able living, as an emerging testimony, and to seek the Light as to how to carry it out in the details of daily life.

There is overlap in the meanings and practices of our Quaker testimonies. FCUN believes that sustainability is a concept that relates to all our testimonies, relates each of them to the future, and helps to weave them together in our lives. Peace without equality, or community without sustainability, or sustainability without simplicity, tend to become meaningless; each enriches the others in a prophetic way that challenges our work in society and our care for the earth.

On a spiritual level there is abundance to sustain us: abundance of compassion and love, abundance of giving, healing, and thanksgiving. On a physical level, we can start moving toward a recognition of this by working toward sustainability.

Sustainability as a concept has recently acquired new spiritual depth of meaning to include a resolve to live in harmony with biological and physical systems, and to work to create social systems that can enable us to do that. It includes a sense of connectedness and an understanding of the utter dependence of human society within the intricate web of life; a passion for environmental justice and ecological ethics; an understanding of dynamic natural balances and processes; and a recognition of the limits to growth due to finite resources. Our concern for sustainability recognizes our responsibility to future generations, to care for the earth as our own home and the home of all that dwell herein. We seek a relationship between human beings and the earth that is mutually enhancing.

Let us ask the Spirit for the clarity to recognize the ways we may be nourishing the seeds of ecological destruction, and for the strength to make the choices that will nourish seeds of change, so that sustainability and the integrity of Creation will be a *visible* aspect of Friends' testimony everywhere. We encourage Friends to proceed with Divine guidance, with love, and with a commitment for action on the above principles in our daily lives. Let us be called to take meaningful steps to respond to the disproportionate distribution of the earth's resources; to minimize the effects of cultures of affluence and over-consumption; and to strive for ecologically and economically regenerative communities with a creative simplicity—to be at peace in this sacred place, our Earth. With humility, we invite Friends and their meetings to join in this transformation, "Let our lives speak. . ."

Approved October 12, 1998.

—Friends Committee
on Unity with Nature/
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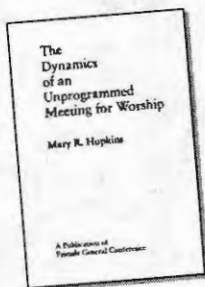


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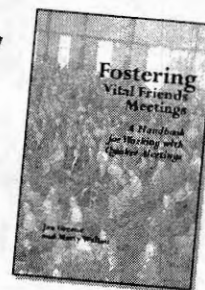
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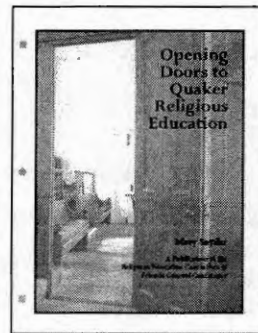


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News

The U.S. Department of the Treasury fined Voices in the Wilderness \$120,000 for violating the embargo on Iraq. Friends may remember the work of Voices in the Wilderness from the article "Iraq Journey: A Cruel Contradiction," by Mike Bremer (*FJ* Oct. 1998). The prepenalty notice from the Office of Foreign Assets Control included proposed penalties for the organization and four individuals. They are charged with exporting approximately \$71,000 worth of donated goods, including medical supplies and toys, during several unauthorized trips to Iraq over a period of two years; and importing goods including "a necklace, a wooden drum, audio tapes, a computer disc, notebooks, pictures, and miscellaneous papers and cards."

Hillary Rodham Clinton presented an award to students involved in Help Increase the Peace (HIP) conflict resolution program. On May 28, 1998, Clinton presented the "Team Harmony" trophy to Cordozo High School students in Washington, D.C., for their teamwork with several D.C.-area Friends meetings and the American Friends Service Committee. HIP was introduced at Cordozo in response to a tragedy in which one child at the school shot and killed another in January 1994. The school librarian, Faith Williams, a member of Bethesda (Md.) Meeting, asked her Quaker community to help the students and staff at Cordozo. Bette Hoover of Sandy Spring (Md.) Meeting helped begin HIP at the school. HIP students learn the communication, team building, and leadership skills needed to resolve conflicts nonviolently, to build community, and to promote positive social change. (*From Baltimore Yearly Meeting's Interchange, Nov. 1998*)

Mo Mowlam, Secretary of State for Northern Ireland, was present for the opening of a Quaker charity shop in Belfast. Mowlam cut the ribbon in front of Quaker Care, the first Quaker charity shop in the British Isles. David Bass, chairman of Ulster Quaker Service Committee, presented her with a silver "dove of peace" brooch to thank her for her efforts in the peace process. Explaining why she took time out of her busy schedule to attend the opening ceremony, Mowlam said she wanted to acknowledge the contribution that Quakers have made, often behind the scenes, to the peace process. (*From Friendly Word, Sept./Oct. 1998*)

Bulletin Board

Upcoming Events

•March 18-21—Friends World Committee for Consultation Section of the Americas Annual Meeting

•March 27—Philadelphia Yearly Meeting

•March 28—Pulitzer Prize winning cartoonist Signe Wilkinson will present the annual Weed Lecture at Beacon Hill Friends House in Boston, Mass. In "There's Nothing Funny About Quakerism," the "attack Quaker" takes on her religion. She will remind us what we've let slip through our fingers while we're busy worshipping our 100% sensible shoes, 100% cotton clothing, 100% Democratic party line, and 100% silence on our core beliefs. All are invited. For more information contact Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, (617) 227-9118.

Signe Wilkinson



•March 31-April 4—Southeastern Yearly Meeting

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

Resources

•The Environmental Protection Agency web site provides access to the Toxic Inventory Release, an annual listing of the chemicals that industries release into the environment. You can research the TIR for your zip code. Look for this site at <www.epa.gov>.

•Church World Service 1999 Calendars are available. The calendar offers a vivid front-line look at CWS disaster relief and development efforts worldwide. To order send \$10.00 plus \$3.00 shipping and handling to CWS, P.O. Box 968, Elkhart, IN 46515. For credit card orders call (800) 297-1516 ext. 222.

•The Campaign for Labor Rights offers an e-mail Labor Alerts service dealing with sweatshop issues. For more information contact Trim Bissell, Coordinator, Campaign for Labor Rights; phone: (541) 344-5410, e-mail: clr@igc.org, Web: <www.compugraph.com/clr>.

•Pima (Ariz.) Meeting has revised its informa-

tion packet on gay, lesbian, and bisexual issues for Friends meetings and groups. The packet contains up-to-date items including pamphlets, articles, discussion guides, information for parents and friends, biblical materials, bibliographies, queries, minutes on inclusion and same-sex unions, and other issues. Materials principally from Friends

sources are available for \$30.00 (includes postage and handling). Send orders and payment to Committee for Gay, Lesbian, and Bisexual Concerns, Pima Monthly Meeting, 931 N. 5th Ave., Tucson, AZ 85795. For more information call (520) 881-0577 or (520) 624-3024, fax (520) 624-3069, or e-mail <rrstreiche@aol.com>.

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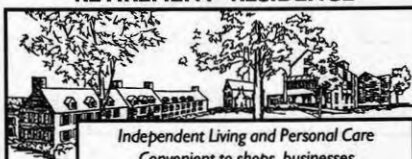
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Books

Words in Time: Essays and Addresses by Douglas Gwyn

By Douglas Gwyn. Kimo Press, Bellefonte, Pa., 1998. 135 pages. \$7.95/paperback.

Doug Gwyn is a key player in the history of ideas relating to the study of Quakerism. His analysis of early Friends as a people entering into a new covenant with God, a relationship founded in the returned Christ/Inward Light, stands alongside Rufus Jones' emphasis on Quakers as essentially mystical and Lewis Benson's sense of the prophetic as one of three that have shaped Quaker Studies in this century.

Like Jones and Benson, this is not only academic or self-interested conjecture. It is hewn out of his own spiritual experience and insights and one that in turn informs the ongoing spiritual search. As Doug says in the introduction, the triangulation of Scripture, present-day experience, and history is essential. Doug uses historical example and biblical perspectives to help us explore some present-day dilemma or issue. Through his work, Friends worldwide have come to better understand 17th- and 20th-century Quakerism.

His own varied experience amongst Friends in a multitude of settings and his ease with differing Quaker traditions (he calls himself bi-spiritual) have added to the fresh perspectives he brings. We should be grateful to Doug for standing firm in the "rigor and uncertainties" of such a life of faithfulness. It is both timely and just that a volume of some of his essays and addresses (dated 1989 and 1997) appears.

Doug's two main themes in this collection are Covenant and Seed. Covenant has been a central concept in much of Doug's more recent work as he has grappled with the experience of the Light of early Friends, not as something that can be "turned on and off" but as a "covenantal reality."

The image of the seed as something within all to be answered reminds us of the universality of the early Quaker message, its inherent optimism and hope. This wasn't a new covenant for a minority elect, it was a universal invitation to enter into a new relationship with God. Such reminders of our tradition is timely in a period of individualization, religious shopping, and culture wars in which "better than . . ." philosophies have superseded even family bonds.

Doug's introduction holds the assortment together. Otherwise there is no linking material, and indeed the different chapters can be read quite independently. I am not sure this arrangement quite does Doug justice in offering a complete picture of the coherence and depth of his work. It does, though, give read-

ers an opportunity to finally see in print his 1990 Johnson Lecture, given, perhaps awkwardly for some, at a critical time in Friends United Meeting's history. It is also a valuable collection in its own right of some first-class insights, but I wonder if more could have been done to trace the connections of key themes between pieces, perhaps giving more of Doug's personal history alongside his academic one. It is there but underplayed.

This is a small quibble though, and for all I have said about the importance of Doug's work, we should be grateful to Kimo Press for bringing out this volume and allowing more Friends a more accessible entree into his thinking and faith. In these keynotes and essays we can hear the call, the call for Doug to the kind of ministry he has been led to over the years, and his call in response to all Quakers everywhere to reclaim some of our early distinctives and to find a renewed unity across more recent divides. I know at times this has felt like a lonely journey and I hope that this volume will increase the corporate interest in a radical and traditional Quaker path. We certainly need to find our way again. I believe Doug is a faithful guide.

—Ben Pink Dendelion

Ben Pink Dendelion is Quaker Studies Tutor at Woodbrooke College in Birmingham, England.

Nobel Lectures in Peace, 1971–1990

Edited by Irwin Abrams. World Scientific Publishing Co., River Edge, New Jersey, 1997. Volume I—255 pages, Volume II—292 pages. \$21/hardcover.

Part of the interest in reading the two volumes concerning Nobel Peace Prize winners from 1971 to 1990 comes in being introduced to persons not as well known to the general public. During the period of 1971–1990, 23 Nobel Peace Prizes were awarded, 19 to individuals and 4 to institutions. The editors have included the presentation, a brief biography, the acceptance, and the full speech for each winner in the volumes.

I approached reading this collection of lectures somewhat reluctantly. The names of some of the winners were not the persons I usually thought of as leaders for peace. As a Quaker who wholly accepts the peace testament, I have looked to leaders such as Martin Luther King Jr. and Gandhi for peace inspiration. The presence of such names as Henry Kissinger and Menachem Begin was initially not comfortable for me. As I read the volumes I could see the role of these "realists" in the peace process. Kissinger's view that "the realist represents a stable arrangement

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of power" and Willy Brandt's statement that
winning the prize imposed the "greatest obli-
gation" are indicative of their roles in setting
the world stage for steps to be undertaken
toward peace.

While these are not volumes one might be
likely to pick up for casual reading, they could
serve as resources for persons wishing to ex-
plore more about leaders for peace, particu-
larly persons teaching adults or children. In-
clusion of such persons as Mairead Corrigan,
Betty Williams, or Eisako Sato in the cur-
riculum in First-day school could be signifi-
cant. One might also select Nobel Peace
Prize winners of special interest and use the
brief biography and selected bibliography as
initial points of search for more understand-
ing and information.

I personally have chosen to use the volume
in an initial step in reading more of Elie
Wiesel, as I was so moved by his speech. He
talked of needing a new language to express
feelings of what had happened in the Holo-
caust, and of his feeling that he could not
communicate because even those who listened
couldn't comprehend the experience that de-
fies comprehension. Wiesel spoke of the
ongoing struggle against injustices and stated,
"... there must never be a time when we fail
to protest (injustice) ... and that the Tal-
mud tells us by saving a single human being,
man can save the world."

—Suzanne Hogle

*Suzanne Hogle is a member of Cleveland (Ohio)
Meeting and a peace and justice activist. A
longtime special education teacher, she is cur-
rently an adjunct faculty member at Cleveland
State University.*

Books of Interest to Friends

A Life As Lived

Leonore Hollander. Raspberry Press, Frati
Lane, Sebastopol, California, 1996. 445
pages. \$18/paperback; \$32/hardback.

Childhood Days at Swarthmoor Hall: Growing Up in a Quaker Manor House

Mary Mason. William Sessions Limited—The
Ebor Press, York, England, 1998. 34 pages.
£2.95/paperback.

John Woolman: A Nonviolence and Social Change Source Book

Sterling Olmstead and Mike Heller, eds.
Wilmington College Peace Resource Center,
Wilmington, Ohio, 1997. 117 pages. \$9.95/
paperback.

Quaker Sense and Sensibility in the World of Surgery

Jonathan E. Rhoads, M.D., and Donna
Muldoon. Hanley and Belfus Medical
Publishers, Inc., Philadelphia, 1997. 308
pages. \$35/hardback.

The Knowledge of Water

Sarah Smith. Ballantine Books, New York,
1996. 469 pages. \$12/paperback.

Alternative to the Pentagon: Nonviolent Methods of Defending a Nation

Franklin Zahn. Fellowship Publications,
Nyack, New York, 1996. 175 pages. \$16.95/
paperback.

Quaker Quiptoquotes

by Adelbert Mason

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

...GSUG UH GSO LJM W CUH LPZOW YD UM
JMCUKW FKJMIJFNO GP NPZO XPW UH UM
JM ZJHJYNO, JMIPLFKOSOMHJYNO YOJMX,
YD GSO HULO FKJMIJFNO JG CUH LPZOW
GP NPZO SJL JM UNN SJH LUMJBOHGUGJPMH
JM GSO ZJHJYNO CPKNW.

—Answer on page 36

A Lively Concern

We offer the following for your consideration and reflection. For those interested, contact information is included.

The Consistent Life Ethic

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Pro-life feminist groups include:

Feminists for Life of America
733 15th Street NW, Suite 1100
Washington, D.C. 20005
(202) 737-FFLA (3352)

Feminism & Nonviolence Studies Association
publishers of the on-line scholarly journal,
Feminism & Nonviolence Studies
<http://www.fnsa.org/>

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from brochure, "Abortion as Gay-Bashing?"
Pro-life Alliance of Gays and Lesbians
P.O. Box 33292
Washington, D.C. 20033
(202)223-6697

~~~~~

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# FRIENDS JOURNAL

## Milestones

### Deaths

**Buckman**—*Julia S. Buckman*, 71, on December 20, 1997, at The Highlands, Wyomissing, Pa. Julia was born in Philadelphia in 1926. She was a 1944 graduate of Baldwin School in Bryn Mawr. She earned a bachelor's degree in biology in 1950 and a master's degree in occupational therapy from the University of Pennsylvania. She was last employed by the Berks Visiting Nurse Association and was a lifetime board member of that association. She was a former president of the Leesport Lock House Foundation and a former board member of the Wyomissing Public Library. She was a former trustee of the Wyomissing Foundation. Julia and her husband, Harvey, belonged for many years to Haverford (Pa.) Meeting where she was active in the First-day school and in the trustees. When they moved to Reading, she transferred her membership to Reading (Pa.) Meeting and was on the hospitality committee and trustees. She will be remembered for her warm good humor and pragmatic practicality by those whose lives she touched. She is survived by her husband, Harvey; a son, Andrew P.; a daughter, Catherine Iannuzzi; and a granddaughter, Jennifer.

**Fairchild**—*Josselyn "Jolly" Fairchild*, 72, on May 16, 1998, after a month-long illness. She was born Josselyn Fairchild Bale in Inglewood, N.J. As a child she was sick with tuberculosis and moved with her mother and three sisters to Tucson, Arizona. Once she recovered the family moved to Pasadena, California. A liberal arts graduate of Scripps College, Josselyn worked as a teaching assistant and as a result became passionately interested in the biological sciences. When she first learned of DNA, she realized that there was a God. This led her to return to school in her 40s to become a nurse. Retired from public health nursing, she was serving on the board of Ben Lomond Quaker Center when she died. Josselyn came to the Religious Society of Friends after the death of her ten-year-old daughter Laura and the end of her marriage to Knox Mellon. She joined Claremont (Calif.) Meeting in 1968. She attended workshops of all sorts, especially those on art. She was an accomplished artist and published poet. In the early 1970s she became interested in Baghwan Rajneesh and in 1972 became one of his followers. This experience provided her with an energetic contrast to Quaker quietness. During her time with Rajneesh, she and her partner, Charles Donnelly, adventured far and wide, hiking, mountain climbing, rock climbing, and even taking a trip to Ireland. Josselyn moved to Davis, Calif., in 1984 in order to form a housing cooperative after spending nearly a year at Esalen. During construction, the project lost funding and Josselyn was left with her own tiny apartment. But the spirit of communal living remained with her. She spent the 1994-1995 academic year in the community of Pendle Hill. Already known for the spiritual depth of her spoken ministry, she returned to become a teacher for her meeting. She had developed daily spiritual practices and was centered in prayer and devotional reading. From Quaker spirituality to the ecstatic poetry of Rumi and New Age spirituality, Josselyn read widely. She was also a tireless peace activist. Each year she celebrated her birthday, August 6, by marching in protest to nuclear weapons on Hiroshima Day. She engaged in civil disobedience at the Nevada Nuclear Test Site and was



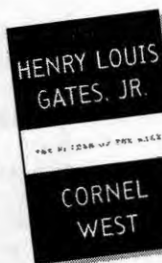


active in other peace groups such as Grandmothers for Peace. She was becoming interested in the environment. It was from her life experiences of losses, chronic arthritis pain, and struggles with her own failings that she gained compassion for others. She was full of love, a passionate liver of life, and a spiritual mentor to many. She said being clerk of Davis (Calif.) Meeting was her crowning spiritual achievement. It was in her peace activities and in her care for the members and attenders of Davis Meeting that Josselyn most put her spiritual life into action.

**Hendrickson**—*Hannah F. Hendrickson*, 84, on May 21, 1998, in Medford Township, N.J. Hannah was born in Oneida, N.Y., and earned a BS from Keuka College in New York. An active member of Crosswicks (N.J.) Meeting, she served on the ministry and worship committee. She served her community as a Girl Scout troop leader and as a prison volunteer and counselor. She was very active in prison reform and was honored by the New Jersey Department of Corrections for her work. Hannah was a founding member of Mercer Friends Center, and her work in outreach there is remembered by many Friends. She was a talented photographer and avid hobbyist. Hannah was a resident of Crosswicks before moving to Medford. She was preceded in death by her husband, Edward M. Hendrickson, in 1997. She is survived by a brother, John S. Freeman; a sister-in-law, Elizabeth H. Matlack; a niece, Deanne M. Fellows; nephews Rolfe S. Freeman, Robert W. Freeman, Louis R. Matlack, James H. Matlack, and Richard W. Matlack; and many great-nieces and -nephews.

**Kingman**—*Margaret Mace Kingman*, 85, on Feb. 21, 1998, at Kendal at Hanover in New Hampshire. Margaret was born in Massachusetts and was educated at Miss Mill's School in Pittsfield and Northfield-Mount Hermon School. She graduated from Radcliffe College in 1934, studied at Harvard/M.I.T. Institute of Geographical Exploration from 1934–1938, Clark University School of Geography in 1965–66, and Amelia Earhart Flying School. Margaret was often a pioneer in her avocations and careers as a pilot, cartographer, photographer, intelligence officer, professor, innkeeper, artist, author, and historian. One of the first women to receive a pilot's license, she conducted an aerial photography project to study the environmental impact of the Quabbin Reservoir. Her tenure as teacher of cartography and photogrammetry at Smith College was interrupted in 1941 when she was called to Washington, D.C., to serve as chief cartographer for the Joint Chiefs of Staff. While her family thought she was studying at Oxford, she was flying with cameras and cartography equipment over the North African deserts. She served as consultant to the military Geography Institute of the University of Virginia and later the Truman Commission on Water Resources Policy. During this chapter in her life, as a friend and sometime traveling companion of Margaret Sanger, she earned

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the dubious distinction of being interrogated by Joseph McCarthy and the House Commission on Un-American Activities. Margaret continued in government service until her retirement from the CIA in 1966. Returning to her teaching career, she taught geography at the State University of New York at New Paltz. Returning to the family farm in Richmond, Mass., each summer, she, with the help of her students, transformed the Revolutionary-era tannery into a country inn. Hiking trails were outfitted for the non-sighted, and the barn was arranged to accommodate student hostellers. At Peirson Place Margaret practiced a unique discipline of spiritual hospitality. Guests at the inn were treated to a rich awareness of the natural beauty of Richmond and the Berkshires. While modeling an unhurried, graceful pace of life, she also had a knack for being present when she was needed. Margaret devoted her skills as a research historian and writer to her family genealogy, and further explored her Quaker roots. Margaret joined Old Chatham (N.Y.) Meeting. While her innkeeping duties precluded regular attendance at meeting, she valued her connections with Friends. Other sojourners around the Thanksgiving table at Powell House were drawn by her impish humor and held by her rich repertoire of astounding, experiential stories. In the off season, Margaret traveled in her camper, delighting in nature's beauty. She also devoted time to writing, painting, and lecturing on local history. Friends will remember Margaret Kingman for her love of the earth and its creatures, her awareness of history and its lessons for contemporary life, her ongoing generosity best exemplified by offering her home to Friends in time of need, her sparkle as a storyteller, and her gifts in the art of hospitality. Margaret is survived by a son, Lucius Winston Kingman; and a half-sister, Phoebe Mace.

Kurose—Akiko Kato Kurose, 73, on May 24, 1998, in Seattle, Wash. Aki was born in Seattle in 1925. She and her family were interned during WWII at Minidoka, Idaho. She received her high school diploma en route to the internment camp. She married Junelow ("Junx") Kurose in 1948 in Seattle, where she lived for the rest of her life. They had six children: Hugo, Ruthann, Guy, Roland, Paul, and Marie. At the time of her death, she had six grandchildren. Aki was introduced to Quakers and the American Friends Service Committee in the internment camp. Floyd Schmoe, first executive secretary of the Seattle AFSC office and one of the founders of University Meeting, arranged through AFSC's Student Relocation Service for her to go to Friends University in Wichita, Kansas. When she returned to Seattle, she assisted Floyd at AFSC. After 25 years of association with Friends, Aki was welcomed into formal membership in University Meeting in 1967. Aki attended the Central Area and then South End Home Meetings. She volunteered with and supported AFSC throughout her adult life. She served on their Education Committee in the 1970s, dealing with desegregation issues; she was a member of Seattle Peace Committee in the 1980s and '90s. She served on AFSC's Corporation from 1985 to 1992. Aki's life passion was children and education. While her own children were young, Aki worked energetically as a Head Start teacher. When she was in her early 50s, she earned her master's in education from the University of Washington. She taught briefly at

Martin Luther King Jr. Early Education Center and then moved to Laurelhurst Elementary as part of Seattle's desegregation program, teaching there for 18 years. She won many awards: two Presidential Awards for teaching, National Science Honor Roll of Teachers, Seattle Public Schools Teacher of the Year. She taught by example with her boundless energy and curiosity, by respecting that of God in each child, and by caring for each child in and out of the classroom. She taught conflict resolution and a love for diversity. "If you don't have peace within yourself, learning cannot take place," was an oft-quoted saying of Aki's. In the late 1970s, Aki was an initiator in the movement for redress for Japanese Americans who had been interned during WWII. She worked with AFSC and the Japanese American Citizen's League on this issue. On a personal level, she befriended many young people struggling with school and authority. She stood by young activists of color who asserted their rights in the '70s and were harassed by the Seattle police. The musician who composed for and performed at her memorial said that her faith in him was a major factor in saving him from a life in prison. Aki was politically active. Before any election, multiple signs decorated the Kurose lawn. Candidates for elected office sought her endorsement. At the December 1997 celebration of her life at the Seattle Center, she was praised for her work by Governor Gary Locke, whose first campaign for state representative in 1982 she co-chaired; ex-Governor Mike Lowry; then Mayor Norm Rice and King County Executive Ron Sims; as well as by members and ex-members of the Seattle City Council and School Board. Aki carried a lifelong concern for peace. She said her parents taught her that war is the enemy, not people. She participated in anti-Vietnam War demonstrations in the '60s and '70s. She was an active member of Women's International League for Peace and Freedom. She worked with others to develop a K-12 Peace Curriculum for Washington State and to promote its adoption. The Laurelhurst community created a Peace Garden on the school playground in honor of Aki. It is a place where students, teachers, and community members can go to be quiet, peaceful, and renewed, to remember Aki's constant messages about peace, justice, and respecting themselves and one another. She carried her message directly to the White House. In the Rose Garden, in 1990, when President Bush presented her with the Presidential Award for Excellence in Science Teaching, she showed him her peace button and said, "One sreatlh bomber could fund how many good teachers?" Aki Kurose wanted to be remembered as one who believed in, worked for, and contributed to peace. Surely, this wish has come true.

### Answer to Quipotoquote

... That as the mind was moved by an inward principle to love God as an invisible, incomprehensible being, by the same principle it was moved to love Him in all His manifestations in the visible world.

—John Woolman (1720-1772)





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Forum, continued from page 5

Christ, and accept as my teacher Jesus of Nazareth. My life has been blessed, opened, by the healing touch of Christ. Let me tell you about it, all about it! How my life was turned around by the experience of being loved for who I am, in spite of the secret, terrible things I had hidden deep within myself. It would be transformative for our meetings to hear all the stories we have to share with each other about how God has come to live in our lives. Let us receive these intimate gifts with infinite care and listen well. We may hear the voice of the Inward Teacher, by whatever name we provide.

Merry Stanford  
 Lansing, Mich.

## Letter from Belgrade

The life here in Belgrade is very discouraging. Old people don't get their pensions. Poor people exist somehow by living with their extended families. The middle class lives on memories of how it used to be in Yugoslavia. Meantime the country is run by Mafiosi and the rights of citizens mean nothing.

It is particularly difficult for families with young people. They see no hope for their future and nothing but a large black hole of despair for their children's future. They realize they are pariahs in the world's view, and while they don't feel they deserve this stigma, they accept the reality. In Kosovo, the Albanians that I visit are hoping for the future and think that in some way the future is on their side. It might be a distant future, but they know that the outside world supports their cause. The young people there need stronger education. The parallel system is not giving them the tools they need for the future.

These statements are great oversimplifications. But I want to give you a context for my request. I would like to propose that each Friends school take a high school student from Serbia or Pristina for a year's study. This would have to be through a scholarship, because no one has the money. It would be a kind of cultural exchange program. Only students with excellent English would be accepted.

People in the United States will be amazed by these young people and will benefit from hearing a different perspective. I think Quakers would be especially open to such opportunities for growth and understanding.

I'm not suggesting that we have a Serb



and an Albanian together in a school. That would be expecting too much from everybody. I'm suggesting that Friends schools should consider their own hearts and minds on this matter. Are we really open to hearing that of God in a Serbian student, and do we feel comfortable bringing him/her into our community? Are we willing to minister with an open heart? And are we willing to be ministered to?

I ask this particularly of Quakers, with their long tradition of listening to people, and of being present for others in need. In this case the need is much more about emotional and psychosocial trauma.

Please think about and talk with Friends about how such a project might affect your meeting or the Friends school your meeting supports. Please bring it up in monthly business meetings that have oversight for Friends schools.

Thank you for considering these requests. I feel like my idea is a small ray of hope in this devastating darkness.

*Lyn Back*  
Belgrade, Yugoslavia

*Lyn Back is a released Friend currently living and working in the former Yugoslavia. A member of Central Philadelphia (Pa.) Meeting, she is active with the Balkan Peace Team, Belgrade.*

*Friends who wish to be in touch with Lyn may contact her via e-mail:*  
<bpt\_bg@EUnet.yu>

—Eds.

## Plain speech

Your article and letters about our ambivalent use of the word "American" reminded me of my mother's advice many years ago: that we should never call brown-skinned people "niggers" and that their preference (ours too) was that they be spoken kindly of as "Negroes." She reminded me how I felt when called by a name I didn't like. She said we must respect each other's feelings. Now, of course, the world has turned around a few thousand times, and the new preference is to use the word "blacks" or "African Americans." Black and white don't accurately depict our true skin colors; and worse yet, as opposite colors, they only serve to institutionalize the social polarities that exist in our heads.

As a Friendly heterosexual, I'd prefer to hear words that didn't trivialize our racial origin, our gender, our sexual preference, or the land God loans us; that our years be years, and our days be days; and that we seek the power of God and Truth through plain speech. If we can't find words that make

sense, we can seek ways to love one another in silence. In silence we may come to know the attitudes and mindsets behind the words. Only then might we ever appreciate each other and know what we're talking about.

*John Black Lee*  
New Canaan, Conn.

## Poetry appreciated

I enjoyed your December issue, particularly the poetry! Farewell to Vint—enjoy.

*Ben Richmond*  
Richmond, Ind.

## Healing touch

As a student in the School of the Spirit, I am writing a research paper about "Reclaiming the Ministry of Healing among Friends." I know many Friends practice therapeutic touch, Reiki, and other healing modalities, have taken workshops with John Calvi, etc. Please contact me if you participate in healing touch within a Quaker setting such as a meeting for worship for healing. I am also interested in ways meetings are supporting those called to the ministry.

*Brenda Macaluso*  
P.O. Box 133  
Kennett Square, PA 19348

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.

## Classified

For information call (215) 563-8629.

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Submit your ad to:

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## Accommodations

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

A "tranquil oasis," The Blue Idol combines a meeting-house founded by William Penn with a peaceful guesthouse and gardens.

Bed and Breakfast £22pp per night. Contact: Julie and Jonathan Spencer, telephone: 01144 1403-741241, Fax: 01144 1403-741841. E-mail: 106700.3252@CompuServe.com.

"More than just a place to stay."

**Quaker House, Managua, Nicaragua.** Simple hospitality, shared kitchen. Reservations: 011-505-266-3216 (Spanish) or 011-505-266-0984 (English). For general information, call Pro-Nica: (727) 821-2428 or e-mail: linj@gte.net.

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

**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.

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

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

**Chicago—**Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066, e-mail: q-house@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?** Pennington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

## Audio-Visual

*Elizabeth Cady Stanton and Simple Gifts* are two songs on Clare Wettemann's cassette "O Come Sing (Songs for the Seasons of Life)" \$12, postpaid (or SASE for description) to Clare Wettemann, 319 Summit Hill Road, Jordanville, NY 13361. (315) 858-2633.



Videos For Outreach and Education by Claire Simon.  
*Of Lime, Stones, and Wood: Historic Quaker Meeting Houses in the New York Yearly Meeting Region.* Appr. 50 min. V.H.S. \$35.00.

**Who Are Quakers?** 27 min. \$30.00.

**Crones: Interviews with Elder Quaker Women.** 20 min. \$18.00.

**Woman and Her Symbols**, a series of 4 parts, by Mary R. Hopkins, Approx. 50 min. ea. \$110.00 set.

**Quaker Video, P.O. Box 292, Maplewood, NJ 07040.**

Prices include postage. e-mail: Quavid@aol.com.

## Books and Publications

**Out-of-print book finder.** Send wants or send stamps for catalog. 2035 Everding, Eureka, Calif. 95503.

**Transitions Abroad Magazine**—Thousands of overseas volunteer opportunities, jobs, responsible travel bargains! Called "the magazine for travel information" by *The Christian Science Monitor* and "the best resource around" by Rick Steves of PBS. \$24.95/year. (800) 293-0373.

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

**You're in good company** with Friends United Press authors—including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Wil Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that takes you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. [www.fum.org](http://www.fum.org).

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

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

## For Purchase

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

## Opportunities

### February-March Events at Pendle Hill

**Prayer: No Strings Attached**, led by Chris Ravndal, February 7-12.

**Ministry or Madness? Quaker Educators in Public Schools**, led by Cynthia Cox Crispin, George Crispin, and Julia Digney, February 12-14.

**Jesus at the Movies**, led by Anne Thomas, February 12-14.

**Growing in Perfection: Spirituality among Friends**, led by Marge Abbott, February 14-19.

**Nurturing New, Small, or Isolated Meetings**, led by Betty Polster and Linda Chidsey, February 19-21.

**Faith and Medical Ethics**, led by Richard Davis and Keith Dobyns, February 26-28.

**Sex, Religion, and Art in John Updike's Literary Vision**, led by James Yerkes, March 5-7.

**Speaking from the Heart: Sermons, Stories, Scripture, Speeches, and Devotions**, led by Tom Mullen, March 7-12.

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

### Travel to Vietnam

Spring vacation in Vietnam? Sixteen high school students will go to Ha Noi, Hue, and Ho Chi Minh City, spending time in high schools, seeing places of interest, and learning what the war did to Vietnam. 3/26-4/17. \$1950. Traveling Seminars, 1037 Society Hill, Cherry Hill, NJ 08003. (609) 424-7630. Also in 1999—trips to Ghana, China, and Thailand.

**Consider a Costa Rica Study Tour.** March 4-15, 1999. E-mail: Jstuckey@sol.racs.co.cr or Fax: 011 (506) 645-5528 or write Sarah Stuckey de Araya, Apdo. 46-5655, Monteverde, Costa Rica, Central America. Or, write Lori Musselman, 661 N. South Street, Wilmington, OH 45177.

**Scotland Tour and Northern England.** July 20-August 7. Highlands and Islands. Inverness, Edinburgh and the Taitto, Lindisfarne, and much more. Details: Predestination Tours, Telephone: (606) 573-9771. Fax: (606) 573-2311.

**Community Service and Leadership Development Interns.** Ages 18-24: Work at Pendle Hill and at volunteer placement sites; worship and reflect together; participate in workshops and consult with experienced Friends; develop your leadership skills; build your own community—and have a lot of fun doing it. 10-12 young adults. Some experience of Quakerism required. Modest stipend. June 16-August 1. For details contact Youth Coordinator after January 15, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086, (610) 566-4507 or (800) 742-3150 x 129.

**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 continuity. Brochure: (800) 370-3331, [www.mvstudios.com](http://www.mvstudios.com). P.O. Box 766-F, Narberth, PA 19072.

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

### 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**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/Fax (202) 726-4616, e-mail: MkHaskell@AOL.COM.

### Walk Cheerfully Across The World!

Explore Britain's history with an expert Quaker guide. Castles, cathedrals, stately homes, prehistoric and Roman Britain, Quaker sites. Travel byways as well as highways. Unhurried itineraries allow time to explore antique shops and stop for tea. Maximum of six on each tour ensures a high degree of individual attention. Price per person per week of \$1290 includes B&B accommodation in a characterful hotel, all travel within the UK, expert guided tours, and all entry fees. Special exclusive package available for couples. Full details from Binney's Castle and Cathedral Tours, 12 Nursery Gardens, Tring, HP23 5HZ, England. Tel/fax: 011 44 1442 828444; e-mail: bcctours@nursery-gardens.demon.co.uk or see <http://www.castle-cathedral.com>.

**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](mailto:quakerhouse@umich.edu), [www.ic.org/qhaa/](http://www.ic.org/qhaa/)

### Lingua Programs and Tours

**Guatemala:** Study Spanish, educational tours, internships, volunteer work. Homestay. (512) 416-6991, [info@casaxelaju.com](mailto:info@casaxelaju.com), [www.casaxelaju.com](http://www.casaxelaju.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

### 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>>.

**Owner of large Wisconsin country home needs help.** Will exchange private room for cleaning / tending fire. Quiet, peaceful, no smokers / drugs. (608) 525-8948.

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

## Positions Vacant

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

### Head Teacher

**Portland Friends School**, a nonprofit, Quaker school will open to serve elementary grades in September 1999 with plans for expansion thereafter. The school needs a head teacher with some teaching experience, leadership skills, a vision for Friends education, and a strong commitment to Quaker values.

This is an opportunity to work with the school's board in designing curriculum and developing and implementing other school programs. Candidates should have the desire and ability to work independently to help establish a Quaker education community in Portland.

Portland Friends School Board is comprised primarily of members of Multnomah Monthly Meeting and Reedwood Friends Church, but the school operates independently of either.

Position will begin July 1, 1999. Evaluation of applicants to begin March 1, 1999. Interested persons should reply in writing to: Portland Friends School, P.O. Box 14808, Portland, OR 97293. Contact person: Greg Berleman, (503) 916-5140 ext. 456 (days). [tralden@hevanet.com](mailto:tralden@hevanet.com).

**Legislative Interns.** The Friends Committee on National Legislation (FCNL), a Washington-based lobbying organization which works to bring Quaker values to bear on national policy, seeks applicants for its legislative internship program. Legislative program internships are 11-month, full-time positions that run from September 1 through July 31. Interns participate in advocacy, research, writing, and other work to support FCNL's efforts on a wide range of peace and social justice issues. Interns attend seminars related to FCNL work, Congressional committee hearings, and meetings of relevant interest groups. Interns receive a subsistence-level stipend plus benefits (health coverage, vacation, and sick leave). Internships are open to individuals with a college degree or equivalent experience. For application materials, contact Portia Wenzel-Danley at FCNL, 245 Second Street, NE, Washington, DC 20002; Telephone (202) 547-6000; Fax (202) 547-6019; e-mail: [fcnl@fcnl.org](mailto:fcnl@fcnl.org). Application deadline is March 1. For additional information about FCNL, contact Portia Wenzel-Danley or visit our web site at [www.fcnl.org](http://www.fcnl.org). FCNL is an equal opportunity employer.

**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.

**Seeking pastoral leadership:** vibrant, suburban meeting, Valley Mills Friends, Indianapolis, Indiana. Contact: Bill Downall, 5411 White Willow Court, Indianapolis, IN 46254, (317) 328-1150, [info@downallconsulting.com](mailto:info@downallconsulting.com).

**Arthur Morgan School.** A small junior high boarding school seeks Homeparents, 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.

### Summer Work Opportunities at Pendle Hill

**Summer Youth Program Co-Coordinator:** Work with Co-ordinator to implement Community Service and Leadership Development Internship (ages 18-24, six weeks) and supervise leaders of youth camp (ages 15-18, one week). Foster sense of community; lead discussions, field trips, community work projects; coordinate incoming resource people. Approximately June 1-August 9. Room, board, salary.

**Youth Camp Co-leaders (3):** Plan and lead week-long service learning program in collaboration with PYM's workcamp program. Build community; lead games, discussions, field trips, work projects; plan fun activities. Camp dates: July 11-18. One advance planning weekend at Pendle Hill in May or June. Room, board, and honorarium.

**Service and Leadership Interns:** Ages 18-24. Modest stipend. June 16-August 1. See full description under "Opportunities." Contact: Youth Program Coordinator after January 15, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, (610) 566-4507 or (800) 742-3150, x 129.



**Part-time Pastor** sought by Poplar Ridge Monthly Meeting in the Fingerlakes region of upstate New York to serve an active meeting affiliated with FUM and FGC. Candidates should be interested in serving a community that comfortably includes Christ-centered and universalist members, and blends programmed and unprogrammed traditions. Direct inquiries to Larry Buffum (315) 364-8901 or Hannah Richter (315) 364-3531.

Each year **Sandy Spring Friends School** has a few faculty or staff openings. Interested applicants should send a resume and cover letter to Kenneth W. Smith, Head of School, 16923 Norwood Road, Sandy Spring, MD 20860.

**Volunteer Internship** at Ben Lomond Quaker Center, a retreat and conference center near Santa Cruz, Calif. Residential, one year beginning August. Great opportunity to grow spiritually and work in all areas of this Quaker nonprofit. Mountains, redwoods, housing, stipend, and benefits provided. Application deadline April 1: call (831) 336-8333. e-mail: qcenter@cruzio.com for information.



**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, 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.

## Real Estate

### For Sale

Cinnaminson, N.J. 20 minutes from downtown Philadelphia. 3 bedrooms—2 1/2 baths—2 fireplaces—Beamed dining room—Beamed cathedral ceiling living room—Family room—Den—Home Office. Lovely landscaping on 190-square-foot lot. Call for appointment: (609) 786-1824.

## Rentals & Retreats

**Mid Maine Clapboard Cottage.** Distinctive family retreat in three acres of woodland, near Washington Pond. Sleeps 4/6. Sunroom, woodburning stove, washer, canoe. Half hour drive to coast. \$350 pw, (207) 445-2208.

**Nantucket**, four bedrooms, two baths, near beach and Hummock Pond. Washer, dryer, dishwasher, deck. Available June, July, and August, two weeks minimum. Nonsmokers. (978) 462-9449 evenings.

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

**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.

**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 Marylyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.



**Friends Homes, Inc.**, founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are 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.*

## KENDAL COMMUNITIES AND SERVICES FOR OLDER PEOPLE

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

### Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.

Kendal at Hanover • Hanover, N.H.

Kendal at Oberlin • Oberlin, Ohio.

Kendal at Ithaca • Ithaca, N.Y.

### Communities under development:

Kendal at Lexington • Lexington, Va.

Kendal on Hudson • Sleepy Hollow, N.Y.

### Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

### Skilled nursing care; assisted living:

Barclay Friends • West Chester, Pa.

### Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative

Kendal Corporation Internships

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

## Schools

**Australia. The Friends' School, Hobart**—The Friends' School, in Hobart, Tasmania, is Australia's only Quaker School. Established in 1887, The Friends School Hobart provides a strong K-12 academic program informed by Quaker values. Visitors are always welcome and we have vacancies for International Students seeking to broaden their horizons. A range of programs is available for semester, year, or multiple year enrollments. For a prospectus please telephone the Co-Principals on +61 3 6210 2200, Fax: +61 3 6234 8209 or e-mail: <Enrol.Office@postoffice.friends.tas.edu.au>.

**United World College schools**, located in nine countries around the world, are committed to the ideals of peace, justice, international understanding and cooperation. U.S. students apply while they are in either 10th or 11th grade for this two-year pre-university program of International Baccalaureate studies, community service, outdoor programs, and global issues. The Davis Scholars program will award full scholarships to all 50 U.S. students selected annually for the United World College schools. Application deadline February 10. UWC Admissions; The United World College, Rm. 115; P.O. Box 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: www.uwc.org.

**Westbury Friends School**—Nurturing Quaker environment for 150 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation-holiday, 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. (740) 425-3655.

**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. (530) 273-3183.

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

**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.

**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

**Downsizing and Relocation Consultant:** You, too, can benefit from my 35+ years of professional evaluation and liquidation experience in both personal property and real estate. Call Jim Boswell, CAI, at (610) 692-2226. Retired auctioneer, appraiser, and broker.

**Marriage Certificates:** Send for free samples of wedding certificates, invitations, artwork, ideas, tips, more! Gay and lesbian couples, non-Friends welcome. Write Jennifer Snowloff Designs, 67 Wool Street, San Francisco, CA 94110. Call (415) 920-9316. E-mail: snowloff@worldnet.att.com. Website: <http://home.att.net/~snowloff/>

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

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

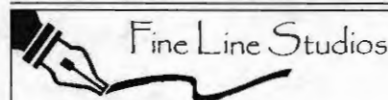


**Forum Travel**  
Quaker-owned-and-managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

**HENRY FREEMAN ASSOCIATES** 105 North Fourth Street  
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Consulting Services for educational institutions and non-profit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminars, independent schools, social service agencies, Friends Journal, and many other Friends organizations.

**Moving to North Carolina?** Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410. (336) 294-2095.

**Marriage Certificates.** Fine calligraphy in traditional plain styles or decorated with beautiful, custom-designed borders. Also **Family Trees** for holiday gifts, births, anniversaries, family reunions. Call or write Carol Simon Sexton, Clear Creek Design, 820 West Main Street, Richmond, IN 47374. (765) 962-1794.



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

## Meetings

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

MEETING NOTICE RATES: \$15 per line per year. \$20 minimum. Payable a year in advance. No discount. Changes: \$10 each.

### BOTSWANA

**GABORONE**-phone (267) 347147 or fax 352888.

### CANADA

**HALIFAX, NOVA SCOTIA**-(902) 461-0702 or 477-3690.

**OTTAWA**-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

**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.

### FRANCE

**PARIS**-Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de Valenciennes, 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.

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

**Friendly Financial Services.** Let me help you prepare for retirement or work out an estate plan. Socially responsible investments—my specialty. Call Joyce Moore, LUTCF, Joyce Moore Financial Services at (610) 966-6127 or e-mail JMFS@AOL.com. (Securities offered by Washington Square Securities, 20 Washington Square South, Minneapolis, MN 55401.)

## Summer Camps

**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.

**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) 376-4551.

### 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) 323-2208.

### 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.



**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; ajiang@mhtc.net. Brochure: (847) 295-5705.

## Summer Rentals

**Prince Edward Island (Canada):** Seaside cottage. Three bedrooms, two baths, large deck. three acres. \$600 per week. Call: (902) 422-8280.



**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) 386-8783.

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

### Colorado

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

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

**DENVER**-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult discussion 9 a.m. Worship and First-day school 10:30 a.m. Westside worship at 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) 367-4601 or 869-0445.

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

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

**WOODBURY**-Litchfield Hills Meeting (formerly Watertown). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

## Delaware

**CAMDEN**-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S. of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 697-6910.

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

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

**NEWARK**-Worship and First-day school 10:30 a.m. Preparation for worship 9:30 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 11 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**-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787 or Robert Campbell (305) 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.

**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

**ANNEEWAKEE CREEK**-Worship Group—30 miles West of Atlanta. Unprogrammed Worship 11 a.m. Discussion following. 5525 Dorsett Shoals Lane, Douglasville, GA 30135. Call for directions Janet or Free: (770) 949-8079.

**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. play@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 Gardena Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey, 263-4290.

**Illinois**

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

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

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

**CHICAGO-Northside** (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 929-4245.

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

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

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

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

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

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

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

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

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

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

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

**URBANA-CHAMPAIGN**-Meeting for worship 11 a.m., in Illinois Disciples Foundation Chapel, 610 E. Springfield, Champaign. Phone: (217) 328-5853 or (217) 344-6510.

## Indiana

**BLOOMINGTON**-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

**EVANSVILLE**-Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

**GREENFIELD FRIENDS CHURCH**-323 W. Park Ave., SS 9 a.m.; Worship 10 a.m.; Tuesday 8-5 for prayers; Special Event Worship first Sundays 6 p.m. Eric Robinson, pastor, (317) 462-2756 or 2630, or GreenfieldFriends@juno.com.

**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.

**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) 966-9840.

**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: (781) 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: 754-3687.

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

## Michigan

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

**ANN ARBOR**-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., St. Louis, MO 63104. (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) 898-5785.

**RENO**-Unprogrammed worship, for information call: 329-9400.

## New Hampshire

**CONCORD**-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: (603) 224-4748.

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

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

**HANOVER**-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: 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) 648-7449 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: 388-9053, 538-3596, 536-9565, or 535-2330 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: Matthias Drake, (919) 968-0044. 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 758-8789.

**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, Chaucery (614) 797-4636.

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

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

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

SIDNEY-(937) 497-7326, 492-4336.

TOLEDO-Rilma Buckman, (419) 867-7709.

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) 743-8827.

## 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-Sadsbury 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. Summeryn Pike and Rte. 202.

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

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

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

HORSHAM-First-day school (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 Sickles. Robert B. McKinstry, clerk, (610) 444-4449.

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

LANDSOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Landsowne 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-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

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

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

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

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

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

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

RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (610) 293-1153.

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 10:30. 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.

**YARLEY**-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, Larnar Matthew: (717) 843-2825.

## 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 Shallock 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, 9:45 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 745-6193.

**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@novalink.com.

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

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

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

**WINCHESTER**-Hopewell Meeting. 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m. First-day school 11 a.m. Clerk: (703) 667-1018.

## Washington

**BELLEVUE**-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 747-4722 or (206) 547-6449.

**BELLINGHAM**-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) 282-3222.

**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 697-4508.

**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.

# "I don't want to retire to a place where everyone is the same."

*What are Quaker programs for the aging doing about diversity?"*

Quaker organizations serving the aging have always welcomed diversity—and many now celebrate resident and client communities that are rich in their representation of religions, cultural backgrounds, and nationalities.

Yet when it comes to racial diversity, many of our programs have faced big hurdles:

- ❖ The histories of most of our organizations provide few models for serving racially diverse populations. But we are learning from those models that do exist.
- ❖ Economic barriers have prevented many people of color from using our services. While seeking to expand options for all people of modest means, we also understand that there are people of all races who can afford the services they want and need.
- ❖ The enduring tradition of family members taking care of elders in many communities of color has meant that our services have not been relevant to many. Yet we know that this pattern is changing.

Clearly, new initiatives are needed—and are beginning. Quaker service providers affiliated with Friends Services for the Aging are taking practical steps to make their services more widely known and available. These initiatives include:

- ❖ *Building relationships with diverse organizations in our surrounding communities.*
- ❖ *Training our staff in the skills of attracting and honoring diversity.*
- ❖ *Developing new public relations, advertising, consumer education strategies.*

Join us as we continue our journey in learning, changing, and building community! Help us spread the word that Quaker retirement and senior service programs welcome diversity. Write for your free copy of the *Guide for Quaker Services for the Aging*.

## FRIENDS SERVICES FOR THE AGING

Program Locations are in Delaware, Maryland, New Jersey, and Pennsylvania.

1777 Sentry Parkway West

Dublin Hall, Suite 208

Blue Bell, PA 19422

(215) 619-7949; fax (215) 619-7950; e-mail: [fsair@msn.com](mailto:fsair@msn.com)

[www.libertynet.org/~fsainfo](http://www.libertynet.org/~fsainfo)

*Arbor Glen  
Barclay Friends  
Broadmead  
Cadbury  
Chandler Hall  
Crosslands  
Foulkeways at Gwynedd  
Foxdale Village  
Friends Home, Kennett Square  
Friends Home at Woodstown  
Friends Hospital  
Friends Life Care at Home  
Friends Rehabilitation Program  
The Greenleaf  
The Hickman  
Jeanes Hospital  
Kendal at Longwood  
The McCutchen  
Medford Leas  
Pennswood Village  
Stapeley in Germantown*

