

October 1999

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

On Holy Ground,
In Holy Times

—
FGC Gathering,
1999



An Inclusive Compassion

*Spirituality: How Do I Get It and
What Do I Do with It Once I Have It?*

The Spiritual Work of Ecumenism

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



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Among Friends

Seasons

Writing Among Friends this month raises up a sense of transitions in my life. One kind of transition is familiar to the FRIENDS JOURNAL staff. We are putting the finishing touches on the October issue as we also prepare for the Labor Day weekend—and by the time you read this, we'll be finishing up November. While we experience this temporal dislocation 12 times a year, it remains odd. (Even odder is when someone calls mid-month to say they like "this issue" of the JOURNAL. And that would be which issue? When am I?)

Here in Philadelphia we can easily see the end of summer approaching, for me a bittersweet turning from vacations and heat and humidity to routine and cool sleeping nights and crisp skies. Having grown up in a desert, I tend to resent both the humidity of summer and the chill of winter. Fall does seem to be an acceptable compromise, more dependably dry than spring and reassuringly spare. I have grown to love spring here, with its exuberance and release from winter, but sometimes I find all the foliage oppressive. Oh, to see the horizon, the structure and individuality of vegetation!

I've wondered if all Quakers practice the estivation common among Philadelphia Friends or if it's a part of our local culture. Most Quaker activity slows to a halt in the summer months; committees take a break, many monthly meetings have no meeting for business, and many of the academically-connected, retired, or self-employed leave town. We only recently began experimenting with holding yearly meeting in the summer. In my own large, vocal monthly meeting, we even have an occasional silent meeting during the summer.

Now in particular seems to be a season of change for me. Many of you may laugh, but I recently celebrated my 40th birthday, and I was surprised by the fact that it mattered to me. One of my impulses has been to try to reconnect with friends I lost touch with when I moved from California 14 years ago. I hope that some renewed friendships will strengthen the tenuous bridge between "before Philadelphia (and Quakerism)" and "after." Somewhat predictably, I have spent (and am still spending) time reflecting on my life thus far. A friend called me a "baby old person," which was curiously comforting, returning my attention to the future.

One tension in writing a column entitled "Among Friends" is that I haven't been much "among Friends" this summer. I attended meeting, but I also went camping or otherwise spent many weekends away, and except for one day at Philadelphia Yearly Meeting, I attended no major Quaker gatherings. I feel in a liminal state, on a threshold, as I am turning my attention inward in preparation for traveling in the ministry during late October. I'll be joining Jan Hoffman of Mount Toby (Mass.) Meeting and Bob Schmitt of Twin Cities (Minn.) Meeting in facilitating "Bringing Our Messages and Witness to Birth: Mothers, Midwives, and the Minister/Elder Relationship" at Quaker Center in Ben Lomond, California, and on the road. In just over a week (well past by the time you read this) I'll participate in a "Gathering of Quaker Ministers and Elders" at Pendle Hill. This renewed attention within the Religious Society of Friends to what ministry is, how it happens, and how we support it is in its own way another turning of the seasons.

Kenneth Sutton

FRIENDS JOURNAL

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*Cover: 1999 FGC Gathering photo
by Caroline Wildflower*

*Last month's cover art should have been credited
to Cathy Weber. We regret the omission.—Eds.*

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Skip Schiel

On bombing Iraq

The thoughtful statement by the St. Louis Religious Society of Friends (FJ May) speaks to my condition and many others in India. It also brings to mind the unilateral actions of NATO against the Serbs in the former Yugoslavia. One newspaper headline sums up the feeling: "Serbia now, will Kashmir be next?" Basically it questions Western/"Northern" perceptions that are often at variance with our perceptions in the "South." Since Western powers have the armed might, they can impose their views by force and violence—as they unilaterally have done in Iraq and Serbia.

It may interest Friends to know that during the early days of the rumblings of war (perhaps 1991), Radio Nederland interviewed Dutch businessmen from the Middle East. They were of the opinion that it all centered on *oil*.

In March 1999, after ten years of silence, the former prime minister of India, I. K. Gujral, revealed to the world his story of the Gulf War. "It is time people know the truth," he said. He was the foreign minister when the Gulf War broke out. He recounted two quotes of the then-U.S. deputy secretary of state whom he had met in Washington before coming to Iraq: "Oil is our civilization, and we will not let a demon [Saddam Hussein] sit over it," Gujral was told.

"When I said that there could be a face-saving formula for Saddam to withdraw from Kuwait, my American host replied 'You are talking of his saving face. Let him save his neck first.'" Gujral stated that at Amman, Jordan, on his way to Iraq, the late King Hussein told him, "Saddam is willing to leave Kuwait, but the Americans are not letting him do so." King Hussein further told Gujral that the Americans were not even allowing the Arab League, which was then meeting in Cairo, to persuade Saddam to change tack. All this makes clear that the U.S. was fighting a well-thought-out war. (*Times of India*, March 8, 1999)

Aziz Pabaney
Mumbai, India

Idols of the mind

I've just seen Chel Avery's review in the June issue of my book, *A Quaker Book of Wisdom*. She is certainly right and I'm suitably embarrassed that I made a serious factual mistake in stating that there are "far more Friends" who are members of unprogrammed meetings than there are Friends who are members of programmed

meetings. An alert Friend pointed this error out to me right after the book came out last September. It is corrected in the paperback edition that just has been published.

As someone born and raised in the neighborhood of Philadelphia, I'm reminded of *The Idol of the Cave*, one of Sir Francis Bacon's four idols of the mind. This idol "besets" our minds with "illusions of knowledge" too exclusively drawn from surroundings, education, and people with whom we spend time. I'm afraid my mind "idoled."

Robert Lawrence Smith
Bethesda, Md.

Chains of reward

For further guidance regarding "What Are We Willing to Buy?" (Among Friends June), we—the general public—are all consumers, thus we are at the end of many chains stretching back to the original grower, gatherer, garnisher, extractor, or creator. When a decision is made to buy one particular product rather than another, we have decided to reward the chain that produces/supplies that item.

It is the accumulation of such rewards that encourages the continuance of the good or bad actions in that chain. Dearth of reward means collapse of the chain and its good or bad actions. If we—the public—deplore the use of chemical pesticides and fertilizers, or the pollution spilled into our rivers, or child labor, or desecration of the environment, then it is hypocritical to continue to reward the chains of production/supply that continue with such detrimental activities.

It is humbling as well to realize that many of us are also individuals working in many of those chains!

Harry Holloway
Barrie, Ont.

Inner life matters as much as curriculum

I was delighted to read "The Changing Face of Quaker Education," by J. Timothy Esser-Haines (Young Friends July) and wanted to thank him for expanding my view of those passages of *Some Fruits of Solitude*, which I have long loved. I think that Esser-Haines, like Penn before him, has illumined some vital part of Friends education—and

certainly made me rethink and expand some ideas I've had about them. Put in my words, one of those ideas is that the inner, meaningful life of children (and all students) matters as much as or more than curriculum. In a time in education when measuring the outer product, especially through tests, assumes ever greater importance, it is easy to ignore our knowledge that important things in education are ones of meaning, which cannot be measured. The starting place for experiences of meaning are often those aspects of the world to which people are drawn by their "natural genius" (a word that in Penn's time meant an inclination or aptitude for), to those activities Esser-Haines describes for himself as "German language, farm work, piano, working with small children, building and rebuilding houses, horseback riding, and comic book and novel writing." (This is not to say that the Inner Teacher does not sometimes point us in directions that "would not have occurred to us.")

The process of finding the work that matters to us, the "language" that expresses our truth, is spiritual work that begins in childhood. It is a process that can be, but often isn't, attended to and fostered in schools.

As a teacher myself, I know well how easy it is to feel that it is "my" curriculum that is vital and, using that as my lens, not to look beyond it to see my students in their

fullness, nor to leave open sufficient opportunities for their perspective and meaning, what their inner life needs. Douglas Steere referred to "confirming the deepest thing in another" as the most important job of a teacher in a religiously oriented school. He thought this required passionate and capable teachers but said it also needed a faculty themselves devoted together to deeply meaningful learning.

Esser-Haines is right that most schools either do not attempt this or do so only half-heartedly. It goes so much against the grain of what we think education demands these days. To go against that grain requires both much rethinking and much faith—in our students (and ourselves), in what we are deeply drawn to in the world, and in the guidance of our inner lives, not just in meeting, but all through the week.

Andy Doan
Yonkers, N.Y.



How do we love all creation?

Betty Stone's letter (*FJ* July) on abortion reminds me that the Nazis thought Germany would be improved by eliminating the Jewish people. A fetus is not a "nothing"—it is created with all its genetic programming and is constantly growing.

Does anyone see the same kind of reasoning in the attitude of "saving our precious Earth" by destroying fetuses echoing the Nazi position of "it's okay to eliminate some for the good of others"? How frightening!

Isn't God's call to love all creation?

Elaine Fettig
Doylestown, Pa.

What have I done?

A.M. Luick-Thrams' article "What Did You Actually Do?" (*FJ* August) resurrected old thoughts and old guilt. What have I done?

As an idealistic 17-year-old, I moved to the front of the bus as African Americans moved to the rear when we crossed the Mason-Dixon line. The folks on the bus convinced me that a fight would just slow everyone's progress in the day-to-day act of getting home. This was a compromise. Was it right?

When I was 18, I declared my objections to the Vietnam War. I claimed to be "nonviolent" due to my Quaker upbringing. That same year, I grabbed a man by his coat and threatened him with violence after he hit his son in a supermarket parking lot!

When I was 20, I witnessed a policeman beating an intoxicated Native American in an Oregon train station. I watched, but I was late for my train and what I had to do was very important . . . at the time.

When I was 25, I reported a coworker for beating a boy in a residential treatment center. I lost my job, and the other employee continued beating children until the center closed seven years later.

In 1973, I smuggled food onto the besieged Pine Ridge Reservation in South Dakota. The Native Americans and the U.S. government were engaged in a violent confrontation. Did I help prolong the violence? Was I a soldier?

As Americans we bombed Serbia to protect Kosovo. We used a "peace force" to dispense violence. We said we had the "moral responsibility" to stop the Serbs from "ethnic cleansing." For some reason these European victims were of a different variety than the black victims in Rwanda or the Asian victims in China.

What did you actually do? I made choices, some good, some bad. When I am attempting to sleep at night, I usually dwell on the good choices.

Harry Snyder
Whiting, Maine

Divine plain speaking

In her delightful and provocative brief article, "Dear God: A Complaint" (*FJ* August), Nancy Bieber or her muse may be tweaking us "plain people" for setting requirements on the Eternal to speak plainly or not at all, in our case. God spoke to Job very loudly and plainly and to Elijah in the "still, small voice." (1 Kings 19:12) Early Quaker minister Isaac Pennington advised, "There is That near you which will guide you; O wait for it, and see that you stick to it." Pennington's contemporary, poet John Milton, becoming blind, wrote, "O loss of sight, of thee I most complain!"

Often we are like the proverbial recalcitrant mule whose master explained why he struck him with a two-by-four: "First, get his attention." Or, as Scripture teaches us, "Whom the Lord loveth He chasteneth."

A present-day meditation master and spiritual teacher, Sw. Chidvilasananda, wrote, "Learn to remember God. Learn to rethink each thought. Learn to reshape each action. Learn to reexamine your own heart. Learn to renew your understanding of what you have heard." And this sage's teacher in turn said that *until you're in the highest state, you can't completely trust what comes up from inside*. The moral is that as we become freely compliant to the outward and inward Teacher, through devotion and praise, the demand "speak to me plainly" falls away, and if there is an emptiness, it is seen as positive—a yearning to listen and stay attuned. *The plaintiff takes a back seat in the court!*

David K. Trumper
Bala-Cynwyd, Pa.

Focus, opinions, information, and questions

I want to thank you for the honor of having my photograph on the cover of the May issue. The poem about silence by Michael H. Ivey touches me. A piece of mine about silence appeared in the November 1998 issue.

FRIENDS JOURNAL has meant a great deal to me, especially during three recent years

when I served on Pendle Hill's publications committee and worked on their pamphlets. It was important that I grasp Quakerism, which truthfully I've at times felt to be rather amorphous because so many views are represented. In FRIENDS JOURNAL I have found a focus, opinions, information, questions that help me, hopefully, to help others.

I have a suggestion. Here in Seattle, I attend University Meeting and serve on the Library Committee. I choose pamphlets to sell in the lobby. Sometimes a pamphlet does not move; I know it to be fine and believe that in the Sunday lobby hubbub, people just don't have a chance to evaluate the text. Might there be an occasional pamphlet review in the JOURNAL? Not consideration of each published, but a roundup of the suggested best released in a period of time. Or the best on a particular theme. For example, we notice here that pamphlets that explain how Quakerism works are of particular interest—like the clearness committee or meeting for worship. I think such a review could help not only potential readers, but also others like myself when ordering pamphlets for a meeting.

Virginia Ivy Schone
Seattle, Wash.

We have begun to carry reviews of pamphlets with our August 1999 issue. See May 1999 for reference to a number of pamphlets of note.—Eds.

A response about Thomas

Two readers not only read my poem, "Thomas" (*FJ* April), but also read it carefully! Thanks to them for offering me more insights. I did want to clarify readers' concern that when the first line of the poem began, "They should have made a saint of Thomas," that Thomas was already a saint. True enough, he was a saint, and I should have made it clearer that the spirit of the poem, the "they" in the first line, were those folks who did not see doubt as part of faith—and sometimes as a precipitating part at that, at least for me. Betty Stone's letter in the same issue probably made my poetic point much clearer: "We must love God with all our minds as well as with all our hearts."

John Morgan
Lewisburg, Pa.

1999 FGC

GATHERING

On Holy Ground, In Holy Times



Jim Cain

The annual Friends General Conference Gathering is a truly wonderful event. No other occasion brings so many Friends from the unprogrammed tradition together with such regularity. It provides an annual opportunity to reconnect with old friends, to make new ones, to encounter Quakers from around the world, and to choose from a remarkable wealth of workshops, interest groups, resource centers, plenary addresses, books, and crafts. It is undergirded by worship that opens and closes the event, and which is threaded through the week in many contexts and locations daily.

In providing coverage, it is difficult to do justice to such a multi-faceted, weeklong experience! In these pages we've gathered a kaleidoscope of impressions and responses from a number of participants.

If you attended, we hope this "scrapbook" will evoke fond memories. If you didn't, perhaps they will encourage you to consider attending the Gathering in Rochester, New York, next summer that will celebrate FGC's centennial year!

—Susan Corson-Finnerty

Reflections

When a friend recently asked me how I spent the Fourth of July, I told her I had a wonderful week at the Friends General Conference Gathering in Kalamazoo, Michigan. She looked puzzled, as though asking, "How could you spend an entire week at a religious conference?!"

I told my friend I am certainly no FGC expert. At the Gathering's opening session on Saturday night, one person was recognized for what I call a "faithfulness" record. She has attended 50 Gatherings in her lifetime, and I have attended a mere two! Expert or not, my friend wanted to know about my experiences.

On Sunday morning, July 4, I sat for a while under the shade of a grove of trees near the Western Michigan University (WMU) Student Union. I was reading and enjoying the natural beauty there before attending the first session of my workshop, "Poetry as Spiritual Play."

The workshop began at nine in the morning, but the temperature and humidity were already climbing steadily. As I passed Friends heading to their workshops, there was an anticipation in the air that not even the humidity could dampen. Along the way to Brown Hall and with campus map in hand, we assured one



Caroline Wildflower

another that we were headed in the right direction.

I walked into the classroom and found several people already there. As the participants entered, one by one, they transformed the spartan room of painted cinderblock walls and student desk-chairs into a friendly, cheerful place. By the end of the first session, we learned that our group spanned in age from 22 to 80 and that we were mostly Midwesterners, but the senior among us hailed from California. We came from all walks of life but shared a keen interest in learning to write poetry and in considering its spiritual relevance to our lives. The nearly three-hour session was over too quickly. The open, accepting attitude and thoughtful, knowledgeable process of our workshop leader, Janet, assured me of a Spirit-filled week.

As we left the building, the intense heat left us nearly breathless. I lagged behind, deciding to sit at an umbrella-covered outdoor table that faced a large fountain. Then and there, I wrote my first poem of the week. I relished the peace and the sound of flowing water before heading back to the Student Union.

Now what? We newcomers are in the same boat as FGC oldtimers when it comes to the needling question of how to spend our time given the myriad opportunities offered. Should I browse the FGC Bookstore today or tomorrow? Do I want to go to the Quaker Universalist lecture on Islam or the informational meeting on American Friends Service Committee today? Or should I honor the needs of my body and rest? Will I participate in contra dancing tonight or go to the nightly movie?

I had a personal concern that added to my dilemma. During that week I stayed at the home of a former colleague who now works at WMU, and I wanted to have time to visit her too. That would mean giving up some special opportunities and interests, like the field trip to Battle Creek that focused on the Underground Railroad and the life of Sojourner Truth.

I felt the need to prioritize and, at the same time, remain open to the gifts that were waiting for me if I could just let go and be content with unprogrammed time. The gifts that came my way were often in the form of meeting new people and our



Friends join with Mayan elders in a traditional fire ceremony.

mutual discovery of common ground, holy ground. This is exactly what occurred when I volunteered at the Safety Net.

As I left the Safety Net—Medical Center, I noticed a woman sitting in an area off the main hallway, giving a foot massage to an adolescent girl. They were also engaged in pleasant conversation. Gee, I thought, that is just what I need, and I promptly asked if I could be next. The answer was a friendly and immediate "Yes!"

There was more in store for us than a foot massage. When she told me she was a professor of deaf education, I had one question after another because of recent reading on the subject. This surprised and delighted her. Then the conversation shifted to talking about our work lives, with its frustrations and hopes. By this time my feet were well-massaged, and we traded places, giving her a well-earned rest. I did not see her again that week, but we exchanged addresses, and I know we will stay in touch.

This chance meeting and the conversation that ensued made the Gathering

theme of Holy Ground and Holy Times so real for me. And it occurred more than once! After lunch one day with Margaret, my friend and former colleague, I urged her to join me in looking at the exhibit area. I especially wanted her to see the incredible cross-stitched, four-paneled "ABC's of Quakerism," which will be available to meetings for outreach purposes.

We marveled at the time and patience required to complete this project. As we browsed the exhibit area, we met Barbara, whom Margaret knew through her campus job. This led to offers of hospitality and a long conversation that signaled to us the beginning of a real friendship.

These are but two examples of the gifts received with unscheduled time. That is not to say that attending scheduled events



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was disappointing. On the contrary, this was Holy Time as well. I gained so much from hearing about the state of the historical Jesus research, the directions in FRIENDS JOURNAL under the new editor-manager, and the current issues concerning Friends in the Traveling Ministry Program.

The thread that gave the entire week deeper unity and purpose, my daily participation in the poetry workshop, was all that I had hoped for and more. It was difficult to say goodbye.

As this account spilled out to my friend, she listened intently. I was pleased and surprised, since I had made the mistake of talking in nonstop enthusiasm about something I had so enjoyed! Yes, it is more like an intergenerational gathering and less like a conference, she said. I told her to mark July 1–8, 2000, on her calendar, when the FGC Gathering will occur in Rochester, N.Y., with the theme, "Deep Roots, New Growth."

—Charlene A. Sexton
Madison, Wis.



**1999 FGC Gathering Co-Clerks
Shirley and Verne Bechill**

The Lemonade Gallery

A milestone for Quakers and the Arts was passed at the 1999 FGC Gathering. An art gallery with an interesting and highly professional exhibition and a full program of other arts, such as poetry readings and musical performances, was an effective part of the Gathering program and was well attended throughout the week. The Lemonade Gallery—so called because of the adverse conditions that attended its inauguration at the 1998 Gathering (“we were given lemons and made something sweet”)—was presented by Fellowship of Quakers in the Arts (FQA). FQA has as its mission “to nurture and showcase the literary, visual, musical, and performing arts within the Religious

Society of Friends, for the purposes of Quaker expression, ministry, witness, and outreach.”

The exhibition was mounted on movable panels that accommodated artworks as different as photographs, quilts, paintings, elegant beadwork, prints, and even historic cartoons, each kind of work comfortable on the separate panels, with sculpture and ceramics on tables. The availability of the large and accessible space was, of course, a significant advantage, as was the flexibility of the screens. There was also fine design skill, as well as organizing energy and more labor than met the eye, in putting the whole gallery together.

The exhibition was given a sense of cohesion and direction by a series of 30

quotations concerned with the worthy use of Quakers’ time and energies, tracing the slow shift from fearful prohibition of the arts to gradual interest and tentative acceptance to eventual acceptance as worthy parts of the spiritual life. The quotes were chosen by FQA clerk Chuck Fager from a chronological series of about 80 extracts compiled by Esther Mürer, editor of FQA’s quarterly newsletter, *Types & Shadows*. (The entire series, *A Cavalcade of Quotes*, is available on the web at <<http://home.att.net/~quakart/>>.

Around 1670 George Fox had written:

And therefore, all friends and people, pluck down your images . . . ; I say, pluck them out of your houses, walls, and signs, or other places, that none of you be found imitators of his Creator, whom you should serve and worship: and not observe the idle lazy mind, that would go invent and make things like a Creator and Maker.



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Caroline Wildflower

And 122 years later, in 1792, a review by John Scott of Amwell's *Poetical Works* noted that "these poems are written by a Quaker, a circumstance rather extraordinary in the world of letters, rhyming being a sin which gentlemen of that fraternity are seldom guilty of."

At the time of the 1965 Friends World Committee for Consultation Triennial I had noted that:

There are many, including a goodly number within the Society of Friends, who find that the insights and experiences of the arts are perhaps the clearest manifestations of spirituality in every day existence. Nevertheless, Friends have not identified their attitudes toward the arts with much precision. And this doubtless reflects a fair amount of indecision as to the validity of the attitudes of earlier Friends in these matters, for the arts appear to have been definitely relegated to the pastimes called frivolities and treated with uneasy tolerance if not the more usual outright condemnation.

In FRIENDS JOURNAL's March 15, 1979, issue on Quakers and the Arts, Fritz Eichenberg asked:

Can't we see that the essence of art is a source of life renewing itself in every act of creation? The same should hold true for a spiritual movement such as the Society of Friends, which needs constant renewal. Without the arts we lose our youth—without our youth we lose our Society.



Thirty-four years after the FWCC Triennial in 1965, I am struck by what must be a special dispensation of Quaker grace that made it possible in Kalamazoo to hang modest, charmingly amateur work and comic cartoons comfortably alongside seriously divergent accomplishments by artists who had devoted a lifetime to their chosen professions.

—Ben Norris
Philadelphia, Pa.

SNIPPETS

View from a Bookstore Cash Register: White-haired women sitting near tables of books, reading or talking, refugees from the heat wave; Lucy Duncan bringing books, by the box load, and Friends bringing books, by the armload. The bookstore was a rich source of reading and crafts and a favored meeting place, social but subdued (and cool). A flautist offered music; Lucy Duncan told stories; small children were read to. Verne Bechill, one of the Gathering co-clerks, floated through as the week grew and ended. There were more than tables piled high with books.

There were corners with chairs and areas with comfy sitting areas. Now all that is needed is a café in another corner.

—Pat Campbell
Ann Arbor, Mich.

Early in this year's closing worship there were a lot of messages. This led one Friend to stand and give an impassioned plea for Friends to settle more deeply and to listen for the voice of God. As she sat down, a cell phone rang somewhere in the midst of the meeting. Suppressed giggles were heard throughout the room. Who says the Spirit doesn't have a sense of humor?

—Patricia McBee
Philadelphia, Pa.

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Junior Gathering Staff Experiences

Dur morning staff worship was wonderful and full of the Spirit. I also found holy time in worship with the children. One day a child explained that he was about to speak but I had broken the silence too early. It was also wonderful to see the parents' reactions when we were in worship—sometimes they joined us!

—staff in rising fifth grade group

I was amazed at how the vision for the Circles of Peace workshop became the reality of a learning laboratory for participants and a program resource for Junior Gathering. My role initially was to encourage the leaders, then I

continued as a supporter, listener, participant, and a "go-fer" whenever I was needed. We endeavored to be led from the Center and most of the time we were. . . . I tend sometimes to want to be in a hurry, not always willing to take time to center. What a gift our leaders gave us!

—Circles of Peace workshop leader

I came to Kalamazoo concerned that the spirit of peace I experienced in 1998 could never be repeated and left with an even stronger feeling that these truly had been holy times. Our group was blessed with a wonderful spectrum of children who shared their many special gifts.

—staff in rising seventh grade group

"Dear God, I brought my bags and boxes full. I think I am prepared. Stay with us, precious Spirit, as we rejoice with the rising and the setting of this day. Temper my resolve with other rhythms of those who also lead, including your children. Help me to hear, respond, rejoice in Light so freely given. Keep our circle within your circle, Oh Lord. May our experience be felt and known as gathered communion. Amen."

—from "Tending the Garden," a Credo in Ministry offered by Kevin Lee and used by staff in the rising fourth grade group

Unity in Worship

To me, the 1999 FGC Gathering captured what is best and what is worst about being an FGC Friend today. Once again, I was among more than a thousand Quakers from all over the United States, Canada, and around the world. This relieves the sense of isolation that hangs over so many of us for most of the year. It's the biggest, grandest family reunion I can imagine. For the children, especially the high schoolers, this is where you can be a Quaker without wondering if everyone around you thinks you're weird. Or maybe we are all weird and that makes it okay.

Our theological diversity is on display everywhere—and that makes the strengths and weaknesses obvious. The wide array of workshops exposes the contrariety of our viewpoints. But rather than exploring our differing beliefs together, most of us scuttle off into separate little groups, find-

Only in worship is the Gathering's potential for wholeness realized. We opened and closed with hundreds of Friends together in one room. Deep stillness settled in, welcoming and opening to that Spirit we all profess. Whether called the Light or the Christ, there was oneness in those times together.

Telling Friends to listen to each other better is not likely to change things much. We are good people, and we feel that we are listening to each other. But the Gathering schedule plays to our weakness—to our fractiousness. There always seem to be more opportunities than one body could possibly attend—and I don't want to give up those choices.

Perhaps we can build on our greatest strength—corporate worship. This year there were only two Gathering-wide meetings for worship. Daily we had five or six or more opportunities for worship, but most were under the care of one or another of our factions, and they were not offered at the most convenient times. As a result, they were not well attended and, in particular, not attended by a cross-section of the FGC spectrum. Could we arrange

the schedule to provide a time daily for an undivided time of worship? Adding another Gathering-wide event would mean numerous logistical problems, but can we see these problems as opportunities? Would we be willing to forgo entertaining ourselves each evening before our plenary speakers? Could we trade that half-hour of singing for a half-hour of worship? Can we discipline ourselves to come early and center ourselves? Would this open a sacred place from which our evening plenary speakers might question our comforts? Might this allow us to be better listeners?

—Paul Buckley
Richmond, Ind.

SNIPPETS

I spent almost all my time at the information desk in the mornings and evenings. My general impression was that things went extraordinarily smoothly this year. The campus was easy to get around, and because we had been there just a few years before, a lot of people were familiar with their surroundings. It may be that because of the smaller number of attendees (just over 1,400), there simply were no major problems to try to solve.

—Mae Smith Bixby
State College, Pa.

The Gathering has been and is a community providing unlimited opportunity to meet and be with F/friends, old and new. The worldwide Quaker community is relatively small, and yet following each Gathering my horizons are vastly expanded and my awareness becomes substantially broadened through my participation.

—Connie Archbald
Wayzata, Minn.

My heart led me this year to Bert Skellie's workshop, "Meeting for Bicycling." While most came to the workshop with cycling as an important and pleasurable individual experience, cycling in a group provided op-

Photos by Caroline Wildflower



ing those most like ourselves for a few hours each morning. In the afternoons, there is a similar variety of activities and a similar sorting. We too often miss the opportunity to experience personally our diversity, to cross-fertilize each other, and to grow together.

This diversity also seems to lead to shallowness in our plenary sessions. We want our evening speakers to challenge us, but comfortably. We want to be exhorted to do good, but only in ways we already agree on.



Workshop One

I have attended the FGC Gathering more than 20 times, but this year I got to experience it in an entirely new way. Over the years I have been a staff member, a participant with no special responsibilities, a workshop leader, a worker with the children, and a drop-out who didn't participate in the program but just visited with my friends. All of these were rich experiences. There has never been a time when I regretted attending.



But this year was new and deeply spiritually rewarding.

Late last fall Shirley and Verne Bechill, co-clerks of this year's Gathering, invited me to serve the Gathering as "Friend in

Residence." "What," I asked, "is that?" When you have a campus where there are few if any Quakers and then bring in 1,500 of us for a week, aren't we all Friends in residence?

The title Friend in Residence has been used for a variety of roles. For the 1998 Gathering one of the co-clerks of that Gathering, Christopher

Jim Cain

Sammond, was aware that many stresses impinge on the folks responsible for the well-being of the Gathering. He knew he would need support to be able to remain centered in a spirit of Love as he carried out his role. He wanted spiritual support not only for himself, but for all of those in leadership roles—planning committee members, FGC staff, officers of FGC Central Committee, teachers in Junior Gathering.

Thus the newest role of Friend in Residence was born, and along with it Workshop One. No, not Workshop 1, which appeared in the program, but a special workshop. As planning for the Friend in Residence evolved it became clear that many Friends in leadership roles were not free to participate in the regular workshops; because they are called on to respond to various concerns and emergen-

Courtesy of Michael Dockhorn

portunity to learn new disciplines. Sharing a pedaling trip, or our spiritual journey, with others is qualitatively different than the solitary experience. The pace is the group pace. We constantly communicate with one another. When difficulty arises, we stop and seek a solution together. When puzzled about the route, the way forward, we stop and share perspectives. Everyone brings gifts to the process of being a community together: the bike mechanic, the navigator, the comic, the energetic novice; all contribute to the richness of the corporate search together.

—Bill Holland
Atlanta, Ga.

Since this was my first attendance at the Gathering "solo," I embraced every opportunity for worship I could experience—from the moving Mayan sunrise worship, to the reading of the Book of Mark, to meeting under the care of Friends for Lesbian and Gay Concerns, to the music of Robert Leuze. At every turn my connection with the larger group only served to help me become more personally centered. Now, weeks later, I find myself stronger and somehow more connected with other friends, with my work, and with the Light Within.

—Deborah Hejl
Turnersville, N.J.

The importance of the Gathering, for me, was not necessarily what happened at the Gathering, but rather what actions I'm taking now that were altered by having been at the Gathering.

—Dale Keairns
Pittsburgh, Pa.

Worship abounds—outdoors under the care of Friends Committee on Unity with Nature, indoors under the care of various organizations, and in each workshop daily. One day I attended three one-hour meetings for worship and had one of the most profound experiences I have ever had. It is music that bridges the exterior and interior experiences—music in worship, pre-plenary music, scheduled singing sessions, and spontaneous songs and instrument playing.

—Connie Lee
Oshkosh, Wis.



cies they could not commit to being present every day or even to attending the whole time on any given day. Since this is disruptive for most workshops, these Gathering leaders do not sign up for work-

shops. Planners thought that, perhaps, the Friend in Residence could conduct a workshop tailored to the availability and needs of those carrying special responsibility for the Gathering.

I knew from my years on the FGC staff in the 1970s that the pressures are enor-



**2000 FGC Gathering Co-Clerks
Vince and Ernie Buscemi**

mous. Staff and committee members work long hours. They want everything to go smoothly for the participants, so they work hard to anticipate problems and address them before they become problems for anybody else. At the daily Gathering Oversight Committee meetings they hear concerns about the food, they hear of concerns from the host college about our possible misuse of facilities, they hear about violations of Gathering expectations that put others at risk—and they work discretely to address these issues.

Probably the most difficult dimension of the staff and committee roles, as I observe them, is the high expectations that result from excellent past performance. Gathering attenders *expect* things to go like clockwork. We *expect* everyone we deal with to be attentive, responsive, cheerful, and understanding. We forget that it is a large group of volunteers and a tiny staff doing a very complex job. Of course, there will be glitches, but too often Friends are irate rather than understanding, demanding rather than collaborative. It is a challenge to hold one's awareness of the Presence of the Spirit when one is pushed and pulled in many directions and then, perhaps, berated when one's best is not good enough in someone else's opinion.

I was daunted by the invitation to be this year's Friend in Residence. Could I be centered enough to help provide an anchor for these dear Friends? I prayed deeply alone and with the support of my spiritual friend before saying yes. And then I continued to pray. I phoned two friends who

are seasoned Friends and regular Gathering attenders and asked them to be elders for me during that week, to meet with me and pray with me and help me see my blind spots and help me be more fully open to the movements of the Spirit.

I arrived for the Gathering three days early. Each morning I attended the staff and volunteer meeting for worship. I spent time in quiet, letting go of the activities and concerns from elsewhere, and praying that I might be centered in Love for the Gathering and for the Friends to whom I was to minister. I visited the room for Workshop One. I walked around the campus holding in the Light each of the buildings that was to be used by Gathering events. I undertook a discipline of walking slowly and breathing deeply. I went out and bought flowers and a candle to create a spot of beauty for the workshop.

And still I worried, did I understand what was expected? Could I do this assignment? As I should have trusted, the Spirit quite took over.

In the opening meeting for worship on Sunday morning one of those glitches cropped up: 1,000 folks gathered in a room with no windows that opened, on a very hot day, and the air conditioner was down. We sweltered as we worshiped. Toward the end of worship I was given an inspiration to leave quickly at the rise of meeting and get cold towels for the participants in Workshop One. At the rise of meeting I scurried to the ladies room, tore off a stack of soft white paper towels, and soaked them in cold water. Miraculously I had a plastic bag with me in which I could carry them. As each workshop participant entered the room in silence, as my written invitation by the door suggested, I gave him or her a cold towel, which was greeted at first with puzzlement and then with pleasure. This became for me a symbol of the work of Friend in Residence. Nothing complicated. Just a cold towel on a hot day. I could do that.

So it proceeded for six meetings of Workshop One. If I describe each of the activities we did, it would sound like nothing particularly special. The Spirit was present among us providing "cold towels" in various forms. Each day we worshiped. We took time to check our own spiritual state and how we were living into the responsibilities of the Gathering. Each day we made sure we had one good laugh—

usually by doing something silly like singing children's songs. One day I put face paint on folks. Another day we danced. And another we drew pictures. Every day we took time to reflect on the spiritual purpose of the Gathering and to hold the Gathering in the Light.

I was especially delighted by the responses to face painting. Many of these important Gathering personages went around the rest of the day with a dot on the nose or a flower on the cheek. Someone said to me at a meeting later in the day, "Oh, you must have come out of that lounge. Everybody who came out of there has face paint." I didn't confess to being the perpetrator. Another person was asked to explain the symbol on her forehead. When she responded that Pat McBee had put it there, the questioner felt that explained everything. What did that explain? What did that person think she knew about me? I had never painted anyone's face before. Maybe they knew my mischievous side. The work of the Spirit isn't all dour.

Each day when the Gathering Oversight Committee gathered for its meeting, I invited other Friends to sit with me in the Silent Center holding the committee in prayer.

The whole experience was an eye-opener for me. I admit that I had never thought much about the spiritual underpinnings of an FGC Gathering. I had never thought much about the spiritual potential of a deeply gathered Gathering. I had certainly never thought about the blessings that would come to all Gathering participants if the leadership had support in resting in the Spirit as they go through a demanding week.

I learned in a new way what it might be to be a channel of the Spirit—not that I did it perfectly. I owe a great deal to my two elders. They prayed with me and for me. They sat with me as I experienced being distracted or defensive or closed to a leading I was feeling, and they gently led me beyond those blocks. At the end of the week, when Workshop One was over and I released my narrow focus and entered into the last 24 hours of the life of the Gathering, I knew that I had been blessed, that I had been led to a holy place.

—Patricia McBee
Philadelphia, Pa.

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WHAT IS SPIRITUALITY?

*How Do I Get It
and What Do I Do with It
Once I Have It?*

by Renee Crauder

Peter Fingesten

Spirituality" is the catchword of the 90s, like "counseling" and "therapy" were of the 80s. But what does "spirituality" mean? Webster's Third International Dictionary defines "spiritual" as "of breathing, of wind," from the Latin *spiritus*, which means spirit or breath. In the Old Testament the Hebrew word for spirit is *ruah*—breath and life. So we have the same word for spirit, breath, life—that's how important spirit is! Then what does it mean to be a spiritual person? Alive, yes, but how?

The dictionary definition of spiritual and spirituality that seems closest to Friends' belief is "Seeking deliberately and earnestly to live in a right relationship to God." That's what it means to be a spiritual person.

This definition has two parts, equally important:

Seeking deliberately and earnestly—we have to want this relationship.

Right relationship to God—we have to accept God as God, not as an extension of our ego or imagination.

What does that look like for Friends, and what do we do with it?

Let's look at the difference between

religion and spirituality so that we are very clear what we are talking about when we speak about spirituality. Religion, says the dictionary, is "the personal commitment to and serving of God with worshipful devotion, the relating of oneself to an organized body of believers." While spirituality and religion overlap, religion is always undergirded by spirituality. The difference is this: "spirituality" embodies spirit, breath, life; "religion" embodies structure, organization, theology, a particular way of life and behavior.

For instance, Quaker religion has a *structure* of simple meetinghouses, plain benches, little ornamentation and ostentation; its *organization* is collegial rather than hierarchical—that is, all Friends are equal within the organization. Its *theology* includes finding God without the help of a minister; sitting in worship in silence to hear God speak to us; Friends ministering out of the silence; and living according to *Faith and Practice* at home, in the workplace, and in our community.

Within the structure of Quakerism, how do I seek deliberately and earnestly to live in a right relationship with God and what does that right relationship look like?

Sometimes we think things are more difficult than they are, because we may need to change and don't want to change. And yet, we do want to change. The difficulty with changing is that not all of oneself changes at the same time. For example, for those of us who joined Friends as adults, perhaps our first or second time in meeting for worship convinces us that we have found our spiritual home. We feel more deeply at home in the silence of worship, in the messages, with the people and the structure, than we have ever felt before. And perhaps we've been searching for a long time. So we stay, and after a while we become members. What have we brought? What have we left? What have we found?

We have brought our conviction that in Quakerism we will find our religious and spiritual home—have indeed found it. We have also brought with us the religion and spirituality that we've come from—its traditions, its way to God, its ways of seeing the world. And there is a tension between the person we were and the person we are becoming, as we reform ourselves into the new. We are learning the ins and outs of being a Quaker—how our meeting works, what to do and when to do it (for instance, coming to unity in decision-making). We are learning Quaker religion. We are beginning Quakers.

Renee Crauder is a member of Radnor (Pa.) Meeting.

What have we left? A religious system that once fed us but does no longer. Still, good memories may remain, of holidays or feast days, of family togetherness in church.

What have we found? A home for our spirit, a group of people we worship with, whom we like and admire and want to be like. A way to God that may "work" better for us than what we came from.

How do we change *all* of ourselves to become spiritual Quakers in addition to becoming religious Quakers?

I became a spiritual as well as a religious Quaker through years of being with Quakers, marrying a Quaker, attending meeting for worship where I learned and continue to learn about Quakerism's experiential understanding of God and the continuity of God's revelation to us today and always; through working within the larger Quaker community and its outreach, such as Philadelphia Yearly Meeting and American Friends Service Committee. These years of coming to meeting and doing Quaker work, reading Quaker literature, talking and being with Quakers, have molded me into a Quaker, not into a Baptist or a Seventh-Day Adventist. It's as simple as that.

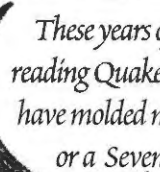
How does spirituality come into this? I "catch" spirituality by being with Friends, by reading Quaker journals, by going to meeting for worship regularly to listen to what God is asking today, by ingesting Quaker equality and the Peace Testimony, by going out and doing the kinds of work Friends have traditionally done, by seeing that the making and spending of money is not a priority except that one has to have enough: in other words, by living *Faith and Practice*, piece by piece. Is it difficult? Not particularly if the Friends I admire are also living this life and are encouraging me in my leadings. It does take time and patience.

From the above it is clear that Quaker spirituality and Quaker religion are inseparably connected—one without the other does not a Quaker make!

Then comes a time in the lives of some of us when all the above isn't enough; we feel a call to us in our very depths that cannot be denied. Psalm 42 states it as "deep calls to deep." How do we know this? We just do; there is no doubt in us that we must follow this call to go deeper. We may check with a Friend whom we

trust or with a clearness committee, or wait for more discernment to come during meeting for worship or in private prayer. We feel ourselves called to go deep, deep into ourselves where God dwells. It is a lifelong voyage to which we are called; because it is also a difficult voyage that demands time and space and courage, not all of us travel it. The time this journey demands is God's time, not ours—we don't control it; the space it demands is to stay with the experience and not choke it off; the courage it demands is to face ourselves and to accept ourselves for who we are—warts and all—and to accept the unconditional love God has for each one of us.

What does this deeper call look like? It differs for each one of us but also has common characteristics. Some of these may include the need for solitude as in retreats or quiet days; regularly journaling one's relationship with God, with oneself, with others; a need to pray without agenda,



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not needing results. They also may include sharing with someone who has walked that journey to be sure we're on the right track; reading or rereading the spiritual greats—such as George Fox, John Woolman, Teresa of Avila, Hildegard von Bingen, Thomas Kelly, John of the Cross—to glean from them what may help us stay this course.

My call to go deeper into the mystery I call God came more than 20 years ago when my family lived in Bangladesh. My need for depth in my inner self exceeded the capabilities of the small Quaker worship group. I reread the journals of George Fox and John Woolman and began a practice of reading religious and spiritual literature; I began to pray regularly; I shared with a friend who understood; I began to make regular, silent retreats and to journal my relationship with God and those around me.

I use travel imagery in my inner journey because I have traveled much in my outer journey. For me, then, this call to go deeper (it happens again and again in one's inner life) feels like living in a new country where as yet I don't know the

language or the customs. I need a lot of patience to let God show me how to be.

After following this call for a while, what do we get, what do we have? Again this differs for each one of us, but less than the original call. What we have is a nearly unshakable trust in God's goodness and care for us and for everyone on Earth; the knowledge that what we do, how we live our lives, matters deeply; peace deep in us that is not disturbed by surface distractions or tensions (although these continue to occur). We also have an understanding of our vulnerability and propensity to miss the mark (the Greek translation of "to sin"), and therefore less judgment of the failings of others; a sense of oneness with everyone on Earth; a clearer vision of the world and its functioning; taking ourselves lightly.

How do we become sensitive to this deepening, this call? Here are seven stepping stones:

1. We have to accept the theology—the religion—of whatever faith we are professing—in this case, Quakerism. What answer do we give to the old question, "If they arrest you for being a Quaker, will there be enough evidence to convict you?"

2. We have to educate ourselves in our chosen faith—by reading Quaker literature, *Faith and Practice*, and being with and listening to seasoned Friends.

3. We have to want to be in a greater relationship with God in a Quaker setting, perhaps using Quaker images for God such as "the Seed," "the Light of Christ," "the Truth," "Christ," "The Inner Light."

4. We have to be willing to say yes to what is being asked of us in the silence. Often there is not much clarity, only an intimation of what is asked; we may well need to bring this to more prayer, to a meeting for business, to a clearness committee for further discernment.

5. We have to be willing to make time for these things and for a regular time of being with God in prayer.

6. We have to enter into the Quaker world outside of our own meeting to see and understand its diverse fabric.

7. We may well be asked to do good in the world.

This is "seeking deliberately and earnestly to live in a right relationship to God." This is spirituality. □

REFLECTIONS ON The Spiritual Work of Ecumenism

by Thomas D. Paxson Jr.

DECEMBER, 1998;
late spring; rainy season; Zimbabwe's capital, Harare.

Four thousand people from all around the world converged to participate in one way or another in the Eighth Assembly of the World Council of Churches on its 50th anniversary. At least 18 Friends, of whom I was one, were among them. Filled with anticipation and uncertainty, I was eager to participate in a great adventure. I was not disappointed. It was a rich and rewarding experience, and Friends were able to make a modest contribution to the Assembly's work. A statement introduced by Friends opposing the use of child-soldiers was approved. Thanks to the persistence of Mennonite Fernando Enns, a "decade to overcome violence" was approved that will further implement and extend the Programme to Overcome Violence adopted some years ago at the initiative of Barbara Bazett of Canadian Yearly Meeting and Donald Miller, then general secretary of the Church of the Brethren.

Since the Assembly I have been reflecting on what I shall call the spiritual work of ecumenism. Friends recognize the importance of listening both carefully and deeply to one another. This practice is fundamental not only to the health but to the very existence of our spiritual communities. Certainly today, this is not always easy, for we bring to our meetings many different backgrounds, traditions, patterns of thought and understanding, and linguistic sensitivities and aversions. Yet it is our experience that we are richly rewarded for what ability we have to listen through the static caused by these many differences among us.

So it is also with ecumenical dialog, listening to others in the extended family of Christianity. Each day of the Assembly in Harare commenced, after breakfast, with inspiring programmed worship services that were followed by small group sessions

Tom Paxson, a member of St. Louis (Mo.) Meeting, serves on FGC's Christian and Interfaith Relations Committee.

for deep sharing. Many Friends also felt the need for a quiet meeting for worship each evening before supper.

I find meeting for worship central to my experience of holy fellowship. Greater understanding among people is laudable in itself, but the primary spiritual purpose of listening in a meeting for worship is to discern that of God in what is said. This is true of programmed worship as well, if it is genuinely worship. For those like myself brought up in the traditions of unprogrammed Friends, the interfering "static" through which I hear may be considerable given my own contributions to this static. I am reminded of the final pages of Hermann Hesse's *Der Steppenwolf*. The protagonist, Harry Haller, is visited by Mozart, who forces him to listen to a very low-fidelity radio broadcast of a Handel concerto. Like Haller, we can attend to the static, the loss of the overtones and nuance we love to hear, and recoil from the "distortions" and "violations" masking the heavenly music. Or we can learn, again like Haller, to hear heavenly music through the "radios" that bring it to us, heavenly music that might otherwise be out of our hearing. Yet it is not "living radios" but living people and living churches to which we are called to listen. Here we may encounter greater "static" than we do in our meetings for worship, but we also may hear divine melodies we would not otherwise hear.

By authority of the grace God has given me, I say to everyone among you: do not think too highly of yourself, but form a sober estimate based on the measure of faith that God has dealt to each of you. For just as in a single human body there are many limbs and



Above: A Finnish intern offers another from Ghana "water from the well of salvation" during worship.



Left: A symbol of the assembly showed the many ways in which Africa has been crucified—by war, famine, and disease.

organs, all with different functions, so we who are united with Christ, though many, form one body, and belong to one another as its limbs and organs.
—Romans 12:3–5

After this admonition, Paul writes of various gifts of the spirit. Friends have never held that the Religious Society of Friends was the universal and catholic Church, so perhaps it is not difficult for us to appreciate different churches as providing different gifts within the Church. While remaining true to our own witness and testimony, it behooves us to be open to the dimensions of faithfulness represented in such splendid variety in the Church. One of the Friends participating in the WCC Assembly was Paul Oestreicher, a delegate of the Church of England, who observed that the Religious Society of Friends could be thought of as a religious order in Christianity, after the manner of a religious order in the Roman Catholic Church. Benedictines are ex-

Photos by Alex Kern

pected to acknowledge the Christian (indeed the Catholic) identity of Franciscans and vice versa; and each, to be open to learning from the other. Certainly, I have learned much from spiritual dialog with non-Friends over the years, and I am sure that many, many Friends, probably the vast majority, would testify similarly. Nor is this a new phenomenon. Even in periods when the Religious Society of Friends most turned in upon itself as a separate people, Friends' homes contained books of a spiritual nature by non-Friends, e.g., Fenelon, Mme. Guyon, and Molinos.

There is no dialog where one only listens—even where one listens actively. Dialog requires speaking and being listened to as well as listening. Friends have been listened to in the councils of churches. Both Friends General Conference and Friends United Meeting have been members of the World Council of Churches from its inception.

In spite of our small numbers and concerns of a theological nature, Friends have been welcomed by the World Council of Churches, and by the national councils of churches in many countries, for our distinctive voice. It is a curious role. Some delegates and some officials within the WCC look to Friends to articulate understandings and commitments toward which they personally lean, but which their function as church delegate or WCC official prevents them from advocating. Others disagree with Friends but recognize that Friends articulate strands within Christian tradition that should not be ignored. For others we represent the immense impediments to Christianity's achieving full visible unity, since we don't even celebrate the Eucharist ritually.

It is nice to be recognized, despite our small numbers, but the spiritual work of ecumenism is not to perform roles for others, but to testify to the living truth, as Friends have been given to apprehend it. Each individual Friend participating in ecumenical dialog is challenged to bear witness to the understanding given in her or his own experience as it reflects the stream of Quaker tradition. That is, Friends participating in ecumenical dialog are called to participate as Friends: participation should both reflect and exhibit our testimonies, starting with the testimony

of integrity. Ecumenical work is spiritual work, both humbling and nourishing.

Six years before the founding of the World Council of Churches, Elbert Russell identified several areas in which Friends might be able to contribute to the growing ecumenical movement:

The Society has still a "testimony" to elements of the Christian gospel not yet fully acknowledged by even Protestant Christendom, such as simplicity in manner of living, complete spiritual democracy in the church, the ministry of women, inward spiritual authority, personal religious guidance, sincerity and truthfulness in speech, freedom of conscience and worship, simple mystical public worship, a classless Christian Society, reliance on spiritual forces only to

Right: An Orthodox church leader attends worship in the main tent.

Below: Assembly participants on the University of Zimbabwe campus



with Women," but not its concern that the churches move toward according women opportunities for church service equal to those men enjoy. The Orthodox churches bring to Protestantism a concern for inward spiritual authority and mystical public worship. The WCC and its member churches are wrestling to overcome the legacies of discrimination on the basis of sex, class, nationality/ethnicity, and race. In December, the Assembly decided to launch a "Decade to Overcome Violence." All these issues have been put on the table, as well as others that Elbert

Russell did not list, for example "the integrity of creation" and issues regarding sexuality.

In many of these areas liberal Western European churches have taken the lead in pressing the issues. This has produced manifest strains within the World Council of Churches, especially between the liberal Protestant churches

and the Orthodox churches, on the one hand, and between the liberal North American and European Protestant churches and the churches in Africa, Asia, and Central and South America, on the other. In short, issues of concern to Friends are under active consideration in ecumenical dialog within the World Council of Churches, and Friends have substantive contributions to make in these areas. We also have much to gain, as Friends participating in such dialog will be challenged to articulate spiritual foundations for our witness and testimony. Complicating

the situation is the relative lack of freedom with respect to many sociopolitical issues for churches in many parts of Africa and Asia. It was one thing to speak prophetically to Western European churches in the early 1950s; it is quite another to speak to churches struggling for survival in the face of serious persecution in many parts of the world today.

The World Council of Churches is not simply a forum for discussion, or even for prayerful deliberation. It is also active in the world. Practical ecumenical work includes peace and reconciliation work, com-

overcome evil, international peace and the brotherhood of man regardless of sex, class, nation, or race. There is still an urgent need for its ministry of impartial love in a divided, "war-torn" world.

The world is still "war-torn," though the churches seem more open to finding nonviolent solutions than they were in 1942. Ecological concerns and demands for global economic justice have led some churches to begin to think seriously about simplicity in manner of living. The World Council of Churches has just concluded its "Decade of the Church in Solidarity

munity development efforts, public health projects, etc. These activities are also included in the spiritual work of ecumenism.

They can also be forms of prayer. (Remember Jesus on what we do for the least of people or Mother Teresa on seeing Christ in distressing disguise in the destitute and dying persons whom she aided in Calcutta.) Friends have made much of prayers of vocal ministry and prayers of silent attendance upon God, but prayer can take ever so many forms—as many forms as have thought and expression of the heart: there is prayer in silence, prayer out loud, prayer on paper or canvas, and prayer in action. One aspect of the spiritual work of ecumenism is to enrich one's inventory of prayer, as it were. We can grow to honor, if not practice, the concrete expressions of spirituality and prayer in all their variety, while seeking together the spiritual Ground, Source, Light from which they grow.

For the ecumenical movement it is a scandal for Christianity that Christians are so divided among themselves. Ecumenism involves seeking together common grounding and mutual appreciation, with the hope that eventually there will be full mutual recognition of Christian faith-

fulness. Whether intentionally, inadvertently, or in spite of themselves, the member churches of the WCC have various visions of what it is to be Christian (shall we say "properly" Christian?) and various self-understandings that are shaped by tradition and historical experience.

For most of us in Western Europe and the Americas, this vision is shaped by the Church's evolution in the Latin West: the Roman Catholic church for 1,500 years and then the Protestant separations and radical Reformation that yielded an experience of multiple streams of Christianity in Western Europe and North America, with almost 500 years of theological debate among these streams. The moderator of the WCC, Aram I, Catholicos of Cilicia, reminded us that this history was alien to the experience and self-understanding of Christians of the Orthodox East, that Protestant-Catholic dialogs tend to share presuppositions that are not part of Orthodoxy. It was a simple point, but of sweeping significance. Our collective consciousness includes the popes, the Crusades, the wars of religion, the Inquisition, anti-clericalism, disestablishmentarianism, the brutal suppression of Lollards, Albigensians, Familists. . . . These shape our conscious-

ness of Christianity and our ecumenical dialogs among Protestants and between Protestants and Catholics. Can we truly understand Christianity while limiting our understanding to the Western European experience?

As long as European Protestants dominate the World Council of Churches, they are likely (as they have done in the past) to control the language and agenda of ecumenism. This has proven to be nettlesome and frustrating for the Orthodox churches, which tend to feel misunderstood and ignored.

The World Council of Churches now comprises some 330 churches from throughout the world, among which are independent or indigenous Asian and African churches like the African Israel Nineveh Church, the Harrist Church, and the Church of Jesus Christ on Earth by his Messenger Simon Kimbangu. In Harare we experienced the rich tapestry of the Christian world. The increasing number of indigenous churches from around the world and the growing independence of churches started by missionaries from Europe and North America, combined with a persistent Orthodox presence, may well break the dominance of European Protestant theology within the WCC and force ecumenists to pay more attention to the Ground, Source, Light from which the many churches grow and to which they witness.

Appeals to shared theological history and tradition are destined to fail. Quaker Christian universalism may have a role in helping the World Council adjust to the emerging reality of Christian diversity—if we are up to the challenge of genuine dialog with these churches. Such dialog will require great humility and openness to the motions of Love among those who seek to follow Christ.

For it is not opinion, or speculation, or notions of what is true; or assent to, or the subscription of articles, or propositions, though never so soundly worded, which, according to their sense, makes a man a true believer, or a true Christian. But it is a conformity of mind and practice to the will of God, in all holiness of conversation according to the dictates of this holy Spirit of light and life in the soul, which denotes a person truly a child of God.

—William Penn

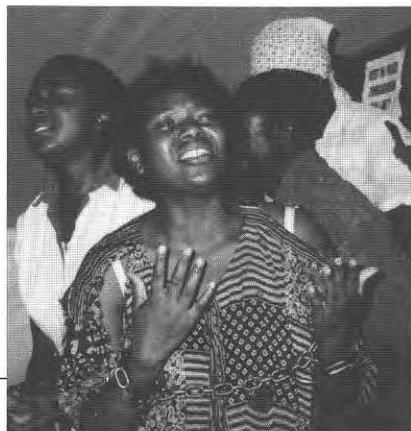


JUBILEE 2000

Breaking the Chains of Debt

"Jubilee 2000" is a worldwide movement requesting debt cancellation for "heavily indebted poor countries." Recalling the Mosaic "jubilee year" (Lev. 25: 10–17), the movement seeks a redemption of the poorest countries from the crushing burden of external debt. The Eighth Assembly of the World Council of Churches last December adopted a "Jubilee Call to End the Stranglehold of Debt on Impoverished Peoples," calling for debt cancellation for heavily indebted poor countries, ethical lending and borrowing practices, and ethical governance including especially the ending of corruption and of the misuse of loans. The World Council recognized in its statement at

least some of the complexity of this very complex issue, and its action is to be welcomed. Six months later, the G8, meeting in Cologne June 18, 1999, agreed to provide more debt relief, faster, and to more countries than it had in 1996. Thirty-three countries would now seem to qualify, but public support within the G8 nations for debt cancellation will be important.



Right: Zimbabweans in a theater production during the preassembly youth event



An Inclusive Compassion

by Tom Baugh

**"ALL CREATURES
HAVE FLOWED OUT
FROM GOD'S WILL."**

—Meister Eckhart

Tom Baugh, a member of Atlanta (Ga.) Meeting, is a biologist/ecologist by training and a naturalist by practice. He also has a graduate degree in theology and has completed his Doctor of Ministry with Matthew Fox at the University of Creation Spirituality. An active member of Friends Committee on Unity with Nature, he will address their annual meeting held this month.
© 1999 Thomas M. Baugh

It may be that all creatures are the result of God's will, but we humans have done very little to honor that creation. With rare exceptions, we have expected much from the "other nations" with whom we share Earth but have given little in return.

In 1988, author and naturalist E.O. Wilson wrote, "The diversity of life forms, so numerous that we have yet to identify them, is the greatest wonder of this planet. The biosphere is an intricate tapestry of interwoven life forms." No one knows how many other species we share Earth with: millions, possibly billions. Wilson also reminds us that, "When the century began, people could still easily think of themselves as transcendent beings, dark angels confined to Earth awaiting redemption by either soul or intellect." Although some of us may feel that way, science and

common sense tell us that "we are bound to the rest of life in our ecology, our physiology, and even our spirit."

Since the beginning of human history, we humans have felt both a part of all life, of nature, and at the same time apart from nature. This is the human enigma: both a part of Earth and apart from Earth. Like all living things, we are born, we live, we die. Yet we cannot deny our disproportionate impact on the rest of nature. Compassion toward other species has, however, been even more absent from the human schema than has human-to-human compassion.

Over the centuries nature has lost the mystical value that it once held for us. We have surrendered almost any idea of living in harmony in our part of the universe. We have also lost the myth and mystery that allowed us to find a place and a role

John Bottorff

for the "other nations" in our lives. We have de-spiritualized the natural world, and nothing has replaced the loss of spirit. In the process, we have slipped deeper and deeper into a vacuum of the spirit.

We suffer from a terrible myopia when it comes to other life on Earth. Perhaps we need to take a lesson from the metamorphosis of the butterflies. The human metamorphosis now needed is a transformation in a state of consciousness, a transformation to a consciousness that recognizes our relationship to all that is. We are fortunate to live in a time that is, however slowly, helping us to elevate the "other nations" to a higher status than they have had since the Enlightenment and Modernism introduced a virulent, violent, and arrogant humanocentrism.

We are now, at this point in history, attempting to reinsert ourselves into the flow of life with purposeful care and understanding. We call these attempts the "environmental movement." But they are much more than simply a movement. We are looking for a place in Creation where we belong. I think this search for belonging is at the heart of the resurgence of the quest for spirituality that is so powerful today. Inclusive, compassionate spirituality is the key to our search, and this is something at which we, as Quakers, should be very good.

Quakers struggle with these issues as do others caught up in the growing awareness that we are not alone on Earth and need to stop acting as if we were. Among the themes that reveal themselves in current Quaker thinking on environmental and ecological issues are strong cosmological positions on the unity, interrelatedness, and community of humanity with the "other nations."

There is a religious/historical basis for "green" Quaker thought. For example, George Fox depicted himself as a "friend of creation" and was guided to use animals and plants "in ways God intended." In his 1680 Wheeler Street sermon, Fox cautions that it is not God's intention that we abuse other creatures. He further encourages his listeners to "leave all creatures behind you as you have found them." In Fox's footsteps, John Woolman wrote that "Our gracious Creator cares and provides for all his creatures."

Contemporary Quakers are beginning to ask if the Light Within applies only to humans or to all life. We are increasingly convinced that the Light of which we

speak with awe and love is in all things. A number of Quakers point out that Jesus picked love of God and love of neighbor as the greatest commandments. Ruah Swennerfelt, general secretary of Friends Committee on Unity with Nature, suggests that we consider and carefully weigh the meaning of "loving our neighbor," maintaining that the plants and animals with whom we share the Creation are also our neighbors. She feels that "Jesus would understand that our neighbors are all living creatures, not only our fellow human beings."

Humanity must continue its journey back to a future in which our species is again linked not only through the reality of our physical natures, but also, and more importantly, in spirit with other life. We must somehow, some way seek to reunite ourselves with other life. We are called to a reawakening of what theologian Matthew Fox describes as the "inborn affinity humans have for other life" based on our common origins. Friend Jack Phillips suggests that many Quakers feel a "unity with nature" based on "the profound recognition that humankind and the Earth share a common lifeblood and a common destiny." Pendle Hill Pamphlet author Elaine Prevaillet expands on this, stating that from a Quaker perspective "one could grow into viewing the universe also as a vast, interconnected whole, in which no self is ever really separate from the continual interplay and exchange."

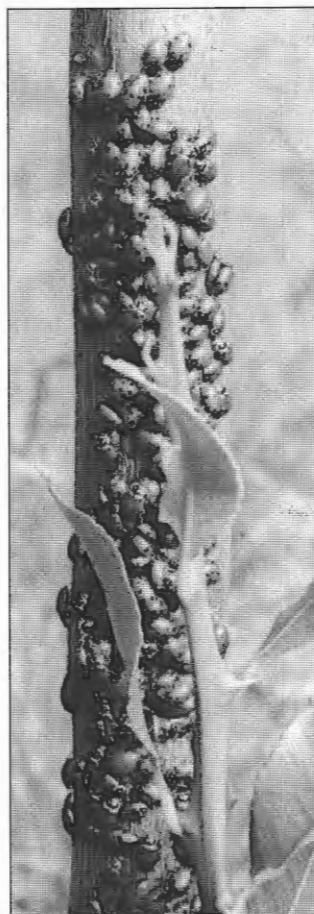
Pioneering naturalist and ecologist Aldo Leopold wrote, "One of the penalties of an ecological education is that one lives alone in a world of wounds." That kind of loneliness no longer exists. We live in a world

of increasing awareness that all is not right with that world. The wounds are becoming so apparent and the injury so painful that a general awareness of ecological crisis is spreading. Whether the growing awareness will ever build to a point that will overwhelm the greed that lies at the heart of the crisis remains an unanswered and possibly unanswerable question. We are compelled, at this time in history, to struggle with all of these questions. As our



Christopher Byerly

telescopes look out to the edge of the known universe, our biologists tinker with the very essence of life, our cosmologists try to make sense of the nature of that universe, and our theologians help us think about God's role, it becomes increasingly apparent that we are occupying a unique time in history. This may be a perfect time to be Quaker, a time to offer the world an inclusive compassion.



"ONE DOES NOT MEET ONESELF UNTIL ONE CATCHES THE REFLECTION IN AN EYE OTHER THAN HUMAN."

—Loren Eisley

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ANN PRESTON

PIONEER WOMAN DOCTOR



*Archives and Special Collections on Women in Medicine,
MCP Hahnemann University*

by Margaret Hope Bacon

One of the most notable achievements of the Religious Society of Friends in the 19th century was the role it played in the entrance of women into medicine. Among those pioneer Quaker women doctors, none was more valiant and important than Ann Preston, the founder of Woman's Hospital.

For the first half of the century all medical schools uniformly refused to accept females. In 1847 Geneva College in New York made a one-time exception for Elizabeth Blackwell, and she became the first American woman doctor. But others who wanted to train were forced to read medicine in the offices of family friends and could not gain M.D. status.

In 1850 a group of Philadelphia businessmen, under the leadership of Quaker Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting.

© 1999 Margaret Hope Bacon

William Mullen, organized the Female Medical College of Pennsylvania, the first such institution in the world. Classes began in October in a building at 227 Arch Street with eight women, five of them Quaker including Ann Preston, enrolled for the degree of Doctor of Medicine and another 32 as "listeners."

The first year the faculty of the Female Medical College was all male, but in 1851 Hannah Longshore, who had been tutored in medicine before her enrollment, was selected as a demonstrator in anatomy and was listed as a faculty member. In 1853 her classmate Ann Preston was appointed professor of hygiene and physiology.

Ann Preston was a birthright Friend. Born in 1813 in West Grove, Pennsylvania, the oldest daughter and second of nine children of Amos Preston, a Quaker minister, and Margaret Smith Preston, his wife, she grew up in a closely knit

Quaker family revolving around the West Grove Meeting. Her parents were abolitionists and supporters of the women's rights movement. The famous Quaker minister Lucretia Mott was a friend of the Prestons and often visited them.

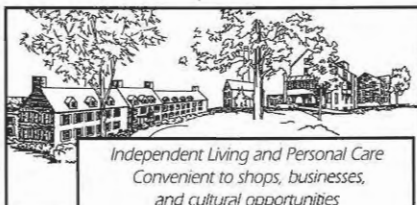
Ann Preston attended a Quaker school in West Grove and later a Quaker boarding school in West Chester. Needed at home because of the ill health of her mother, Ann joined the Clarkson Anti-Slavery Society and was active in the temperance movement. She also attended meetings of the local literary society and lyceum, where such poets as James Russell Lowell and John Greenleaf Whittier came to speak, and began herself to write essays and poetry. After her younger siblings grew up she taught school and wrote a volume of rhymed tales for children, published as *Cousin Ann's Stories* in 1849.

Although Ann had two sisters, one died in infancy and the other in girlhood, while all six brothers survived. Ann began to notice that girls were restricted to sedentary and indoor occupations, dressed in tightly bound clothes. Ann Preston came to feel that women needed to know more about their own physiology. She decided to study the subject and to teach hygiene to local classes of women and girls. Encouraged by Philadelphia Quakers, who were becoming interested in medical education for women, in 1847 Ann enrolled herself as an apprentice in the office of Dr. Nathaniel R. Moseley. After two years of apprenticeship she applied to medical colleges but was turned down because of her gender.

The creation of the Philadelphia Female Medical College changed all this. Entering in 1850 and joining the faculty in 1853, Ann spent the rest of her life in service of women in medicine. In 1866 she became dean of the college, the first woman to hold this post. Under her leadership the college trained the first African American and the first Native American women doctors in the country, as well as the first medical missionaries. Some of the women who audited the courses gave lectures on physiology and hygiene to women in the poorest sections of the city, thus pioneering medical outreach as a branch of social work. One of these was Sarah Mapps Douglass, an African American teacher and Friend.

When the all-male medical society banned women from the public teaching clinics in 1858, Ann decided to fight. In

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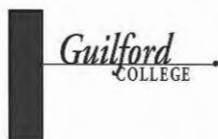
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her valedictory address to the graduating class she spoke of the prejudice against women doctors:

No lordly Turk, smoking on his ottoman, could better depict the depravation which public manners would suffer, if Turkish women should openly walk, side by side with fathers, husbands, and brothers to the solemn Mosque, than some among us have portrayed the perversion our society must undergo if woman shares with man the office of Physician.

From the beginning Ann Preston had dreamed of founding a woman's hospital so that women medical students could gain clinical experience, as well as to help poor women who were in need of care. In the founding of the Female Medical College the board had been made up entirely of men. Why not have a board of "Lady Managers"? Ann asked herself. In 1858 she organized such a board and began in earnest to plan for the establishment of the hospital.

The quarters of the Medical College on Arch Street were too crowded to add a hospital wing, and it was therefore necessary to find a new location. Ann searched the streets of Philadelphia until she found an appropriate site in the north section of the city, on College Avenue, facing the open fields of Girard College. But to buy such a site meant raising money. Ann Preston undertook this task herself, walking from door to door to solicit funds. The supporters of the college were generous but had already given as much as they could afford to start the experiment in medical education for women. Other wealthy Philadelphians objected to women doctors. When she had been canvassing Philadelphia for almost three years, the Civil War began, and the Female Medical College had to close. It looked as though she would never succeed.

Ann nevertheless raised enough money to send a colleague and dear friend, Dr. Emmeline Horton Cleveland, to Paris to study obstetrics so that she could be the resident physician in the new hospital. When there was still not enough money in the coffers, Ann borrowed her family's horse and buggy and began to go from farm to farm in Bucks, Montgomery, and Chester Counties, calling on Quaker families and pleading her cause. Her earnestness and faith were deeply moving, and slowly the money trickled in. One wonderful day a farmer gave her the last hun-

presence, ask God to be with us during worship. One elderly Friend and I used to conspire to pray for God's presence at the beginning of worship, and we both felt our prayers deepened the silence for the whole group.

- Repeat a mantra. One Friend recites many names of God to center herself. Another Friend recalls her grandfather centered by reciting the names of Mary. A young Friend recites an attribute of God—peace or shalom, whichever speaks to him most in the instant. Eknath Easwaran in his book *Meditation* recommends memorizing a passage like St. Francis's prayer to recite over and over as we center. I find that if I start worship reciting a short passage, as I get more centered the passage becomes a single phrase, then just a single word, and finally I enter deep inner silence. I walk to work many days, and I repeat a name of God as I walk. The back part of my mind thinks its own thoughts, but I have come to feel that I'm having my thoughts in the presence of God.
- Metaphors help. Mine is letting go—I let go of my issues and thoughts during worship. Bonnie Zimmer speaks of floating down a spiral staircase. When she gets to the bottom of the spiral staircase, she is centered.

Helping Others Center

My centering during meeting for worship is integrally connected to the quality of the

corporate silence. The community of worship helps us worship. There is a power in the community of silence. Some things can be done to help deepen the corporate silence.

- Don't enter the room late. The late one arrives uncentered; that works to uncenter me.
- Don't read. I've seen Friends study physics or read murder-and-mayhem novels, but even spiritual reading during worship changes the silence in a detectable way. Reading about God is not the same as making an opportunity to experience God. People who read are quiet and they are focused, but they are not focused on worship. That weakens the focus of others in the room.
- Try not to sleep. People sleeping can dilute the worship experience. I remember going home from worship one Sunday and telling my husband, "There were five people sleeping in worship today." He replied at once, "And there was one person counting how many were sleeping, instead of worshipping!" It's harder for me to worship when others sleep. Sometimes the sleeper can't help it. When I know the person can't help sleeping I try to hold the sleeper in the Light, to wrap him and enfold him in the silence of worship. I try to think of him as sleeping in the presence of God.
- Don't do meeting business with someone for "just a few minutes" before worship. I think doing this makes it harder for both

people to center and often shortens the time both have to center. If I have a care for the quality of another's silence, it helps me center as well.

The final piece of advice I can offer about centering is Just Do It. Start where you are—where you really are. Centering is a doorway to worship. Some churches use music, liturgy, sermons and stained glass to bring about a worship experience. As a Quaker, I have felt great personal responsibility for the quality of worship. Centering and inner silence are a doorway. That's all they are—the threshold. Centering is also a highly personal act, a choice I make. I have to work at it; sometimes it takes the entire meeting for worship to center. And sometimes, being centered is simply given. Either way, worked-for or gift, centering is a means to an end, a tool. The end is my relationship with God. If I can get centered, inwardly quiet, I can hear the still small voice of God. That's what I really want. All the rest, important as it is for the worship experience to happen, signifies nothing without God as She is in Himself.

—Mariellen O. Gilpin

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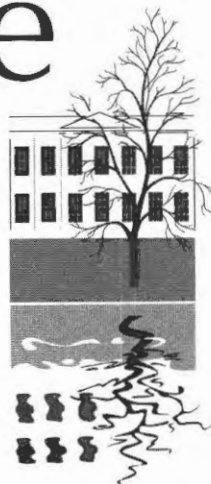
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Pendle Hill Community Service and Leadership Development Internship Epistle

Eighth Month 1, 1999

In order to come to Pendle Hill, we articulated our views of community, spirituality, service, and leadership. In discerning the impact of our experience here, our understandings of each of these aspects were central.

Community: Hard Thinkin', Hard Stinkin'

Coming together as a rather motley crew of ten strangers, we have been pushed, pulled, nurtured, and nourished by striving to form a community. Our time together was intense. It was filled with challenging discussions about our destinies and spiritual paths, with hours covered in sweat and dirt on our Pendle Hill work crews and at our two workcamps, and with the emotions, both difficult and wonderful, of living together in community. There were many moments throughout the summer in which our community was forced to stretch and change; perhaps the most challenging came after one of our members, Marika, needed to return home to heal from the continuing effects of a car accident that occurred before the program. It was a hard time for us all. Her departure had an immediate impact on the dynamics of our group and served to show us how strong our sense of community had become in just one short week.

The dynamics of our community were stretched in many ways. We learned together from this summer's formal workshops, which ranged from music therapy to centering prayer to discerning our calls in life. Our group was also nurtured by more informal teachings, found in nightly check-ins, daily worship, and journal writing sessions. We journeyed together, enjoying rock climbing, a folk festival,

Rita's water-ice runs, and train rides to our respective work sites in Philadelphia. We also needed many a long walk to decompress from all the information and emotion that was constantly set before us.

Our personalities at some points clashed, while at others connected blissfully. In these moments of clarity, a united communal spirit was felt. From singing to each other (and the cows) at a beautiful dusky overlook in Lancaster County, to the all-out greenhouse mud throwing war between interns and high school youth campers, many of our activities ended in the same way. No matter how much we were covered in paint or mud or sweat, there seemed always to be enough spontaneous hugs, smiles, and contagious fits of laughter to go around.

Together we have examined what it means to be spiritual, Ouaker, privileged, and young. We need only look at each other to see the immense growth and change that has occurred in us all. These lessons on how to create and live in a community, taught to us by each other, Pendle Hill, and Philadelphia at large, are vital not only to our own lives, but to communities everywhere. We can only hope to teach what we have been taught and realize that we have so much more to learn about what it truly means to live in community.

Spirituality: "I'm okay if you get me at a good angle. . . . You're okay in the right sort of light."

Our experiences with spirituality ranged from the most mundane aspects of our days to extraordinary experiences of the Light. Through workshops, daily jobs, work crews, and community time, we each explored our journeys as they continued to emerge. Times of silence and reflection, in worship and journal writing, around workshops and meals, guided us through our time at Pendle Hill.

Our workshops, led by members of both



Candace Stephen

the Pendle Hill community and the larger Quaker community, often encouraged us and gave us the tools to look more deeply within ourselves and at our world. These workshops encouraged us to live as fully as our destinies allow.

We gained a sense of spiritual discipline through our work with various crews around Pendle Hill. The physical aspect of working, with our feet firmly planted on the earth, complemented and inspired explorations with both our heads and our hearts. Meals were often infused with the presence of the Spirit. In silence, in conversations with members of the community, in the enjoyment of the nourishing and yummy food, and in the completion of jobs (such as doing the dishes), we worshiped.

Members of the group found great value in our individual "free time" activities, though the time somehow never lasted as long as we hoped it would. We have made pots, painted pictures, written poetry (and shared!), journaled, given massages, read, talked, and enjoyed nature in our own special places around Pendle Hill.

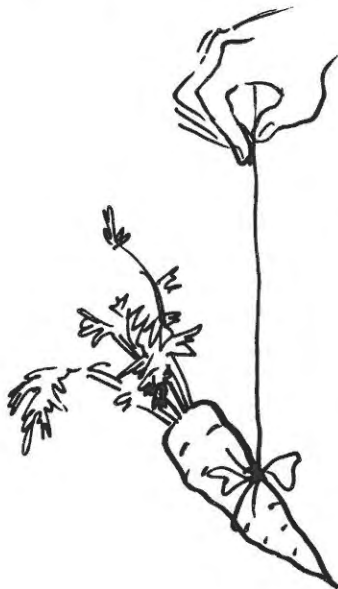
Our time at Pendle Hill has given us a chance to explore what it means to be spiritual, as individuals and as a group. We have worked on the task of living a Spirit-led life, one that we realize does not need to be perfect, nor to be done in any one particular way. Indeed, each person must do it in her or his own way. During our time here, the many separate people and elements of our group often complemented each other. Our experience was one of process, and as Ani DiFranco sings (in what became one of the themes of our many mixed audio tapes), aptly explaining our life here, "let's show them all how it is done . . . lets do it all imperfectly."

Service: "Hands or paws or anything you got, now"

Service is rooted in a plurality of experience. At Pendle Hill we have found that there is neither one sameness of purpose nor one particular way to quantify the challenges we attempt to surmount. During our six weeks at Pendle Hill, our continuing movement between communities has been paralleled by the fluidity of our sense of mindfulness.

We frequently felt both present in the process of our search and overwhelmed by the depth of our seeking. Our call to service has proved personal and communal; the physical aspects of our service reflect this overlap. We have struggled to comprehend and become involved in the individual nuances of our

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commitment to service. Our personal efforts, from doing our daily jobs to working in pairs on our work crews, required mindfulness. Our communal three-hour Friday mornings brought us all together to work at each of these work sites in turn: the greenhouse, the grounds, in the kitchen, on maintenance, and in the garden.

Both the Lancaster County Meeting House rebuilding project and the Friends Weekend Workcamp in west Philadelphia allowed us to experience powerful styles of service, but our Tuesday and Thursday work in the city was our most sustained and intense type of service. There, each one of us developed and was responsible for his or her own experience. Together we bore witness both to the power and immediacy of serving people and to the extended ramifications of entering upon such a service. Each community we worked with felt our presence, including MANNA's homebound AIDS patients, the children and elderly of the Southwest Enrichment Center, the Gay/Lesbian/Bisexual/Transgendered community of the William Way Center, the adjudicated youth of C.O.R.P.P., the gardens and the children of the Norris Square Neighborhood Project, the children at the Catholic Worker Camp, and the children of the Village of the Arts and Humanities. Our footsteps printed a pattern of thoughtful work.

Each of us made a commitment of mind. We affirmed our individual understandings by re-learning our own motivations to serve and our own approaches to service. Our consensus was that perhaps we were not having an impact on the communities as much as they were having an impact on us; and that the communities most influenced by our experiences might eventually be our own, based on the experience we will be bringing back to them. After intellectually realizing our privilege, we were then open enough to discuss our own experiences and to hear truly the wisdom of others we met along the way. Hakeem Hudson of Friends Weekend Workcamp reminded us of the established power structures we had to deal with, while Pat Hunt reminded us of the virtually indestructible barriers between "us"—those privileged enough to be able to volunteer—and the many we were attempting to serve.

In order to remain grounded, thoughtful, and sensitive, our service became a type of worship that extended from the smallest logistical details to the full-scale redefinition of our comfort zones. Never was any sort of direction absolutely clear; we strove towards learning a willingness to be rebuffed, confused, and even hurt. We felt the impermanence of our efforts. At the same time, we sensed in the Spirit the gravity of our gestures of peace. There will always be more learning, more

mopping, more painting, more restructuring, and more construction of service in our selves, our communities, and our world. Each one of us gives openly and is healed. As the song says, "all God's children got a place in the choir."

Leadership: When there is no wind, row!

What makes a sustainable structure? How does the individual relate to the goals of a group? Each of us learned to bear witness and to walk with others: to realize the infinite nature of these questions. In discerning a call, our group responded to a spiritual leading that was felt both inwardly and outwardly. We allowed ourselves to look for mentors, elders, and even a Nana (grandmother-mentor) in Deborah Saunders, who led one of our workshops. We asked those people to push us higher, to help us climb obstacles (literally, rocks, in Bucks county), and to provide some necessary stability. We deeply respected the leadership systems of our communities: at Pendle Hill; at our work sites; and in the larger environments to which we will return as ambassadors, bearing the messages of our time here. In our group we particularly appreciated our leaders, Katharine and Jesse, and each other's servant leadership.

With our bodies, minds, and spirits, we grew committed to the journey and process of balance, empowerment, and discovery. We acknowledged the assistance of others and tried to uphold each other in times of conflict. At journal writing mornings and at check-in, in organizing a work environment in Philadelphia, and everywhere, we led each other in song. In all this we trusted, were faithful, and gave thanks. We acknowledged with strength and with energy the necessity of continuing our commitments to others, to service, to social justice, and to love, seeing the imperative in what Fox articulated as "walking cheerfully over the earth, answering that of God in every one."

Conclusion: The Miseducation of Pendle Hill, Re-Learning the World

In many ways we were all chosen to be here, to be subdued here, and to be renewed here. We came making separate choices and with different understandings, all imperfect. In leaving we have affirmed the uniqueness of our paths and also the learning that was required of us here. We sing, "may the long time sun shine upon us, all love surround us, and the pure Light within us guide us all the way home."

—interns Jessica Braider, Dannah Card,
Tamara Clark, Blake Lipsett, Miriam Maxcy,
Ben Morris, Stephen Myers, Majka Ordman,
and Megan Rhein; and co-coordinators
Katharine Jager and Jesse Davison

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Reports and Epistles

Goals for the Women's Movement in the Next Century

On June 30, 1998, Quaker women first met in the Women's Center of the Friends General Conference Gathering in River Falls, Wisconsin, to articulate goals for the Women's Movement in the next century. Each of the approximately 30 women spoke of her concerns and hopes for the future. Among us were mothers, grandmothers, professionals and nonprofessionals of all kinds. Some had thought about this for a long time, and others spoke from the moment. We remembered the history, the successes, the failures, and the methods of our Quaker women ancestors. The women who offered these ideas expected that additions and/or deletions would be made at the 1999 Gathering. In the intervening year many Friends read these goals, made constructive comments, and on July 6, 1999, Quaker women from around North America met again at the FGC Gathering in Kalamazoo, Michigan, to affirm what follows.

We take our values as Quaker women into the world at large in order to lessen the present high level of social anxiety felt by women. We seek global change in the areas of religion, finance, family, health, education, and economic priorities. Understanding that we are in process, we will do this in concert with people of all gender orientations, and no goal will be set that is not of benefit to everyone, women and children and men. The fact that no methods have been established to achieve these goals does not preclude the need to establish goals. While we may not agree on all the specifics, we support the intent of what follows.

Religion: There will be global recognition of both female and male qualities of the Divine. We will recognize in Divinity the power of creative, relational, and unconditional, altruistic love as well as the dark side of birth, death, and righteous anger that can be found in the ideal, mature female. This new archetype will become one of the most powerful change agents, bringing into being a society in which there is compassionate equity for all its members.

Groups formed for spiritual refreshment will be organized in circles of equals and be free of creedal statements and dead ritual. Faith and belief will emerge from personal religious experience. No member will be raised above another, and no member will interfere with another member's direct relationship with the Divine. When feelings of guilt arise in individuals, they will be helped to forgive themselves without material penalty or public

ritual. Circles will be inclusive, and congregations will love diversity in all people. The experiences of transcendence to mystical heights and immanence with Earth and Her creatures will be honored equally.

There is that of the Divine in all creation. Women will be in touch with that of the Divine within themselves and will be helped by their religious community to find and follow their spiritual leadings regarding their reproductive lives. Women will come to understand their loving relationship to Mother Earth in such a way that the problem of overpopulation will diminish. The act of childbirth will become a sacred sexual act. No one will interfere with the comfort and wishes of a mother giving birth. Whether the pregnancy goes full term or is ended earlier, parents may request and receive appropriate celebratory or mourning ceremonies. The highest degree of respect will be held for the inherent relationship of a mother and her child.

[Due to space constraints, we have omitted the sections: Family, Health Care, Education, and Economy. —Eds.]

Conclusion: These goals assume that individual women will become fully functional according to their gifts and abilities. Each will be able to articulate her needs clearly even as she meets the needs of those in her care. Her wisdom will be heard and respected. With less social anxiety, both men and women will then become more flexible and open to dynamic change. We may not need to be competitive with one another or among ourselves; rather, we may focus on how we may best care for one another. We anticipate a peaceful world.

Please feel free to make use of the above in a way that promotes discussion and social change.

The complete text of the goals is available from <maryhop@bellatlantic.net> or the FRIENDS JOURNAL office.

—Mary R. Hopkins

Monteverde Monthly Meeting Epistle

Dear Friends Everywhere:

Greetings. We write our yearly epistle as the rains return. This year the rainy season is beginning early and our thoughts go back. . . . Hurricane Mitch brought us some tangible problems such as mudslides and washed-out roads. Together we had some success in dealing with these problems, but we often feel frustrated that we are unable to solve larger problems of social and economic injustice at home and abroad. Two paragraphs from an epistle we sent in 1968 still ring true today:

Although we may be apart from the tragedies and violence of the world today, through news media, we feel very close to it. It is as much our concern as that of others that all this useless killing in wars, in mob violence, and of world leaders must go on. We stand and weep and we are not alone. More and more people everywhere are asking "Why? Why?"

Jesus stated very emphatically over and over, "If ye love me, keep my commandments." (John 14:15) We ask, "What are those commandments?" He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:37-39) But do we love ourselves? How can we love our neighbor if we are not first at peace with ourselves? Let us . . . present ourselves at the altar to be filled with God's healing love. When we are pervaded with this love, "the fruit of the spirit shall be love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." (Gal. 5:22-23 RSV) Truly these people are a joy and inspiration to all with whom they have contact. It is our responsibility to ourselves, our families, and the world community to be this person if we want to see a change. "To turn all the treasures we possess into the channel of Universal Love becomes the business of our lives." (John Woolman)

Our challenge is to bring these eternal truths and principles into the life of the meeting. Sometimes the busyness in our lives seems to stand in our way. As we look at the following projects and concerns of our meeting, we see that we are on the right track with these. For 20 years we have been expressing concern for our Central American neighbors through CASAL. The Monteverde Friends School is thriving and well on the way to becoming nationally accredited. We are grateful to the work of Friends Committee on Unity with Nature, which has raised the funds to finish the payments for Finca La Bella, a local farming community supported by our meeting and Coope Santa Elena. We are beginning the work of revising our Discipline, and as we deal with some challenging issues such as same-sex marriage we find we are able to discuss them in a loving way. Each First and Fourth Day we share silence with tourists, visitors, students, and first-time meeting attenders, who feel welcomed and moved by our worship and community.

We are consistently reminded that there is transforming power when we envision the world actively at peace. We ask you to join with us in this.

—Wendy Rockwell and
Marty Newschwager, clerks



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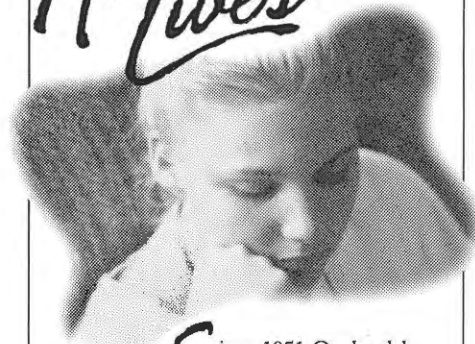
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News

Patents on seeds and plant varieties, including bio-engineered seeds, threaten agriculture in developing countries that practice traditional systems of seed exchange. Current legal reviews and negotiations could leave the door open for transnational seed companies that might seek to control agriculture by offering varieties that cannot be regrown by farmers from seeds they have saved. According to Quaker Council for European Affairs, developing countries may not be able to meet the deadlines to protect the genetic resources they have developed. Those resources could then be modified, patented, and profited from without benefit to the community of origin. British Friends have commissioned a survey report on the impact of legal threats to food security. The discussion paper "Trade, Intellectual Property, Food, and Biodiversity" by Geoff Tansey is available from QCEA upon request.—*from Around Europe, Quaker Council for European Affairs*

FCNL reports that U.S. taxpayers are picking up a hefty tab for the war in Kosovo. The Center for Strategic and Budgetary Assessments has calculated that the U.S. portion of the NATO air campaign cost between \$1.8 and \$3.0 billion and estimate that by the end of September, the cost of deploying U.S. peace-keeping troops would be about another \$1 billion. President Clinton also requested \$5.458 billion in emergency military supplemental spending for Kosovo operations, \$566 million in Kosovo humanitarian assistance, and \$25 million for security upgrades to U.S. missions in the light of the Kosovo war, for a total of \$6.049 billion. Congress also passed an FY99 supplemental spending bill that included \$5.458 billion in Kosovo military spending, \$1.068 billion for Kosovo humanitarian assistance, and \$70.5 million for security upgrades.—*from Friends Committee on National Legislation Washington Newsletter, July 1999*

South Africa hosts the second interfaith Parliament of the World's Religions, December 1-8 in Cape Town, South Africa. The non-legislative, educational, and celebratory international gathering across creedal, racial, and national lines signals a new era of interreligious encounter and cooperation. Organizers predict a turnout of 6,000 to 8,000 people from all walks of life, including hundreds of religious leaders such as the Dalai Lama, the president of the World Muslim Congress, the supreme patriarch of Cambodian Buddhism and others. The parliament will issue "A Call to Our Guiding Institutions," inviting governments, business, education, communications media, and scientific leadership to reassess their roles in seeking a just, peaceful, and sustainable future.

Quakerism's future in New Zealand was the concern of a "State of the Society" speech by Sue Stover, an elder of Bay of Plenty-Auckland Meeting. Speaking at their annual gathering, Stover told New Zealand Yearly Meeting that increased demands of work and family were taxing the free time of many Quakers. NZYM, whose membership has been slowly but steadily declining, currently has 638 registered members. Many members, she said, are able to participate in weekly worship, but often skip business meetings or volunteer activities. "I would like to propose that for many of our membership, involvement with Friends has become more therapeutic, a space for reflection on increasingly stressful lives, and less a focus of social witness and corporate activity," she said. She further called for an examination of how New Zealand Friends and Friends in general run their affairs. She said Quakers need to examine their actions because the sect faces the real possibility of dying out as a faith or transforming into something quite different from Quakerism.—*from New Zealand Friends Newsletter, May 1999*

American Friends Service Committee mobilized for relief in Turkey following the devastating August earthquake. AFSC is accepting cash donations for relief and rehabilitation efforts. AFSC does not have staff in Turkey, but they have distributed contributions through relief partners in the region. Material aid was sent from AFSC's warehouse in Macedonia, including shoes, kits, and clothing in August. Contributions may be sent to American Friends Service Committee, Turkey Earthquake Fund, 1501 Cherry Street, Philadelphia, PA 19102 or by calling (888) 588-2372.

Three workers with London-based Quaker Peace & Service have opened an office in the eastern part of war-torn Sri Lanka. Since 1996, QPS workers in Sri Lanka have been working on helping reduce ethnic tensions in the country from their office in Colombo, the Sri Lankan capital. To continue their work to promote peace the group decided they needed a full-time office in the eastern Ampara district. The QPS program costs about £100,000 per year.—*from Quaker News, Spring 1999*

Friends World Committee for Consultation reported in *Friends World News* (1999, vol. 1) that the organization's finances in 1998 are "rather worrying." FWCC reported that general-purpose income for 1998 was 15 percent below the figure agreed to at its 1997 meeting.

Bulletin Board

Upcoming Events

•Oct. 2—Quakers Uniting in Publications (publishers, booksellers, and Quaker authors) at London Grove Meetinghouse, at the corner of PA 926 and Newark Rd., four miles west of Kennett Square, Pa. At 5 p.m., there will be time to meet informally with QUIP members and other Quaker authors. A covered dish supper will be at 6 p.m. RSVP to Sally Rickerman, 121 Watson Mill Rd., Landenberg, PA 19350-9344, (610) 274-8856 or <sshrr@ccil.org>. The formal program will begin at 7 p.m.

•Oct. 9-11—Young Quakers Conference, sponsored by Friends General Conference, will be held at Catocin Quaker Camp in Thurmont, Maryland. The subject will be "Our Quaker Biblical and Universalist Roots" and will be open to high-school-age Friends. For more information, call Marsha Holliday at Friends General Conference, (215) 561-1700 or e-mail: <marshah@fgc.quaker.org>.

•Oct. 22-24—"Depending upon fresh instructions from Christ," led by Sterling Olmstead, dean emeritus of Wilmington College in Ohio, at Powell House, a Quaker Conference and Retreat Center in Old Chatham, N.Y. The seminar will focus on the last two-and-a-half years of John Woolman's life and examine his *Journal* and some of Woolman's essays. For more information call (518) 794-8811 or e-mail: <PowellHse@aol.com>.

•Oct. 29-31—"Bringing Our Messages and Witness to Birth: Mothers, Midwives, and the Minister/Elder Relationship," led by Bob Schmitt of Twin Cities (Minn.) Meeting, Jan Hoffman of Mt. Toby (Mass.) Meeting, and Kenneth Sutton of Central Philadelphia (Pa.) Meeting. Ben Lomond Quaker Center, P.O. Box 686, Ben Lomond, CA 95005. (831) 336-8333. <mail@quakercenter.org>.

•Nov. 3-7—Amigos de Santidad, Guatemala

•Nov. 4-7—German Yearly Meeting

•Nov. 6—American Friends Service Committee Annual Public Gathering, 1:30 p.m. at Friends Center, 1501 Cherry St., Philadelphia. Sister Helen Prejean, author of *Dead Man Walking* and noted anti-death penalty activist, will give the keynote address. "Ending Violence: Creating Conditions for Peace and Justice" is the theme of the gathering. Sister Helen's address will be followed by three simultaneous panels about AFSC's work on issues of peace, social, and economic justice. The event is free of charge and open to the public. The building is wheelchair accessible. The keynote address will be interpreted in sign language. Childcare will be provided. Questions about the event should be addressed to Karen Cromley at (215) 241-7057 or

<kcromley@afsc.org>, or Carl Maugeri at (215) 241-7060 or <cmaugeri@afsc.org>.

•Nov. 8—Friends Historical Association will hold its annual meeting in Philadelphia. The speaker will be Thomas Hamm of Earlham College on "The Ordeal of Priscilla Hunt Cadwalader." For information: (610) 896-1161 or <fha@haverford.edu>.

•Nov. 8-10—Iglesia Evangélica Nacional Amigos, Guatemala

•Nov. 13-14—General Conference of Friends in India

•Nov. 13-14—Mid-India Yearly Meeting

•Nov. 13-14—Japan Yearly Meeting

(The annual *Calendar of Yearly Meetings* is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

Opportunities

•The Conference of Quaker Historians and Archivists will hold its biennial meeting at Earlham College in Richmond, Ind., from June 23-25, 2000, and invites those interested in reading papers covering any aspect of Quaker history to submit a one-page prospectus and a brief vita to Larry Ingle, History Department, University of Tennessee at Chattanooga, Chattanooga, TN 37403 or <lingl@ccasun.utc.edu> by Jan. 14, 2000. For information about the conference contact: Friends Historical Association, Haverford College Library, 370 Lancaster Avenue, Haverford, PA 19041 or <fha@haverford.edu>.

Internet Resources

•Updates from Quaker United Nations Office are available on the worldwide web. QUNO recently updated and expanded its website <www.afsc.org/quno.htm> and both their newsletter and QUNO Briefing Papers are available in print and on the web. If you wish to receive notice of new QUNO publications on the web, e-mail your request to <qunony@pipeline.com>.

•*The Friend*, an independent Quaker magazine in Great Britain, is sponsoring a new clearinghouse for peace links on the Internet. The site, simply titled "Peace Sites on the Web," posts a quote by Arle Brooks, who was imprisoned for refusing selective service in 1940 on Quaker principles. The quote reads, in part, "Participation in war to settle international or national differences does not do justice to man's intelligence." The site's address is <http://www.nowar.freeseve.co.uk>.

•The *Australian Friend* announced in June that Australian Friends now have their own website: <www.quakers.org.au>. Subjects include Australian Quaker fellowship and contact information.

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Books

Graceful Simplicity: Toward a Philosophy and Politics of Simple Living

By Jerome M. Segal. Henry Holt and Company, New York, 1999. 320 pages. \$26/hardcover.

"... [I]t is often hard to say what is wrong with the way we live. It is not some single element, nor is it anything we could plug in here and there and have things be radically different. It is a quality that pervades life in its entirety; my word for it is gracefulness. Within our contemporary world what is most striking is the near total absence of gracefulness."

So writes Jerome Segal in a challenging book about our lives and the culture in which we make personal and societal decisions. For Quakers there is much to feel comfortable with in this book, but also much to challenge our patterns of thinking and living.

Segal addresses these tough topics on several levels. Admirably, he is willing to share how issues such as simplicity in living, the role of beauty in our lives, friendships, and an understanding, however partial, of God, have challenged him from the time of his boyhood. These personal stories let us in on his own growth and transformation and help make more accessible his messages when he directs a very keen mind and rich education toward trying to understand why the best intellectual and spiritual leaders throughout history have so consistently downplayed the role of materialism, while we find ourselves in a culture that seems to value little else.

Segal takes us back to Aristotle to show that from antiquity there was a recognition that material gains added less and less to life's potential enjoyment and that if those gains came at the sacrifice of opportunities in other spheres of life, then the quality of our lives could be diminished. But the most radical attack on excessive consumption comes from a familiar source more than a millennium later. This reviewer, at least, was grateful to be reintroduced to the heat of John Woolman's prose:

Were all superfluities, and the desires of outward greatness laid aside . . . [then] moderate labour with the blessing of Heaven would answer all good purposes . . . and a sufficient number would have time to attend on the proper affairs of civil society. . . . Every degree of luxury of what kind soever and every demand for money inconsistent with divine order hath some connexion with unnecessary labour . . . [which leads to] fetching men to help to labour from distant parts of the world, to spend the

remainder of their lives in the uncomfortable conditions of slaves.

Thus, excess consumption corrupts the society as well as the soul. In what may be an unexpected turn, however, Segal goes on to argue that social and political change can, in turn, help recreate opportunities for meaning in our individual lives by improving the environment (broadly understood) in which we live.

Graceful Simplicity is a challenge for many of us whose professed values may not correspond to our day-to-day choices. It is also an uncomfortable blueprint for how to bring graceful simplicity into our lives. The challenge in the book boils down to undertaking personal change and then accepting the rigors of political and social participation on behalf of that change. If one looks closely at what John Woolman said, this challenge has been before us for a long time.

—John M. Farmer

John Farmer is a member of New Garden Meeting in Greensboro, N.C. He serves as a planned giving specialist for the Community Foundation of Greater Greensboro.

Quakerism and Science, Pendle Hill Pamphlet 343

By Calvin W. Schwabe. Pendle Hill Publications, Wallingford, Pa., 1999. 40 pages. \$3.25/pamphlet.

Calvin Schwabe opens this pamphlet with an expression of how, in his own life, "science and Quakerism reinforced one another as sources of inspiration and outlets for service." Though Quakers and scientists may have different priorities and parameters in the application of their knowledge, both value experiential and revelational approaches to knowledge itself, and both require a balance between "the prepared mind" (which integrates experience) and "the open mind" (which accepts revelation). With examples drawn from both scientific and Quaker contexts, Schwabe illustrates what we have in common and suggests that we may well collaborate in pursuing some of the environmental or humanitarian goals we share.

—Kirsten Backstrom

Kirsten Backstrom is a writer and member of Multnomah Meeting in Portland, Ore.

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Milestones

Marriages/Unions

Andrews-Hawkins—*Charles Hawkins* and *Donna Andrews*, on May 15, 1999, under the care of Athens (Ga.) Meeting.

Grunko-Kern—*Alexander Levering Kern*, a member of Friends Meeting of Washington (D.C.) and *Rebecca Aeron Grunko*, a member of Central Philadelphia (Pa.) Meeting, on July 10, 1999, at Cambridge (Mass.) Meeting.

Jenks-Small—*Peter B. Small* and *Jane Reppert Jenks*, on December 5, 1998, at State College (Pa.) Meeting, of which Jane is a member.

Deaths

Bonnell—*Dorothy (Dottie) Haworth Bonnell*, 84, longtime resident of Wallingford, Pa., and summer resident of Eastham, Mass., and since 1997 a resident of White Horse Village in Newtown Square, Pa., on June 8, 1999, at Riddle Memorial Hospital in Media, Pa. She was the wife of Dr. Allen T. Bonnell, president emeritus of Community College of Philadelphia. A daughter of Lester E. Haworth, one-time general secretary of the Philadelphia YMCA and later a vice president of Haverford College, she spent her early childhood in India, where her father was on wartime assignment to the India YMCA. She was a graduate of John Burroughs School in suburban St. Louis and Oberlin College, where she and her husband met. Her graduate studies took her to Woodbrooke in Birmingham, England, and to the Zimmern School of International Relations in Geneva, Switzerland. Dorothy was a birthright Quaker, descended from the line of Bucks County immigrant George Haworth. She and her husband were members of Providence Meeting in Media, Pa. In 1940-41 the Bonnells volunteered for relief work in unoccupied France under the auspices of AFSC. Subsequently both were affiliated with the United Nations Relief and Rehabilitation Administration (UNRRA). The Bonnells moved from Washington, D.C., to Wallingford, Pa., in 1948, when Allen was appointed vice president of Drexel University. Dorothy was active as a committeewoman with the Democratic Party and League of Women Voters. She served her local library as a trustee and volunteer staff member. Concerned about a lack of library facilities in the public elementary schools, she conducted a personal campaign that resulted in the creation and funding of such libraries. The Wallingford-Swarthmore School District recognized her long and ultimately successful efforts by conferring on her the 1984 District Service Award. A lover of books and languages, she was a talented and prolific freelance writer. She was an assistant editor of the Edward N. Haye Associates *Personnel Journal*. Dorothy had five of her novels for young adults published; she leaves an equal number of unpublished manuscripts. Dorothy often met with classes of students to encourage their interest in reading, creative writing, and foreign languages. For nearly 70 years Dorothy spent her summer holidays on Cape Cod. In 1946 her father bought a mid-19th-century farmhouse on Great Pond in Eastham, Mass., as a "Gathering Place" for a family separated by the war years and involved in a variety of Quaker relief activities in China, India, and Europe. At the Gathering Place the Bonnells' children and grand-

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children plus a very extended family have grown up. She was happiest when the Gathering Place was full to capacity. She is survived by her husband of 62 years; a daughter, Dr. Ann Maiocco of Swarthmore, Pa.; three sons, Thomas H. of Montvale, N.J., David W. of Philadelphia, and Daniel C. of Hamburg, Pa.; and four grandchildren.

Browning—*Ruth Howells Browning*, 78, on April 28, 1999, in Westerville, Ohio. Born in Hazleton, Pa., Ruth was a feminist from her birth on August 27, 1920, the day after women got the right to vote—she always said she refused to come into the world until she could vote. Ruth was also a lifelong scholar with an A.B. in Psychology from Boston University in 1942, a Bachelor of Sacred Theology, *magna cum laude*, from Boston University School of Theology (the first woman to attend BU's School of Theology) in 1945, and a Ph.D. in Biblical Literature (New Testament) also from Boston University in 1951. She was ordained in the Methodist Church in 1947. With a year of study of Japanese at Yale University Institute of Far Eastern Languages, Ruth and her then-husband, Willis Paul Browning, went to Japan, where they served for five years under the Methodist Board of Missions teaching biblical literature and English. Becoming disillusioned with discrimination against women in the Methodist church, Ruth found a Quaker meetinghouse and began attending in the late 1960s, joining North Columbus Meeting in April 1970. She quickly became active in the life of the meeting, serving as clerk and on several committees for many years, as well as taking on various activities with Lake Erie Yearly Meeting, volunteering with AFSC, and acting as representative to the Ohio State University Campus Ministry Association. In May 1968 Ruth made a career change and went to work in the Upper Arlington Public Library Reference Department, where she stayed for 25 years. She loved the new work, which combined her interests in service, people, books, and learning, and over the course of four summers she went back to Boston to Simmons College and obtained a Masters in Library Science. Her lifelong interests were languages (besides Japanese she studied French, German, Greek, and Esperanto), music (she spent a year at Union Seminary School of Sacred Music in New York and played piano, organ, accordion, recorder, and dulcimer), women's rights (including helping to found the Columbus, Ohio, chapter of NOW), and sports (late in life she studied T'ai Chi and Aikido). She is survived by her daughters, Carol E. Browning and Jean E. Parmir; two granddaughters, Morgan and Robin Stuntz; her sister, Martha Howells Scott; her nephew, Harry W. Scott; and her niece, Anne Genther.

Graham—*Viola Josephine (Jo) Graham*, 87, on November 22, 1998, in her room at Kendal at Longwood, Kennett Square, Pa. Kendal had been her home since 1990. Jo was born on January 19, 1911, in Burnside, Mich., the second of 13 children of William and Cecelia Nellenbach Kreiner. She was a graduate of Central Michigan University and received her Masters in Social Work from the University of Wisconsin. After graduating from college she worked in a settlement house in Detroit, taught in a one-room school, and was a weaving instructor at Ashland Folk School in Grant, Mich. While living in Madison, Wis., she was on the faculty of the University of Wisconsin School

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of Social Work and worked for the Wisconsin Division of Corrections and the Wisconsin School for Girls. Later she served as executive director of the American section of Women's International League for Peace and Freedom in Philadelphia, Pa. Prior to coming to Kendal, she lived in Muskegon, Mich., for 21 years, where she was a social worker in the Muskegon Public Schools. In 1944 she married Chester A. Graham, a widower with five children, with whom she had worked at Ashland Folk School. They had three children. Raised a Catholic, she and Chester joined the Religious Society of Friends at the time of their marriage and were active members of the Madison (Wis.) and Grand Rapids (Mich.) Meetings. Jo was a founding sponsor and long-time board member of Servas. She served on numerous other boards and organizations related to peace, social justice, mental health, consumer cooperatives, arts, and recreation. She also was an accomplished weaver and seamstress, an avid folk-dancer, and a gifted poet. Jo was particularly adept at utilizing her artistic talent in very practical ways. She resisted throwing anything away and was exceptionally creative at finding ways to reuse and recycle. In addition to her husband, who died in 1988, she was predeceased by three stepsons, Frank, Donald, and James Graham; three sisters; and two brothers. She is survived by two daughters, Laurie Graham, Uniondale, Pa., and Jean Graham, Austin, Tex.; one son, Jere Graham, Traverse City, Mich.; two stepdaughters, Martha Hampton, Mt. Vernon, Iowa, and Lois Edgerton, Columbiana, Ohio; grandchildren and great-grandchildren; two sisters; five brothers; and numerous nieces and nephews.

Lane—Anne Brédé Lane, 90, at Friends Homes in Greensboro, N.C., on May 14, 1999. She died peacefully, less than two weeks after her 90th birthday. Born in Philadelphia, Anne and her older sister Marie were brought up in Germantown Meeting where their immigrant parents, Dr. Charles F. and Marie Voll Brédé were members. She attended local schools and received a teaching certificate from Philadelphia Normal School in 1928. While teaching Sunday school at a YMCA settlement house in Philadelphia, Anne met Richard Thatcher Lane, a recent Haverford graduate. They were married in Germantown Meeting on June 30, 1930, and moved to Poughkeepsie, N.Y., where they lived for more than 50 years. When Anne was a girl, the Brédé family spent ten summers in the mountains of southwestern Virginia near Staunton; there she acquired a lifelong appreciation for nature and for making things grow. Her large vegetable garden and a chicken-and-egg operation, begun during World War II, were prominent features of the Lane home for many years. As a teenage counselor at Camp Dark Waters on Rancocas Creek in New Jersey, Anne developed her skills as a swimmer and lifeguard. Her chosen career was delayed until her youngest was well into grade school, at which time Anne started to teach third grade in the Arlington school district in Poughkeepsie. She also took night courses at New Paltz State Teachers College, eventually receiving

her Bachelors degree and then a Masters in Elementary Education. Having progressed from third to fourth grade and then to directing the school's remedial reading program, she retired from teaching in 1974 after 26 years. She and Richard were active members of Poughkeepsie Meeting. Anne was clerk in 1978 when Poughkeepsie Meeting decided to become unprogrammed. In later years she was a delegate to several triennial meetings of Friends World Committee for Consultation. When their children were grown and gone, the Lanes continued their contacts with young people, providing students and young faculty from Oakwood School and Vassar College with overnight accommodations and Sunday tea. In 1981 the Lanes moved to Stuart, Florida, where she and Richard joined a worship group under the care of Palm Beach Meeting, which met in their house on Sailfish Lane during the off season. They also became involved in Southeastern Yearly Meeting, Martin County Meals-on-Wheels, and other social and conservation activities. Richard died in 1987 after a lengthy illness, and in 1990 Ann moved part-time to Friends Homes in Greensboro. There she made contact with students from Guilford College and attended both New Garden and Friendship Meetings. In 1995 she became a permanent resident of Friends Homes. She is survived by her four children, Richard Jr., Charles, Peter, and Elizabeth Morrison; six grandchildren; and two great-grandchildren.

Lenhart—Ann Romig Lenhart, 61, on July 22, 1999, at her home in Swannanoa, N.C., after an eight-month struggle with pancreatic cancer. Ann was born in Baltimore, Md., a daughter of Ruth Wells and the late Grove V. Romig. After her marriage to James D. Lenhart she moved to Swarthmore, Pa., where a neighbor took her to her first Friends meeting—a memorial service that had so many different messages about life and death that Ann knew she had found a spiritual home. She later joined Rancocas (N.J.) Meeting and then, after moving to North Carolina in 1977, joined Celo Meeting. Ann put her concerns about peace and social justice into action by volunteering during the Vietnam War with the South Jersey Peace Center in Moorestown. She later organized the Burlington County Support Committee for the Poor People's March on Washington, and the committee was meeting in her home when the news came of the assassination of Martin Luther King Jr. Later she was coordinator of Philadelphia Yearly Meeting's Peace Committee and helped transform it from a hierarchical to a collective working group. Marriage interrupted her college work, but she later returned to Warren Wilson College in North Carolina where she received her degree in Social Work in 1994. At the time of her death she was working for the Community Foundation of Western North Carolina. Ann is survived by her mother, who lived with her in North Carolina; her husband, Jim; four children, Del and his wife, Terri, Val and her husband, Jon Pulsifer, Jil and her fiancé, John Meadows, and Matt and his wife, Laura; 11 grandchildren; her sister, Lynn Sewell of Colorado Springs, Colo.; and several nieces, nephews, and cousins.

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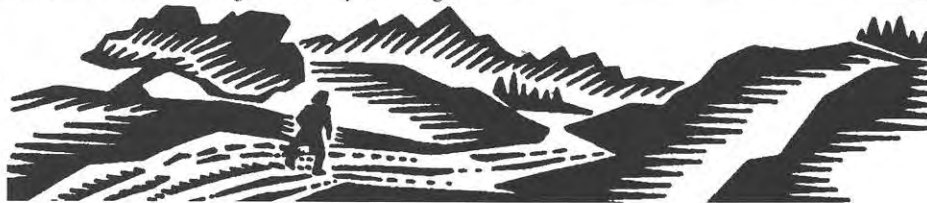
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Keeping the Faith: Art as a Way to Open to the Divine, Nov. 26-28, 1999, S.L. McGarry
Waiting in Darkness: An Advent Retreat, Dec. 3-5, 1999, Jan Hoffman
Turning toward the Millennium: The New Year's Silent Retreat, Dec. 1999-Jan 2, 2000
Cost for weekend is \$120, which includes program, meals and shared lodging. More info? Contact Woolman Hill, 107 Keets Road, Deerfield, MA 01342, (413) 774-3431. E-mail: slmcgarry@aol.com. (2 hrs. W. of Boston, Mass.; 1 1/2 hrs. N. of Hartford, Conn.)

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, \$20/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Web: <http://www.quaker.org/fqa>.

Monteverde Studios of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in week-long classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational luxuriant surroundings of the rainforest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Brochure: (800) 370-3331, www.mvstudios.com. P.O. Box 786-F, Narberth, PA 19072.

Consider a Costa Rica Study Tour. January 27-February 7, 2000. E-mail: jsstuckey@sol.racsa.co.cr or write: Sarah Stuckey, Apdo. 46-5655, Monteverde, Costa Rica. Or call or fax Roy Joe or Ruth Stuckey: (937) 584-2900.

Consider investing in affordable retirement property in the Southern Arizona high desert, near Friends Meeting at Bisbee. Write or telephone: Carolyn 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, a-mail: MkHaskell@AOL.COM.

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

Personals

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

Concerned Singles

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

Positions Vacant

Beacon Hill Friends House

Quaker residential community seeks live-in Assistant Director. Models Quaker thought and practice to community of 19 adults. Organized, able to balance long-term projects and daily tasks, computer literate. Responsible for resident recruitment/support; guestroom management; kitchen oversight; office work. Full benefits. Potential for advancement for qualified candidate. For further information write to: Director, Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108, or call: (617) 227-9118. See also <http://www.bhfh.org>.

Job Openings at Friends General Conference: Religious Education Coordinator works with the Religious Education Committee to develop First-day school curricula, plan workshops and training sessions on religious education, and assist Friends with questions about religious education. Position is three to four days per week (could be full time if combined with Junior Gathering Coordinator). Starting salary \$23,250 to \$25,200 per year for 80% time, with excellent benefits. **Junior Gathering Coordinator** works with committee to plan and support all programs for children ages 1 to 14 during week-long FGC Annual Gathering. Part-time (fifty days per year), with most work done April to June and during the Gathering. Work can be done from home outside Philadelphia. Starting salary \$125 per day, no benefits. To apply for either or both positions, send letter of application, résumé, and references to: Search, Friends General Conference, 1216 Arch Street 2-B, Philadelphia, PA 19107, or e-mail: EllenH@fgc.quaker.org. Application deadline for both positions is October 25, 1999.

Pendle Hill

A Center for Study and Contemplation located on a beautiful campus in suburban Philadelphia, is seeking a **Director of Religion and Social Issues Forums**. This position is responsible for proposing, designing, delivering and administering a program of substance and depth focused on today's most critical social issues, such as family disintegration, consumerism, social inequality, and violence.

The Director should have a strong interest and some prior experience in religion, spirituality, political and social issues. This person should also be in harmony with the goals and values of a Quaker institution of higher learning. Strong writing, speaking, organizational, analytical, and academic skills are required.

Pendle Hill is an equal opportunity employer. Please send your résumé and cover letter to: Dean, Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099, fax number (610) 566-3679, dean@pendlehill.org. Or visit us on the Internet at www.pendlehill.org.

Redwood Forest Friends Meeting, Santa Rosa, Calif., seeks resident Friend(s) beginning December 1. One hour north of San Francisco, near Redwoods and Coast. Send résumé to Wendy Muehler, 2251 Nightingale Drive, Santa Rosa, CA 95403. (707) 528-7605, e-mail: wnmuehler@neteze.com.



Farm & Wilderness

Summer Camps ~ Year Round Education

The Farm & Wilderness Foundation is looking for Head of Finance to manage year-round finances. This position is part of a small leadership team that works directly with the Executive Director and the Board.

Primary responsibilities: Manage and report on organizational finances, supervise staff of two, share responsibility for office management.

Qualifications: CPA preferred; strong interpersonal skills; strong administrative and supervisory skills; background in either Quaker and/or outdoor education ideal. Résumés accepted through October 7, 1999.

Benefits commensurate with experience. Letter of interest, résumé and references can be sent to: Rob Schultz, Farm & Wilderness Foundation, 263 F&W Road, Plymouth, VT 05056; e-mail: rob@fandw.org.

Orchard Manager. Enjoy working with plants? Interested in sustainable agriculture? Hard-working? Satisfied with modest income? Peaceful scenic area. Friends Worship group. H. Black, 170 Hidden Springs Ln, Cookeville, TN 38501. Phone: (931) 268-9889, e-mail: hblack@twlakes.net>.

Head of School—John Woolman School is seeking a new head, to begin no later than July 1, 2000. John Woolman School is a Religious Society of Friends (Quaker) College Preparatory Boarding School. It is situated on a 230-acre ranch-type campus in the foothills of the Sierra Nevada Mountains, in Northern California. The school serves up to 65 boarding and day students, grades 9–12.

We are seeking candidates with vision who can exemplify the principles and values of Quaker education, Quaker process, and spiritual leadership; strong administrative, academic, and fund-raising skills; effective communication skills to all constituencies of the school and surrounding community; strong staff development and leadership skills; a willingness to live on the school campus in a rural, communal setting with students and staff. Post-graduate degree preferred.

Deadline for completed applications: December 1, 1999. For application packet, please send a résumé and cover letter to Head of School Search Committee, John Woolman School, 13075 Woolman Lane, Nevada City, CA 95959.

The Quaker School at Horsham, a Friends elementary school for children who learn differently, seeks **head of school** to begin July 2000. The successful candidate will have demonstrated leadership capabilities, excellent communications skills, and a thorough familiarity with Friends' beliefs and testimonies. Send résumé, statement of educational philosophy, and three references by November 15 to Barbara Snyder, The Quaker School at Horsham, 318 Meetinghouse Road, Horsham, PA 19044.

FOR Nonviolence Education & Training Coordinator FOR, a national interfaith peace organization seeks "Non-violence Education & Training Coordinator" to organize and lead nonviolence education and training programs. Application deadline: October 1, 1999. Starting date: January 3, 2000. Send resumes and contact Yvonne Royster for application form: The Fellowship of Reconciliation, Box 271, Nyack, NY 10960. (914) 358-4601. Fax: (914) 358-4924.

Interns, 9–12 month commitment, beginning January, June, or September. Assist with seminars and hospitality at William Penn House, five blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Sidwell Friends School, a coed PreK-12 Quaker day school located in Washington, D.C., invites qualified applicants for staff and faculty positions which may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Sidwell Friends, students, and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington, DC 20016.

HENRY FREEMAN ASSOCIATES

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

Henry Freeman Associates is a consulting firm that specializes in major gift work, planned giving, and all phases of campaign planning and implementation. We provide services to organizations throughout the country, with a heavy concentration of clients in the Midwest and in the Washington/Philadelphia area. Recent clients include liberal arts colleges, seminaries, independent schools, and faith-based organizations addressing social justice issues and/or providing services to children and families.

Fundraising Consultant Position Available

Founded in 1993, our client base has grown rapidly over the past six years to include many local and national non-profit organizations seeking fundraising counsel. As a result of this growth we are seeking a senior-level fundraising consultant to join our firm, which at present consists of one full-time and three part-time consultants. Responsibilities will be concentrated in three areas: providing campaign counsel to organizations undertaking capital campaigns; assisting small nonprofits in the development and implementation of major gift fundraising programs; and expansion of our client base in Indiana and the Dayton/Cincinnati, Ohio area.

Qualifications include significant fundraising experience evidenced by increasing levels of responsibility; the proven ability and leadership skills needed to motivate and inspire others; extensive senior level management experience including staff supervision and work with members of one or more governing boards. The successful candidate must be comfortable working with a wide range of faith-based organizations. Specific experience in capital campaign fundraising is required. Prior consulting experience is preferred.

This is a senior level, full-time appointment. It is anticipated that the person selected will relocate to the Richmond, Indiana, area or live within a 100-mile radius. Salary and benefits are competitive with the opportunity for growth based on performance.

Please fax, e-mail, or send a cover letter and resume to the above address. E-mail: <HFreeAssoc@aol.com>.

Philadelphia Yearly Meeting seeks a Quaker to serve as full-time coordinator for our Workcamp program in West Philadelphia. Person hired must be able (collaboratively) to design, implement, and oversee community-related, educational service program. The position involves working with high school and older workcamp participants, as well as with the primarily African American community in which the program is based, and involves substantial weekend and evening work. Closing date for applications will be October 15, 1999. To obtain a job description call (800) 220-0796 ext. 1-7230 or (215) 241-7230; E-mail: peace@pym.org; Fax: (215) 567-2096.

Rentals & Retreats

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.

Brontë Country. Guest House. Relax in tranquil historic setting, enjoy panoramic views, log fires, imaginative home-cooking, and warm hospitality. Brochure from: Brenda Taylor, Ponden House, Stanbury, Keighley, West Yorkshire BD22 0HR, U.K. Telephone: 011-44-1535-644154.

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.

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.

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

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

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

Kendal at Longwood • Crosslands • Kennett Square, Pa.

Kendal at Hanover • Hanover, N.H.

Kendal at Oberlin • Oberlin, Ohio.

Kendal at Ithaca • Ithaca, N.Y.

Communities under development:

Kendal at Lexington • Lexington, Va.

Kendal on Hudson • Sleepy Hollow, N.Y.

Kendal at Granville • Granville, Ohio.

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.

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 \$49,650–\$167,050; monthly fees \$1,363–\$2,754. Fees include medical care. 500 East Marilyn Avenue, Department F, State College, PA 16801-6269. Telephone: (800) 253-4951.



Friends Homes, Inc., founded by the North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952 or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

Schools

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

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.

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.

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 1. UWC Admissions; The United World College, Rm. 115; P.O. Box 248; Montezuma, NM 87731. Telephone: (505) 454-4201. Web: www.uwc.org.

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.

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.

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.

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.

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

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

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

Services Offered

Quaker attorney with solo practice in Philadelphia offers legal services with Friendly approach to: wills and trusts, domestic matters, health law problems, SSI, consumer problems, contracts. Mediation services available. Call Pamela Moore at (215) 991-0777.

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.

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



- Marriage Certificates
- Calligraphy
- Graphic Design
- Note Cards
- Illustration

Ahimsa Graphics, 24 Cavanaugh Ct. Saundertown, RI 02874. (401) 294-7769 or (888) 475-6219.



Forum Travel

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

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.

Wedding Certificates, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Creating heirloom quality since 1982. Call or write Leslie Mitchell, 21 Hill Avenue, Morrisville, PA 19067. (215) 736-1115.

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

Illustrated, Calligraphed Marriage Certificates, each designed uniquely for you, nothing is too difficult. E-mail me for sample vows, artwork, ideas, estimate. Gay and lesbian couples, non-Friends welcome. Call Jennifer, (510) 528-0211, E-mail: snowloff@att.net. Visit website: <http://home.att.net/~snowloff>. Or write to: 315 Carmel Avenue, El Cerrito, CA 94530.



Fine Line Studios

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

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.)

Meetings

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

(HA)=Handicapped Accessible
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 Rhy 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 Vaugirard, 75006 Paris. Entrance at 114 bis. Phone: 01-45-48-74-23. The Center has no sleeping accommodation.

GERMANY

HAMBURG-Unprogrammed meeting 10:30 a.m., second and fourth Sundays. Winterhuder Weg 98. Phone 04531-806211.

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

GHANA

ACCRA-Unprogrammed meeting 10 a.m. Sunday. Hill House near Animal Research Institute, Achimota Golf Area. Phone: (233 21) 230 369.

GUATEMALA

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

INDIA

NEW DELHI-Unprogrammed worship, 10 a.m. Sundays at National YMCA Office, 10 Parliament St., Tel.: 91-11-6963925.

MEXICO

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

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

NICARAGUA

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

UNITED STATES

Alabama

BIRMINGHAM-Unprogrammed meeting. 10 a.m. Sundays. Girls, Inc., 5201 8th Ave. South. (205) 592-0570.
FAIRHOPE-Unprogrammed meeting 10 a.m. Sundays at Friends Meetinghouse, 9261 Fairhope Ave. Write: P.O. Box 319, Fairhope, AL 36533. (334) 928-0982.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

ROYAL (Blount County)-Worship group. (205) 429-3088.

Alaska

ANCHORAGE-Call for time and directions. (907) 566-0700.

FAIRBANKS-Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796.

JUNEAU-Unprogrammed, 10 a.m. Sunday. 750 St. Anns St., Douglas, Alaska 99824. Phone: (907) 586-4409.

MAT-SU-Unprogrammed. Call for time and directions. (907) 376-4551.

Arizona

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-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Ave. (530) 897-3638.

CLAREMONT-Worship 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont.

DAVIS-Meeting for worship First Days 9:45 a.m. 345 L. St. Visitors call 753-5924.

FRESNO-Unprogrammed meeting. Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (209) 237-4102.

GRASS VALLEY-Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (530) 265-3164.
HEMET-Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call (714) 925-2818 or 927-7678.
LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.

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

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

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

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

OJAI-Unprogrammed worship, First Days 10 a.m. Call Quaker Dial-a-Thought (805) 646-0939.

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-Whiteleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 696-7538.

Colorado

BOLDER-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) 421-2080, 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. (860) 889-1924 or 442-7947.

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

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

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

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

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

Delaware

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

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

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

NEWARK-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 10 a.m. with special welcome for Lesbians and Gays.

*Interpreter for the hearing impaired at 10 and 11 a.m.

MONTHLY MEETING DAY SCHEDULE-(second First Days Sept.-June; third First Day in July) Meetings for Worship held at 8:30 a.m. in the meetinghouse and 10 a.m. in both buildings (First-day school at 10:20).

FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11 a.m.

Florida

CLEARWATER-Clerk: Priscilla Blanshard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 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 10 a.m., discussion 11 a.m., Sudakoff Hall, New College. For directions, call (941) 358-5759, or Fern Mayo, clerk, (941) 955-1974.

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

TALLAHASSEE-2001 S. Magnolia Dr. 32301; hymn singing 10 a.m., worship 10:30 a.m.; wkly Bible study; mid-wk worship. (850) 878-3620 or 421-6111.

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. (404) 377-2474.

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

pjay@mindspring.com.

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

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

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates.

Call (808) 322-3116, 775-0972.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave., 96822.

Overnight inquiries welcomed. Phone: (808) 988-2714.

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

Idaho

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

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

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

Illinois

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

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

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

CHICAGO-Northside (unprogrammed). Mailing address: 1456 W. Leland, Chicago, IL 60640. Worship 10:30 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (312) 409-0862.

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

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

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

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

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

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

MENAB-B-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-Unprogrammed worship. Call (812) 682-3520.

FORT WAYNE-Open worship 10 a.m., First-day School and adult discussion 10:45 a.m. 6557 North Clinton. (219) 482-1836.

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) 856-3468 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., discussion 11:30 a.m. Meetinghouse, 4211 Grand Ave. 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-(HA) 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. For time and location please telephone (785) 539-3733, or 539-2046, or 537-2260, or write to Friends Meeting, c/o Conrows, 2371 Grandview Terrace, Manhattan, KS 66502.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th, Topeka. First-day school and childcare provided. Phone: (913) 233-5210 or 273-6791.

WICHITA-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

Kentucky

Berea-Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (606) 623-7973 or (606) 986-9840.

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

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

LOUISVILLE-Meeting for worship 10:30 a.m. 3050 Bon Air Ave., 40205. Telephone: 452-6812.

Louisiana

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

NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 921 S. Carrollton Ave. New Orleans, LA 70118. (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 Senior Center. (207) 866-4382.

PORTLAND-Unprogrammed worship, First-day school, 8 and 10:30 a.m. 1837 Forest Ave. (Rte. 302). Call for summer hours (207) 797-4720.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. For details call (207) 636-4149, 490-7113.

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 Metzertott, near U. of Md. (301) 445-1114.

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

BALTIMORE-Stony Run (HA): 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.

PATAPSCO-Preparative Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 997-2535.

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 Nobscoot traffic lights). Wheelchair accessible. (508) 877-1261.

GREAT BARRINGTON-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. Phone: (413) 528-1230.

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: 754-3887.

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

Michigan

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

ANN ARBOR-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-(HA) 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.

BARNEGAT-Worship 10 a.m. 614 East Bay Ave. Visitors welcome. (609) 698-2058.

CAPE MAY-Beach meeting mid-June through Sept., 8:45 a.m., beach north of first-aid station. (609) 624-1165.

CINNAMINSON-Westfield Friends Meeting, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

CROPWELL-Meeting for worship 10:45 a.m. Old Marlton Pike, one mile west of Marlton.

CROSSWICKS-Meeting and First-day school 9:30 a.m. (609) 298-4362.

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meetinghouse, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (973) 627-3987.

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

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

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

MARLTON-See **CROPWELL**.

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

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

MONTCLAIR-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (908) 931-1518. 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 Saturday 9-11 a.m. Auburn Correctional Facility, 135 State St., Auburn, NY 13021. By appointment only. For information, call Jim Frisch (315) 364-7375, or Jill McLellan (716) 526-5202, or contact Poplar Ridge Friends Meeting, Poplar Ridge, NY 13139.

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-Unprogrammed meeting for worship every Sunday at 10:30 a.m. Telephone: (518) 537-6618 or (518) 537-6617 (voice mail); e-mail: brickworks@juno.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 Marly'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. Mannheim. (914) 255-5678.

NEW YORK CITY-At 15 Rutherford Place (15th Street), Manhattan: unprogrammed worship every First Day at 9:30 a.m. and 11 a.m.; programmed worship at 10 a.m. on the first First Day of every month. Earl Hall, Columbia University: unprogrammed worship every First Day at 11 a.m. At 110 Schermerhorn St., Brooklyn: unprogrammed worship at 11 a.m. every First Day. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, monthly business meetings, and other information.

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

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

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

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

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

PURCHASE-Meeting for worship and First-day school 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-(HA/hearing loop) 84 Scio St. (one block north of East Avenue across from East End Garage downtown). Meeting for worship weekly at 10:30 a.m. (ASL-interpreted). Religious education for children and adults 9:15 a.m. Call ahead for summer schedule. (716) 325-7260.

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.

BREWARD-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 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:15 a.m., forum 11:30 a.m. 328 N. Center St., (704) 328-3334.

MOREHEAD CITY-Unprogrammed. First and third Sundays, 2:30 p.m., Webb Building, 9th and Evans Street. Discussion, fellowship. Bob (919) 726-2035; Tom (919) 728-7083.

RALEIGH-Unprogrammed. Meeting for worship Sunday at 10 a.m., with First-day school for children. Discussions at 11 a.m. 625 Tower Street, Raleigh, N.C. (919) 821-4414.

WENTWORTH/REIDSVILLE-Open worship and childcare 10:30 a.m. Call: (336) 349-5727 or (336) 427-3188.

WILMINGTON-Unprogrammed worship 11 a.m.

Discussion 10 a.m., 350 Peiffer Ave. 792-1811.

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

North Dakota

BISMARCK-Faith and Practice, 8 a.m., and meeting for worship, 9:15 a.m. Sundays, UUA Bldg, 818 E. Divide Ave. Contact Therm Kaldahl, clerk, at (701) 258-0898.

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

Ohio

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

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

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

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

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

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

TOLEDO-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, Phone: (330) 670-0053.

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

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Days at 10:30 a.m., Betsey Mills parlor, 4th and Putnam Sts. Phone: (740) 373-5248.

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) 774-5005.

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

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

WILMINGTON-Campus Meeting (FUM/FGC), Kelly Center. Unprogrammed worship 10:15 a.m. (937) 382-0067.

WOOSTER-Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 345-8664 or 262-7650.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Susan Hyde: (937) 767-7756.

Oklahoma

OKLAHOMA CITY-Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10 a.m., Quaker study group, midweek. (405) 632-7574, 631-4174.

STILLWATER-Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

TULSA-Green Country Friends Meeting. Unprogrammed worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-Rogue Valley Friends Meeting.

Unprogrammed worship and children's program meet First Day mornings. In transition—call (541) 482-0814 anytime for time and place. Or call (541) 482-4335 till 9 p.m. PST.

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 Gabel School, 8825 S.W. Barnes Road, Portland. Catlin Gabel 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.

DOWNTOWN-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. Simmertown Rd., off Rt. 41, Gap, Pa. Call (610) 593-7004.

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

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

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

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

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

HAVERTOWN-Old Haverford Meeting (HA). 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) 699-4127.

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

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

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

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

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

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

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

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

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

MEDIA-Worship 11 a.m. (10 a.m. July-Aug.) Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June, 125 W. Third St.

MEDIA-Providence Meeting, 105 N. Providence Rd. (610) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

MERION-Meeting for worship 11 a.m., First-day school 10:15 except summer months. Babysitting provided. Meetinghouse Lane at Montgomery.

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. Clerk, Christina Stanton (610) 690-0945.

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

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

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

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

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

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

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

PHILADELPHIA-Meetings 10:30 a.m. unless specified; phone 241-7221 for information about First-day schools.

BYBERRY-one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

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

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

CHESTNUT HILL-100 E. Mermaid Lane.

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

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

FRANKFORD-Unity and Wain Sts., Friday eve. 7:30 p.m.

GERMANTOWN MEETING-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.; 4636 Ellsworth Ave., (412) 683-2669.

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

POCONOS-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-Mtg/childcare 11 a.m. Sundays at I.Cornstock 7th-Day Adv. Sch.; (570) 324-2470/92, or 376-5176

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.

YARDLEY-Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.
YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; clerk, Lamar Matthew: (717) 843-2285.

Puerto Rico

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

Rhode Island

PROVIDENCE-Meeting for worship 11 a.m. each First Day. 99 Morris Ave., corner of Olney St.
SAYLESVILLE-Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.
WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 348-7078.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Worship each First Day at 10:30 a.m. (401) 762-5276.

South Carolina

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

COLUMBIA-Meeting for worship and First-day school 10 a.m., forum 11:30 a.m., Harmony School, 3737 Covenant Rd., (803) 252-2221. Visitors welcome.
GREENVILLE-(unprogrammed) meets each First Day in the residence of Ben and Carolee Cameron at 6 Ramblewood Lane, Greenville, SC 29615 at 4 p.m. EST, ie. 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.
HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

South Dakota

RAPID CITY-(605) 341-1991.

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. Pam Beziat, 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 SSOO, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10 a.m. Lutheran Student Center, 2615 19th St. Please use back door. (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

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 750-6510.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Ladies Literary Club, 850 E. South Temple. 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-(HA) Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

PLAINFIELD-Each Sunday at 10:30 a.m. Call Hathaway, (802) 223-6480, or Gilson, (802) 684-2261.

PUTNEY-Worship, Sunday, 8:30 and 10:30 a.m. Adult discussion, 9:30 a.m. Singing, 10:15 a.m. Children's program, 10:45 a.m. Rte. 5, north of village, Putney. (802) 258-2599.

SOUTH STARKSBORO-Unprogrammed worship and First-day school Sundays 9:30 a.m. Singing 9 a.m. Call 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.

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 Piccadilly, 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

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

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk Tom Hall: 734-8170.

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

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

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

PULLMAN-See Moscow, Idaho.

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

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

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

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

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

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

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

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659/747-7896 (work) or Miner (304) 756-3033.

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Keith Garbutt, (304) 292-1261.

PARKERSBURG-Mid-Ohio Valley Friends. 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.

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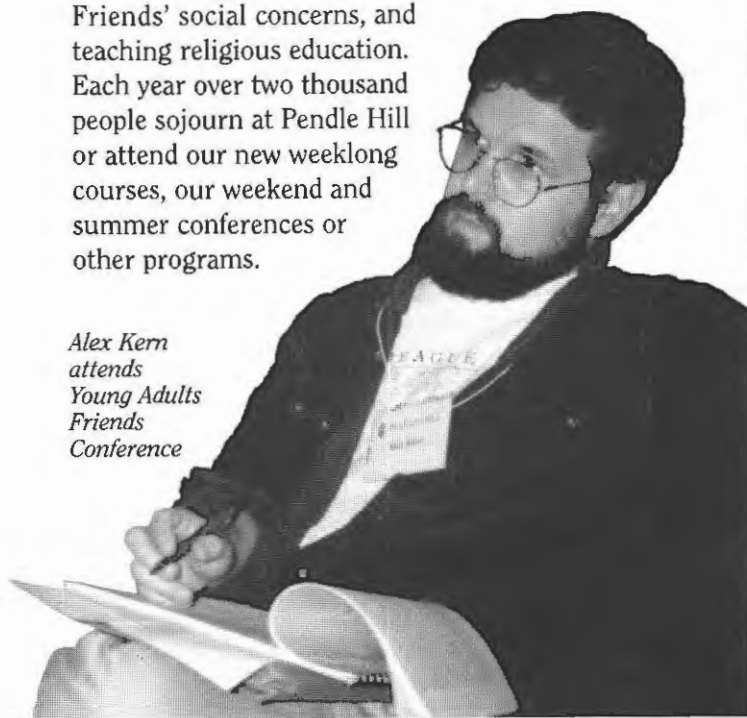
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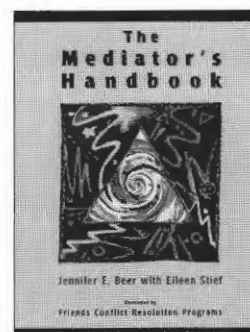


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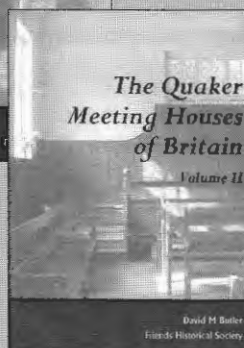
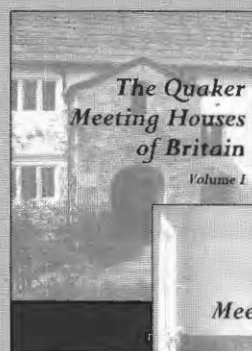
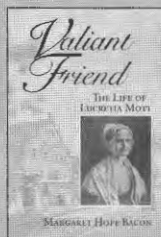
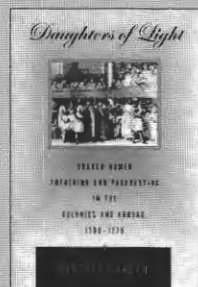
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