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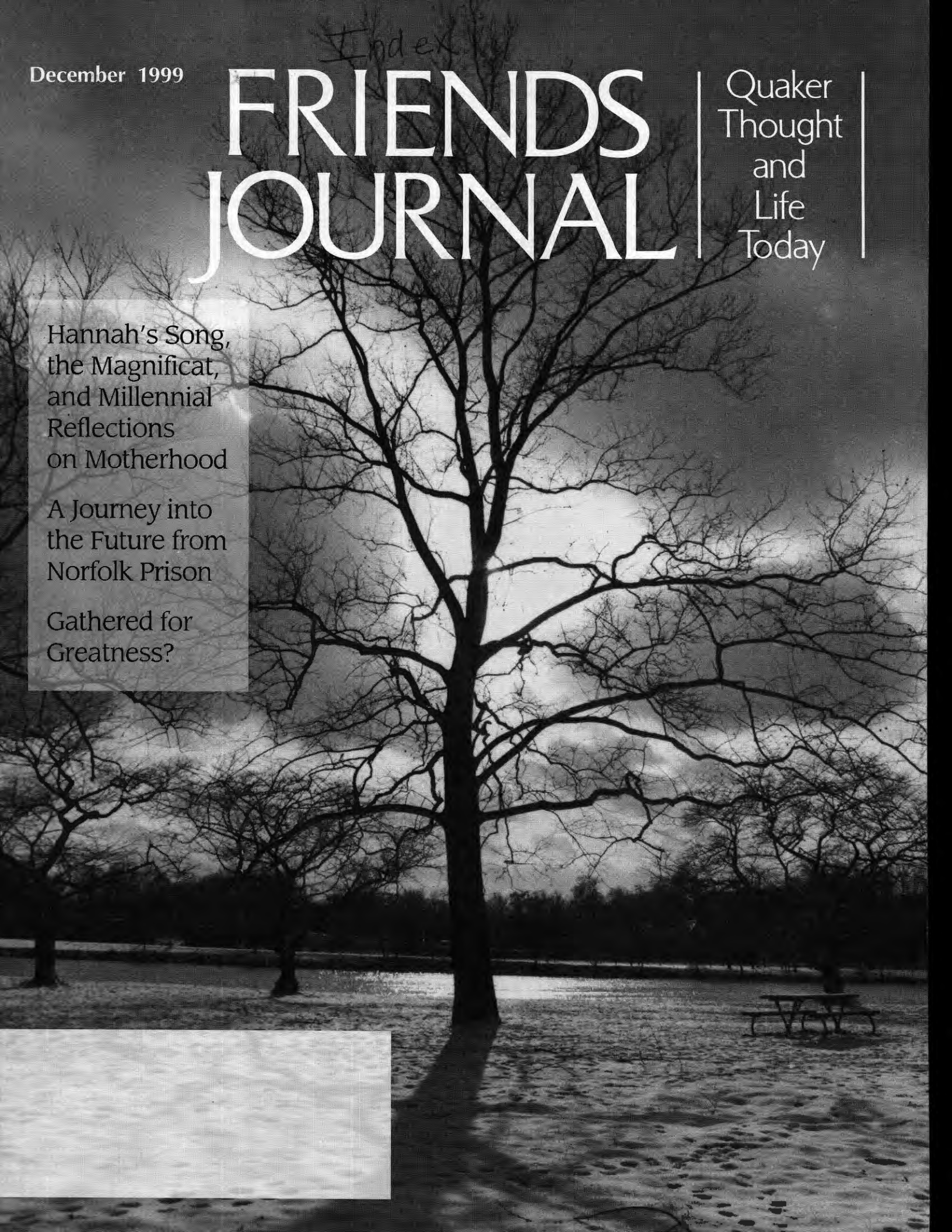
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Hannah's Song,
the Magnificat,
and Millennial
Reflections
on Motherhood

A Journey into
the Future from
Norfolk Prison

Gathered for
Greatness?



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



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Among Friends

100 #412 Family, Commentary,
Quakerism Today

A Season of Light and Love

The time of year is upon us when families come together to celebrate the coming of Light into the world. Traditionally, the birth of Jesus is understood as the incarnation of the Word—the action of the Spirit to bring us Light and a message of Love. In our meeting, we will gather for our annual Christmas potluck and carol sing—a warm tradition, lit by candles, flickering light over happy faces, many familiar and many not, as we eat, talk and sing. It is a time when our family groups, our friends, and our meeting members underscore our sense of community, and our understanding that bringing a loving presence to whatever we do matters the most.

Sadly, the warmth of this festive season can emphasize feelings of isolation and loneliness for those who are far from loved ones, or who feel alienated or abandoned by family and society. During recent years I've visited elder members of my family in nursing homes and become very aware of the loneliness of others who are seldom visited. Similarly, many in prisons and correctional facilities are removed from loved ones, often seldom or never visited. For these souls, the season of Light and Love must have poignancy unknown to those of us who are blessed with freedom, health, and time to share with family and friends. Do we realize how blessed we are? How might we share our joy with others?

One of the miracles of Light and Love is that blessings are to be found everywhere. In her article, "A Journey into the Future from Norfolk Prison" (p. 11), Elise Boulding writes about the experience of holding a workshop on Imaging a Nonviolent World with inmates at the Massachusetts Correctional Institution at Norfolk. She writes movingly of her initial hesitation to lead these men through an exercise focused on a reality seemingly so unavailable to them in their current circumstances—and of her discovery that they readily imaged a nonviolent world not unlike the images of the wide variety of groups with which she's worked. Most moving of all—each participant was able to conceive personal actions he could take, despite the very limited circumstances in which he lived, to bring a nonviolent future closer to the present. What actions might the rest of us take to bring this peaceful vision into being?

The future and the gifts offered by Quakerism to address its dilemmas are discussed by Daniel Seeger in his article, "Gathered for Greatness?" (p. 15) "This is a time in which a new civilization is seeking to come to birth," he writes. "Such moments of great transition occur from time to time . . . [and] People search for a new way of seeing things and of ordering individual and collective experiences." Quakerism, if lived boldly and honestly, has much to offer at this time of new birth: a message of respect for and celebration of differences, our testimonies of peace and simplicity, and an understanding that the purely rational cannot address our deepest needs.

Here at FRIENDS JOURNAL we celebrate the blessing of good work and the resources to accomplish it, wonderful colleagues, and remarkably interactive readers! While some of the faces in our holiday photo on the facing Contents page are new, the sense of community amongst us is enduring, and it embraces those who have left us and those who are newly arrived. Wherever you are, we wish you the joy of the season—and all the blessings Light and Love can bring to the future we collectively share in the new millennium.

Susan Corson-Finnerty

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Holiday Greetings from the staff of FRIENDS JOURNAL to you!
From left to right: Rear row: Kenneth Sutton, Nagendran Gulendran, Nicole Hackel, Robert Dockhorn; Middle row: Susan Corson-Finnerty, Marianne De Lange, Rachel Messenger, Barbara Benton, Alla Podolsky; Foreground: Pamela Nelson and baby Timothy Nelson Pyne.

Ken Miller

Homeschooling uses Penn's theories

It was a joy to read J. Timothy Esser-Haines's article, "The Changing Face of Quaker Education" (*FJ* July). I found it well written, informative, and timely. The author, a student at a Quaker school, laments that "even in Quaker schools, Penn's ideas are not really put into use in any substantial way." I felt sad to read that he is thus prevented from pursuing many of his interests.

There is a way of following the three educational ideas of William Penn mentioned in the article: learn from the world, learn at one's own pace, and learn from hands-on activities as well as from books. These very ideas undergird the education our son is receiving. That way is homeschooling.

Our son (age ten) has never been to school, except to visit. He learns in the world and from the world. At home we read, write, do math, use the computer, do projects, do chores, tell stories, have discussion, and have fun. In the community he studies karate, is a Webelo Scout, goes to workshops, goes on field trips, attends meeting, gets together with friends, goes everywhere I do, and has countless conversations with people of diverse careers and interests.

He learns at his own pace and follows his own interests. He did not learn to read fluently until age nine. He now reads daily and at his grade level. He has had no formal math instruction until this year, yet again, is at his grade level. He has had time and opportunities to try his many and diverse interests, from Barbie dolls to dirt bikes, from polar exploration to space exploration.

He learns from hands-on activities as well as books. He designed and built a bookcase, dog house, and grape arbor. He was involved in every aspect of researching, looking at, and buying our car, a riding lawn mower, and a trailer. He has managed his own money since age five and is responsible for buying most of his toys. These and other similar activities provide real-world learning opportunities for math, reading, economics, art, research, etc. Books are also important. We read to him for several hours daily, mostly fiction, but also nonfiction and current events.

I have long felt and thought that homeschooling incorporates essential Quaker values: that of God in each person, continuing revelation, and the equality of all persons. I am grateful to Esser-Haines for making me aware of how homeschooling

incorporates the educational values of William Penn. I hope Esser-Haines finds a way to pursue his many worthy interests.

Anita Bower
Nottingham, Pa.

Repentance is necessary

I was reading with interest the article "Paradox: Key to Unlocking the Perfection Trap?" (*FJ* Sept.) when I came upon this troubling statement, which the author quotes from another source:

The Greek word translated as "perfect" can also mean "complete" or "whole." We are called to be complete human beings just as God acts out of a sense of complete divinity. We are not called to be like God but to be fully human. Too often this verse has been seen as calling us to a God-like life which is unreachable. Such claims to perfectionism drive many people to reach [for] standards which cannot be achieved, leading to low self-esteem, depression, or worse.

The author of the article that contains this quotation found it "an opening through which to explore the paradoxical divine/human mystery." I find it a counsel of despair. God provides us many avenues by which to approach and embrace a God-like life, and perhaps the easiest of all is forgiveness, with the accompanying abandonment of fault-finding, of endless complaints against others raised in the heart and given room there. As a creature, I have the same pride and capacity for resentment as our four-footed cousins, and even some of these are able to forgive. An unlimited capacity for forgiveness has been demonstrated in people, today and in centuries past, but not without passing through the gate of repentance, which pride is unwilling to do. This "one right way" opens up a multitude of avenues for approaching God-likeness in an active, paradoxically Christ-like way. Of course, until this happens, a conscientious striving for perfection *will* indeed lead a person into "low self-esteem, depression, or worse," until he or she comes to heart-broken repentance, at which point all these troubles melt away.

The Christian life for Quakers is not the call to be human by contrast to divinity, but to embrace God's angelic calling, through discipleship. This aspiration was the source of the early Quakers' evangelistic fervor, upholding perfection's attainability against continual denials from other denominations. The spirit of the world never ceases to draw us away from this redemptive activity, back to the creature level and its discontents, but the wary see through its devices. Early

Friends, in calling people out of the prison of the world's expectations, emphasized the need for repentance to clear the way.

Bryan Dragon
Sparta, Ontario

Reflections on the nature of God

Thanks to Renee Crauder for her thoughtful article on spirituality (*FJ* Oct.), and to FRIENDS JOURNAL for publishing it. One comment—presented basically as an accepted article of Quaker faith—warrants further consideration. She says, regarding a right relationship to God, "We have to accept God as God, not as an extension of our ego or imagination" (p. 13).

It is clear from the rest of the article that not only does God exist out there beyond the human imagination, but that it is a loving God. If so, the love has sometimes been expressed in ways that can only be considered remarkable. Witness the catastrophes—natural as well as human in design—that occur in many parts of the world with distressing regularity. Not to mention the personal tragedies that good people endure every day.

How do we reconcile this loving God with the evidence around us? I believe we can start by returning to that initial assumption: that a caring, loving, intervening God exists apart from the human imagination. In the first place, we should appreciate the power of the human imagination. Without it the little progress, scientific and otherwise, that has been made in human affairs would never have occurred. Has the human imagination also had harmful consequences? Of course, but that shouldn't detract from our acknowledgment of the benefits.

The 19th-century German thinker Ludwig Feuerbach believed that God is an idealized projection of ourselves, the perfection we can only strive for but never achieve. Humankind needs to believe, says Feuerbach. Furthermore, since God is perfection we are impelled to view it as something separate and apart from flawed humanity.

God can be thought of, not as something apart, but as a capacity in each of us to transcend the limits of our existence. I have known too many persons whose lives have been transformed by the God within not to believe that it is indeed a living presence. It is what makes it possible for us to endure and engage in the work of healing in the face of evil deeds and natural disasters.

Viewpoint

The Peace Tax movement has dangerous implications

102

Is there that of God in everyone? Yes, everyone. That it is of human origin takes away not one iota from its divinity.

Will Richan
Swarthmore, Pa.

Stewardship will require working together

In the lovely Audubon Building in Concord, New Hampshire, the local council of churches brought some 20 persons of various theological persuasions together to share their thoughts on their spirituality and earth stewardship. Sound easy?

Let's take stewardship first. Why does a family of four take two cars to get to the church/meetinghouse parking lot ten miles from home? Two cars? Is that a good use of resources (space, air, gasoline)? One can go on from there. How much psychological adjustment would it take to get four people plus one neighbor into the single car? Is that realignment a spiritual matter? Another example: can we say no to a four-percent market growth? Can we comment out loud to our neighbors that on the day after Thanksgiving we are *not* heading for the mall?

Now let's turn to our dearly loved theological variations. How do they meld in our hands to our role as earth caretakers? With this group, I tried to explain that we in the Religious Society of Friends walk with two shoes, nicknamed "programmed" and "unprogrammed." The image brought a smile—that's good. I cited Eden Grace: "Much as I love unprogrammed Friends, I long for wild, exuberant worship." That "wild, exuberant" dedication might help when we try the global warming debate with our chemist neighbor in—you name the corporation. But then I had to add, "I'm unprogrammed. Born that way." The deepening silence was so much spring water.

If GE dumped PCBs into the Hudson River, who would find the truth to set the river right? There are no hands but ours. So how do we each and all braid our strengths to meet the test?

Thoreau Raymond
Concord, N.H.

Let's reconsider evangelism

As co-convenor of an interest group on the moral deficits of global free market economics at the Friends General Conference Gathering in Kalamazoo,

Continued on p.38

David Bassett's article on the Peace Tax movement, which appeared a couple of years ago (*FJ* July, 1997), was of interest to me, for I had long been unclear (and uneasy) about the concept. As a Friend and a pacifist with a lifelong affinity to dissent and lost causes, my heart sympathized with the movement, but my head warned me it was in error. Even after reading David Bassett's article, my head, which writes this essay, has prevailed.

The Peace Tax is meaningless in practical effect. Congress determines, and will continue to determine, the military budget. "Earmarking" one's taxes for non-military purposes will have no influence whatsoever, except in the inconceivable event that so many subscribers signed up that there were not enough non-earmarked funds to satisfy what Congress considered military needs—at which point Congress would repeal the law. A large number of subscribers would be required to reach this point. A smaller number of determined lobbyists and agitators could persuade Congress to curb military expenditures, even though the protesters represented a minority of the electorate, just as the gun lobby is effective despite the rejection of its agenda by a majority.

A Peace Tax Fund is not only meaningless, but counterproductive and potentially dangerous. It would ease the conscience of pacifists by creating the illusion that they are influencing policy, but it would deflect attention from meaningful and essential activity aimed at a) electing sympathetic members of Congress and a sympathetic President and b) lobbying, demonstrating and agitating to persuade the executive and legislative branches to reorder the national agenda.

The movement has dangerous implications. It undermines representative democracy, the only viable system of government for a huge, diverse nation. Policy-making is entrusted to democratically elected representatives who can be (but often aren't) held accountable to the electorate. On any issue, there are bound to be voters who disagree with a decision of Congress.

Our social contract requires us to accept—with rare exceptions to be discussed below—decisions we dislike. To allow an end-run around this compact for one group invites other interests to demand equal treatment. The lumber baron can forbid the use of his taxes to extend national parks. Right-wing bigots will withhold their taxes from a school lunch program. Permitting individuals to allocate their taxes as they see fit would probably result in a government agenda worse than what we have now, and it would ultimately lead to chaos.

For several reasons the Peace Tax movement will have symbolic significance of little or no value. First, the movement will not generate publicity. It is so low-key and so "legal" that it will be disregarded. Second, unlike the tax-refuser, the peace-taxer courts no risk of prosecution or penalty. His or her act will not be seen as brave or noteworthy; it will evoke no admiration, no controversy, no reflection (in fact, it will be invisible). Third, since the earmarking will be sanctioned by statute, its use will cause the government no embarrassment and almost no inconvenience. By legally sanctioning the earmarking, Congress is effectively removing the movement's symbolic significance, and channeling a potentially effective resistance movement into a harmless backwater.

Each of us should, as a general rule, abide by decisions of Congress. For today's pacifist—as for last century's abolitionist—the occasion will arise when an act of government is so repugnant to conscience that one must resort to civil disobedience. This point is reached when in one's estimation the issue of conscience transcends the demands that society lays upon us.

The Peace Tax movement boils down to a feel-good means of salving the conscience of those of us distressed by militarism. It deflects us from hard work within the democratic process, and it absolves us from the penalties inflicted upon those who choose civil disobedience.

Spencer Cox
Philadelphia, Pa.

Hannah's Song, the Magnificat, and

by Nancy Kaufmann Cisar

*"And Mary said
My soul doth magnify the Lord,
And my spirit hath rejoiced in
God my Savior.
For he hath regarded the low estate of his
handmaiden,
For behold, from henceforth all generations
shall call me blessed,
For he that is mighty hath done to me great
things,
And holy is his name.
And his mercy is on them that fear him from
generation to generation.
He hath shewed strength with his arm.
He hath scattered the proud in the imagina-
tion of their hearts.
He hath put down the mighty from their
seats
And exalted them of low degree.
He hath filled the hungry with good things;
And the rich he hath sent empty away.
He hath holpen his servant Israel in remem-
brance of his mercy,
As he spake to our fathers, to Abraham, and
to his seed forever."*

—the Gospel of Luke, 1:46–55

Ever since singing the Magnificat with a choir several years ago at Christmas, I've been tempted to see if I might fit myself into this expression of maternal joy that reaches back over millennia.

Christians have recited the Magnificat in one form or another since before the fourth century. The Roman Catholic Church has written it into its daily office and vespers. Anglicans have used it for evening prayer at communion. Lassus, Palestrina, Monteverdi, Bach, Schuetz, and Vaughn Williams have set it to music.

The text of the Magnificat (from the Latin: *Magnificat anima mea Dominum*, my soul doth magnify the Lord) is thought to be derived from Hannah's Song (1 Sam. 2), itself a lyric poem that dates from well before Hannah's time of around 1,000 B.C. Biblical scholars have long pointed out that Hannah's Song was inserted into



or "layered on to" Samuel's account of how Jewish monarchy began. Some studies trace the song to several centuries prior to Hannah.

As Sarah and Rebecca before her, Hannah determined the future of Israel by bearing a significant male. Hannah gave birth to Samuel, who in turn anointed Saul, and later David, as king.

Hannah was one of two wives of Elkanah. Elkanah's other (although not his favorite) wife, Peninnah, bore many children. Hannah had none. Peninnah

tormented Hannah and "Whenever Hannah went up to the House of the Lord, her rival provoked her till she wept and would not eat." (1 Sam 1:7) In her misery Hannah begged God for a son, vowing to give this child back to God in exchange for the favor. "The Lord remembered her" (1 Sam. 1:19) and she finally became pregnant with a son.

Hannah held good on her promise. As soon as the boy, Samuel, was weaned, she brought him to Eli, the high priest at Shiloh. As she was leaving the boy behind,

Nancy Kaufmann Cisar is a member of Madison (Wis.) Meeting. This article first appeared in the December 1998 Madison Friends Newsletter.

Millennial Reflections on Motherhood

she expressed her gratitude and joy in song. Maybe she was simply singing a well-known women's poem of the day.

Thanks to Yahweh, Hannah got even with Peninnah. History vindicated the faithful Hannah. (What little girl ever gets named Peninnah?) Hannah became a model of virtuous womanhood. Upon her promise to release her son into priestly service, God granted her maternity. As with Sarah and Rachel, Hannah secured benefit for Israel with her ability to have children. Women gained prestige, security, and fulfillment by becoming mothers. But it was the sons of these once barren women who were to become divinely chosen leaders.

Even at that, Hannah's Song may very well have remained unheard. Men voiced the liturgy in sing-song chants in the synagogues while women mouthed their prayers—"as silent as Hannah" (1 Sam. 1:13).

*"And Hannah prayed and said,
My heart rejoiceth in the Lord.
... They that were full have hired themselves
out for bread
And in them that were hungry has ceased
hunger
So that the barren hath born seven
And she that hath many children is waxed
feeble.
... The Lord maketh poor and maketh rich.
He bringeth low and lifteth up.
He raiseth up the poor out of the dust
And lifteth up the beggar from the dunghill
To set them among princes and to make
them inherit the throne of glory
... For by strength shall no man prevail.
The adversaries of the Lord shall be broken
to pieces.
Out of heaven shall he thunder upon them.
The Lord shall judge the ends of the earth. . ."*

—1 Samuel 2:1-10

That Mary, instrumental in bringing a messiah from the house of David a thousand years later, would sing a version of Hannah's Song seems natural. She had been of "low estate" (unmarried, few resources), but bearing this son would set things right.

So, trying to take millennial strides

from Hannah of 1000 B.C. to Mary and then to myself of A.D. 2000 has been irresistible. Three and two millennia later, respectively, I've looked through these lyrics, seeking some understanding for myself.

Are Hannah's and Mary's sentiments extensions of a patriarchy that ought to be debunked once and for all? It's easy to dismiss the patriarchy under which both women, and especially Hannah, lived. My modern sensibilities leave no question about pacts with God to obtain male offspring or of rescue from "low estate."

Hannah sings of a powerful, vengeful God who will bring justice to Israel. Mary echoes the notion, although softens her verses with reference to God's mercy. By Mary's time, Israel is to become a servant of the Lord, as Isaiah called for, a welcome progression from Hannah's view.

For me the challenge comes from another dimension of these texts. Both Hannah and Mary expected their sons would enhance Israel. Both seem to have a vision that goes far beyond the individual child or their own trials of public humiliation. Each in her own way is exalting in a providence that reaches broadly to all Jews and that extends forward beyond the lifetime of her own son.

It has been this second aspect of the songs, namely, that a woman could ponder her own motherhood in terms outside her own child, which has caught my interest. I, like many of my contemporaries, have no trouble in revising the patriarchal underpinnings of these lyrics. But in a culture of fierce individualism, what's there for me to sing about that goes beyond my immediate children?

I have not had to struggle under Hannah's humiliation or under Mary's low estate. Hannah lived in polygamy, enduring the pain of "barrenness." Mary was not married and a source of shame to Joseph. Her motherhood became contorted into an immaculate conception. I have married twice, adopted once, and birthed once.

Circumstances of my own motherhood may not have been fathomable to Hannah or Mary. I, a privileged American, have

received two children in a time of growing enlightenment. I'm as happy with a daughter as with a son. I was as joyful to receive an adopted child as a birth child. No tradition dictated to me that a male birth child might possibly be more valued.

My adopted son came simply as "Baby Garcia" from a Brownsville, Texas, mother whom I've never seen. My daughter was born to me at home where my husband and I filled out a State of Illinois birth certificate, giving no thought to lineage or legitimacy. My daughter has no more pedigree than my son, and he no rank by law or feeling in my heart that she does not enjoy. No seed of Abraham. No house of David.

And no royalty or messiahs on the horizon either. What I accept has a simplicity to which I am the religious heir: there is that of God in both my children. I pray for divine light to shine on both, but no authority will secure their destiny.

This same divine presence that is in my two children lives in every mother's child. If mothers feel a special connection to one another, it becomes divine where they recognize that of God in every child.

Inspired by Hannah and Mary, each of whom surrendered a child and managed to sing about it, I have brought the millennial stride to present with my own poem. And like Hannah's, my poem is almost always silent, pondered with loving silence around me in meeting.

*This is joy!
That of God in my son,
That of God in my daughter.
And that of God in their children.
My joy and my call.*

*The justice is this:
In high times or low,
That of God remains in them
And remains in their children.
Justice is my call.*

*The mercy is this:
Light shines on me,
Dries tears from the pain,
Sets in me a song for my children.
In mercy lies my call.*

Boom-boom-boom, boom, boom, boom, boom. Na-mu-myo, ho, ren, ge, kyo.

The sound still reverberates in my head. That is the prayer (mantra) of the Buddhist Nipponzan Myohoji order of monks and nuns. Basically, it means "All life is sacred," but it has been explained to us this way: Out of the muck of a pond comes the beautiful lotus blossom. These monks and nuns from Japan believe that if they walk and chant and beat their drums throughout the world, out of the muck and mire of this world will come the beautiful peace lily. And so they walk and chant and beat their drums, bowing to everyone and everything in reverence. Living near the Peace Pagoda in Grafton, New York, I have had association with the nun-in-residence, Jun Yasuda, since 1986. My husband, Don, and I have assisted her walks by housing or transporting walkers for peace and justice on their way through our part of the state. From March 15 to April 14, 1999, Jun-san would lead a 350-mile walk focused on prison reform, stopping at 16 prisons in New York State. With that issue being close to my heart, I decided that I should join her walk for 12 days, as the driver of a support vehicle (and sometimes as a walker). The following are some of the highlights and insights of those 12 days.

The group started off from the Grafton Peace Pagoda at 9 A.M. on Monday, March 15, in a terrible snow storm for the 12-15-mile stretch to Troy, New York. When I woke up that morning and saw the snow, I wondered what that foretold for the rest of the journey which I would join on the third day. For the whole way, the

Marion Lathrop is co-coordinator of The Never Again Campaign and an Alternatives to Violence facilitator. She attends Old Chatham (N.Y.) Monthly Meeting.

lead walker would carry a sign that said "Prison Walk, Abolish the Death Penalty," followed by a young man carrying a gorgeous dark purple banner on a long aluminum pole, which said "Na-mu-myo ho ren ge kyo" in Japanese. The banner would fairly soar and dance in the wind.

When I joined on Wednesday, March 17, the group had progressed as far as Schuylerville, New York, along Route 4. A Quaker family hosted a potluck supper for the 15 walkers and about nine other supporters from the community. A talk followed about how Pell grants for prisoners had been abolished nationwide and funding had been cut for higher education in the New York prisons, even though education is the best way to reduce recidivism.

I began learning how a spiritual walk functioned. With my natural inclination to be a "night owl," I was not too happy for a few days with going to bed by 9 or 10 P.M. and getting up at 5 A.M. It took those few days to reset my internal clock.

In the morning I learned the routine. Prayers (drumming and chanting Na-mu-myo ho ren ge kyo) before a Buddhist altar, bows of respect, and interfaith prayers always began the day. After breakfast, provided by our host family, there was chanting and bowing toward the home that had housed us for the night and bows of thanks and respect for the family that had provided for us. We started off many days with a Native American ceremony of burning sage and wafting the smoke around our bodies. Then the band headed off, beating their drums and chanting. Neighbors must certainly have been aware of our presence!

With a walk of this kind, anyone is welcome to join for any length of time. Some people came for about an hour, some for a few days, but the core group for my two weeks numbered seven. Jun-san,

with her shaved head and yellow robe, is 50 years old. Then there was Toby, age 50; Hattie, age 60; Tetsu from Tokyo, Japan, age 20; Ryo from Fukuoka, Japan, age 17; Greg from Guilderland, New York, age 20; and me, nearly 63 years old. The group would walk about three miles in an hour, then have a break for five to ten minutes. The lunch break was about an hour. (I call Jun-san "the loaves-and-the-fishes lady" because she always had food enough for anyone who might come along.) The average walk for a day was 15 miles. In the two weeks, there was one planned day of rest. It snowed, blew, and rained three inches that day, but we were comfy and dry near a wood stove in Bridport, Vermont.

I learned that the driver of a support vehicle plays an important role. We had two vehicles—Jun-san's Isuzu Trooper, given to her for the trip, which carried most of the baggage, and my little Toyota Tercel, which carried my stuff and anything we would need during the day, such as lunch, jackets, and raingear. I would drive with Toby to the stopping point or to a lunch spot to leave the Trooper, then I would take him back to the walk. I would then go ahead about two miles and park my car. I eventually got so I would start walking back toward the group and then take my place at the rear of the group until we got to the car, when I would leapfrog again. Walking alone back to meet the group, I could *feel* the drums long before I could see them, and I would watch expectantly for the banner to come into view. When I joined the group again, I felt like a Canada goose must feel as it flies in a V-formation. I would get a lift from the drums and chants. I also had to do other errands, like make copies of materials to give away, make phone calls, or scout out

PRISON WALK

a good place to eat out of the wind.

Our route took us through gorgeous country. The snow-peaked mountains were majestic, and the snow geese were migrating north for the summer. The weather was perfect for walking—cold, clear, sunny, and breezy, but never wet! We walked north to Lake Champlain, then across to Vermont by ferry at Essex, up to Burlington, across on the ferry again to Plattsburgh, New York, and then to Dannemora, a total of 160 miles. At that point, the walkers rode back to Albany, New York, on Monday, March 29, and on Tuesday they began their walk to New York City, where they would have a meeting with the Commissioner of Human Rights at the United Nations. April 14 would also be a day of fasting at the UN.

We were put up by many wonderful host families, and we stayed in a Presbyterian church camp, a UCC church, two Catholic churches, and a Zen center. Many people were extremely kind and generous. Once we were fed at a soup kitchen. Most people along the roads just looked at us and kept on driving. Some gave us honks and waves, but others yelled or gave us “thumbs down.” One man almost turned

the air blue with his language as he told us to “Get the h— out of here; I own both sides of this street, so get . . . off my property,” as if he owned the

road, too. How can a big, middle-aged man in a large red pickup truck feel so threatened by a group of pacifistic people on foot? The most common yell was from young men who would holler, “Get a job!” Such crass comments seemed irrelevant after the thought that we all had put into making the commitment to this walk in the first place. Jun-san’s commitment to her “job” is anything but frivolous.

Besides raising consciousness about the violence in our society and the need for respect for human life, our objective was to visit four prisons north of Albany and to chant and pray at each one.

The first prison complex we came to was Great Meadow at Comstock, New York, a maximum-security prison across the street from Washington Correctional Facility, a medium-security prison where Don and I do Alternatives to Violence Project workshops. We gathered in a parking lot across from the prison. Tom, an Abenaki Native American, joined us to perform a pipe ceremony. He spoke first in Abenaki, then in English. He blew smoke in all four directions, praying to the Father creator and the Mother earth, asking the spirits of the ancestors to be with us. Then he prayed for the inmates (male and female, in all prisons) and their families, for the guards and their families, for the victims and the families of the victims, and for those who live in fear or need. He said that locking people up is not the solution, that murder and revenge are not the solution. Then he asked the spirits of the ancestors, who roamed these lands long before these prisons were built and cannot be kept out by walls or bars, to go into the prisons and roam the hallways, whispering solutions from the wisdom of the ages.

Tom had no sooner finished his ceremony when two AVP facilitators stopped to greet us. They were just going into Washington Correctional Facility to do a weekend workshop and would take the word in to the inmates that there were people outside praying and walking the length of the state for prison reform. They were our contact with the “inside world” there.

Then eight walkers went into Great Meadow to visit inmates. One of the walkers had a pen pal there, who had provided five names of other inmates who would accept visits. For some of the walkers, it was their first time in a state prison—and Great Meadow is an old, soul-deadening, dreary looking facility. (I couldn’t go in because of AVP rules.) Jun-san, Hattie, and I drummed and chanted outside for quite a while.

Five days later, we had progressed to Moriah Shock Incarceration Correctional Facility (minimum security) in Mineville, New York. I couldn’t believe the sign. Under the name it says “Gateway To Excellence”! It reminded me of the sign I saw at Auschwitz that said “Work Brings Freedom.” We drove in the very long driveway and started to have our prayer circle when four guards arrived to tell us we couldn’t be on the property. Jun-san asked if we could walk off the property and was told yes. Toby and I drove the cars out. I expected the group to be there in a couple of minutes (because, after all, they walk three miles an hour!), but they didn’t come and didn’t come. So I walked in to meet them. I just had to laugh as I saw them inching their way along the driveway! They were staying on the property where the inmates could hear the drums as long as possible. Once at the end

TROY TO DANNEMORA, N.Y., MARCH 1999

by Marion Lathrop

of the driveway, we stood, drummed, and chanted for about half an hour. During that time, six vans full of inmates going out on work detail passed us. We bowed to them in the Japanese fashion, and they responded with waves, cheers, and thumbs up. To add to that, many hours later two of the vans returned, passing the walkers about 15 miles farther along the road. The inmates again waved and cheered. At least they knew that someone cared. Some of the guards waved and cheered, too.

The group made a very short, unexpected stop at a county jail in South Burlington, Vermont, simply because we were passing it. The superintendent was very courteous, as long as we stayed on the sidewalk. Some of the inmates were raking leaves in the yard and read our sign. I'm sure they all could hear/feel our drums—like a heartbeat.

Our last prison to visit was Clinton in Dannemora. About 15 of us walked in on Palm Sunday, a beautifully warm, sunny day. Clinton is where New York's two death row inmates are being held; however, when/if the time comes, I believe they will be executed by lethal injection at Greenhaven Correctional Facility. The old part of the facility at Clinton reminded me of the old hospital for the insane in Worcester, Massachusetts, where I grew up. This facility is *the* industry in Dannemora; there is virtually nothing else. One side of the short main street is little shops, but the other side is a 25-foot-high white wall with three guard towers on it. There is not even room for a sidewalk between the street and the wall. How depressing I would find that if I lived there. The guards videotaped us as we walked back and forth on the sidewalk across the street. Did they really want our pictures, or were they trying to intimidate us? At sunset, we had a candlelight vigil at a little park across from the wall.

Jean, a kind, sensitive woman who works inside the prison and is in touch with the death row inmates every day, happened to meet us walking along the road. She joined our vigil (at the risk of losing her job) and said a prayer. I couldn't hear it all, but I heard her say, "Forgive them, for they know not what they do." Was she talking about the inmates? Or about the prison system? Or both? I said my prayer for my inmate friend, "City," incarcerated for 22 years already, who calls us (Don and me) Mother and Father. In large part,

it was for him that I took part in this walk.

Back at the Catholic church where we would spend the night, we began the process of disbanding our group. Some people had to be back at work the next morning. Jean joined us again so we could support each other. At the end of the evening, Ruby, from Syracuse, sang a song for us. Appropriate for the beginning of Holy Week, softly she sang "Were you there when they crucified my Lord?", with a second verse in the same manner: "Were you there when they executed my child?" I don't remember all her words, because I was so moved. It was such a poignant ending to a beautiful experience.

You might ask, "Why do this walk?" I know I have asked myself that question when Jun-san has walked before. I am not sure that I can put into words how meaningful this walk was—to the many people who walked in it or the many people who came in contact with it in some way or other.

To start the day at dawn with prayers, to step out into the crisp air and pass the beautiful scenery, to walk with the constant drumming and chanting, to talk with so many people who hosted us, fed us, stopped to take our picture, or came out of their houses to see us pass, and to pray in front of the prisons kept us focused on our mission—to bring peace to the world, especially to some of the most violent and inhumane segments of our society.

Prison building, prison staffing, and prison filling is the number one growth industry in the United States! The racism, the classism, and the lack of respect for human life on all sides in our society is appalling. Where is it leading us? As a country, we can find the money to put hundreds of billions of dollars into the military, but our cities, neighborhoods, schools, and health centers are crying out for help. Jobs are going overseas, so that towns (like the ones we walked through in upstate New York) fight to have a prison built in their community so that people can have jobs. One person confining another person is not a job that gives dignity and respect to either. Where is our respect for human life in this country? Can we afford to write off a whole generation or two of human beings? Who speaks for the powerless?

Doing Alternatives to Violence Project workshops in Washington Correctional Facility a couple of times a year has given

me an education about just how destructive our penal system is. There are some wonderful people who work in prisons—and there are some who are not so wonderful. There are many inmates who *need* to be removed from society—but there are many who should not be there. Robbing people of their dignity as human beings is not the way to help them to grow and develop. Punishment does not necessarily teach responsibility. Where is the "correction" in our correctional institutions? Where are the drug treatment programs? How many people should be in mental health care instead of prisons? With DNA testing, how many people could be found to be innocent of the crimes they are charged with? What other ways are there to make people responsible for their actions without locking them up? And why are about 80 percent of the inmates Black and Hispanic, and usually poor? James Gilligan, M.D., author of *Violence: Our Deadly Epidemic*, says that if we wanted to design a prison system to make people worse, we'd be hard pressed to design one more effective than what we have. As a nation, we need to look at these concerns *now*. Statistics say that crime is dropping, but we are incarcerating about 4,000 people per week. As taxpayers, we need to ask how long this can go on.

As we drummed and chanted before the walls of prisons, I thought of Joshua and the battle of Jericho. I wished we could bring down the walls—the walls of racism, classism, ignorance, and fear that are everywhere in our society. To see each person as a precious human being and to treat each other with respect would go a long way toward instilling civility and compassion into our culture.

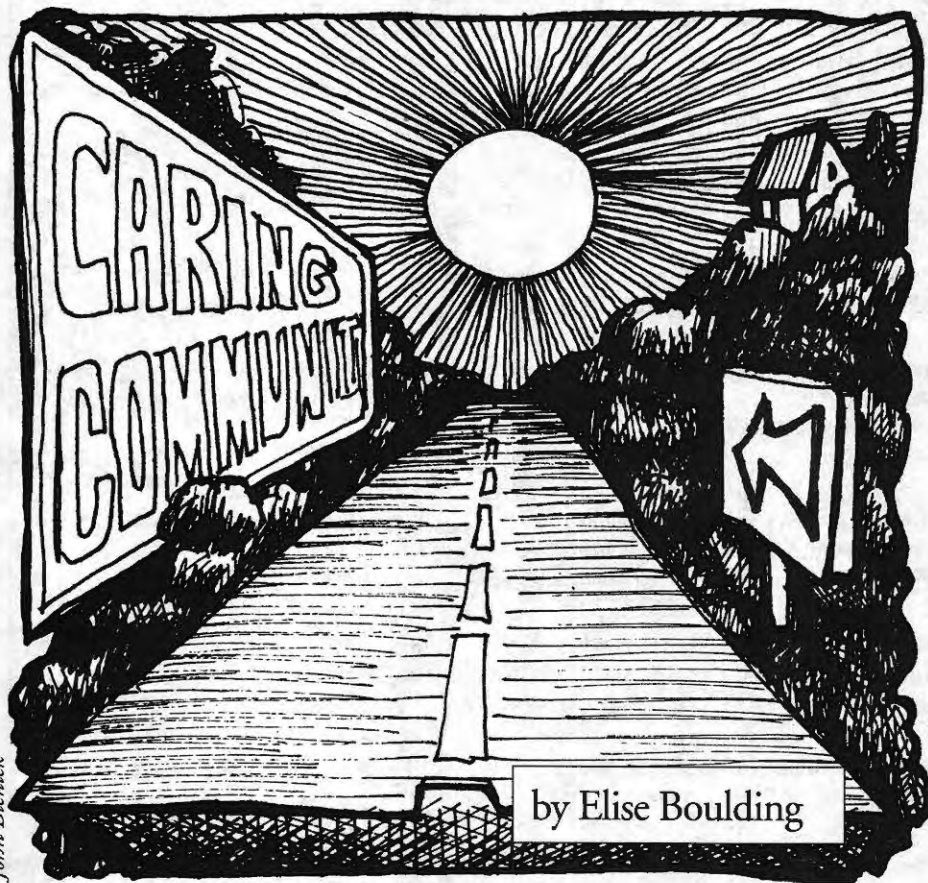
I was impressed with Jun-san as she led us on this spiritual journey. The respect she has for all living (and non-living) things is inspirational, as is her courage to stand up for what she believes. As I get back into the "real world," I hope I can hold on to much of what I felt and learned on this journey.

If you ever come upon a band of pilgrims, led by a monk or nun with shaved head and a yellow robe, beating drums and chanting, feel blessed, for they are walking to bring peace to the world. Give them a honk or a thumbs up. We need to encourage each other to "keep on keeping on" on this journey through life. We are all one. And becoming one will make us whole. □

A Journey

INTO THE FUTURE

from
Norfolk
Prison



by Elise Boulding

Usually the regulars of Norfolk Recognized Meeting at the Massachusetts Correctional Institution at Norfolk (a meeting under the care of Wellesley Monthly Meeting of New England Yearly Meeting) meet on Sunday evenings for their weekly worship. But this is a wintry Saturday morning, and I have been asked to lead a daylong workshop on Imaging a Nonviolent World, a world at peace, with the 20 or so gathered inmates. I look into the intent faces of these men—youthful, middle-aged and elderly African American, Hispanic, and white long-termers—and wonder how their imaginations can possibly vault the prison walls that enclose

such harsh, discipline-laden, heavily guarded life space, to visualize a different and better world. I feel hesitant, unsure. But I've promised to do this workshop!

This type of imaging workshop first evolved in the late 1970s as I realized that we peace activists, working to bring about a nonviolent world without war, really had no idea how a world in which armies had disappeared would function. How could we work to bring about something we couldn't even see in our imaginations? Stepping back in my own mind into the 1950s, I remembered translating Fred Polak's *Image of the Future* from the Dutch original. His macro-historical analysis showed a war-paralyzed and depressed Europe how past societies in bad situations but with positive images of the future had been empowered by their own imaginations to work to bring the imaged future about. Here was a possible answer! I developed a workshop format with War-

ren Ziegler and other colleagues that took people 30 years into the future to a world at peace. The format allowed time for imaginative exploration of "how things worked" in that future, followed by a remembering, looking back from this future to the present to imagine how all this peaceableness came about. The workshops always closed with time for personal commitments to action in the present to help bring about the future that participants had pictured. We found that this type of workshop actually empowered people in their peace activism.

These workshops had involved participants free to be change agents in their world. How could prisoners imagine a more caring world, let alone see themselves as change agents to bring those changes about? To make the leap into the future less daunting, I chose ten rather than thirty years as the time span. How would they deal with 2010 in their imaginations?

Well, I found out. After talking about the failed hopes from peace and justice efforts in the past, and the new hopes for action as we stand on the threshold of the 21st century, I asked them what they might hope to find in 2010. Through individual reflection and small group discussion, they constructed a list of hopes. Their first major theme was to be at peace with ourselves and one another and the world in which we live, to recognize, understand, and communicate what's going on.

Further themes followed:

- There should be a peaceful environment for all humankind: no wars, hunger, homelessness, disease, violence, racism; no TV commercials; no pollution.
- People listen, respect one another; there

Elise Boulding is a member of Wellesley (Mass.) Monthly Meeting. She helped start peace studies programs at the University of Colorado and Dartmouth College.

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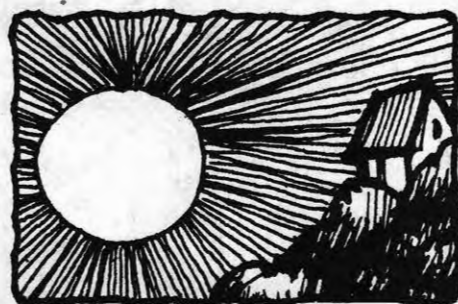
Those were the hopes expressed for what might be found in the future. The hopes themselves were more well defined than I had expected. What their imaginations revealed when they mentally travelled into the future and then drew pictures of what they imagined was deeply moving. Prison walls had melted away, and all the beauties of nature and the life of free humans stood revealed: open countryside, trees, bushes, flowers, distant mountains, lakes and rivers, farmlands with houses dotting the landscape, often a church in sight. A few drawings pictured villages, malls with shops, and people walking about in the malls. One of the most striking features of these pictures was the presence of sunlight and other sources of light: lamps, candles, lighthouses, beacon lights.

Everywhere in these pictures were friendly, often smiling, people—walking in couples, bicycling, singing, dancing, playing games, working in small groups, fishing by a lake, growing food, offering helping hands to each other, walking to church, seated in meditation, praying. One picture revealed housing being built for the homeless, one the opening up and transformation of a prison. Two pictured bombs dropping on a city with the caption, "THIS MUST NOT HAPPEN!" The absence of cars in these pictures was notable.

The themes of open green spaces, the beauty of nature, sunlight, friendly sociability, and joyful activity had significant similarities to the themes in the pictured futures of workshop participants that I had been collecting for years. Whether the participants were peace and social change activists, members of women's, youth, or church groups, diplomats, soldiers, scholars, or teachers, their pictures suggested a bright, clean, green world and conveyed the "feel" of a joyful local community in which people delight in celebrations, in caring for others. Why should I have been surprised that prisoners could imagine that same world? Whatever impacts prison had on their lives, these men who participated in the weekly meetings for worship at Norfolk had vibrant social and spiritual imaginations.

After the participants had worked together in groups of four or five to develop

more details about the kind of changes in economic, political, and social institutions that would keep this peaceful world functioning, each group was asked to present a short pantomime that would convey what it was like to live in that future. Once again, the liveliness of their imaginations showed through. The pantomimes of facing differences and resolving them peacefully, of cooperation in difficult tasks, and of going from loneliness to joyful community could



have been the pantomimes produced in very different workshop settings.

The "Remembering History" exercise was done with the same zest. The future they had delineated was of course one that would have required at least the 30-year time lapse specified in the usual Imaging a Nonviolent World workshop, but since the decision had been made to set the imagined future only ten years away, there was a tacit acceptance of a strategy of speeding up time!

Mentally standing in the peaceful, prison-free 2010, the participants "remembered" what had happened over the previous decade. In 2009 (just last year) there had been a great celebration of the emergence of a new personal/global consciousness that was making power struggles obsolete, and a more effective successor to the UN was now functioning—a system of local-global governance. The last nuclear weapons were destroyed, and prisons were transformed into rehabilitation centers. The year 2008 saw contact with beings in outer space, a surge in community dancing and music-making, the end of substance abuse, and the implosion of the Pentagon.

The year 2007 saw reparations to African Americans, replacement of private cars by public transport, decline in materialism, elimination of the U.S. arms budget and its replacement by equivalent funding of peacebuilding activities including the work of the UN successor organization, and the achievement of zero population growth for the planet. The year 2006

witnessed the return by the United States government to Native American peoples the lands previously taken from them, the development of a global food distribution system that drastically reduced hunger, and the development of human services that drastically reduced homelessness. A real Middle East peace treaty was signed by all the countries of the world.

In 2005 the successor organization to the UN was able to administer effective pollution controls, and people now enjoyed clean air. Human needs budgets and health services greatly increased, along with global immunization against AIDS, as did overall life chances for those who had been poor. In 2004 the process began of dismantling prisons as punitive institutions, and crime rates dropped drastically. The increase in human services, public housing, and education began equalizing opportunities for people everywhere. City playgrounds were now safe spaces.

In 2003 the new successor organization to the UN, known as ESO, or Earth Survival Organization, established an Educational Resources Council to improve learning worldwide and made recycling of all processed goods universally mandatory. Social movements worldwide emphasized the importance of public celebration, dancing, and support of all the arts. Hopeful attitudes toward the future began to replace earlier despair, and greed declined. In 2002 the United Nations was officially transformed into the Earth Survival Organization, accompanied by great celebrations and dancing everywhere. All technological development was now shifted toward saving the planet. A gradual exodus from prisons was under way as new community support systems developed that enabled former prisoners to rejoin their families and share their wisdom with their communities.

The year 2001 witnessed a global ban on the production and deployment of nuclear weapons by a changing and evolving UN and the development of national gun control programs in every country. The logging industry came to an end as wood substitutes were developed, and the world's forests were saved. The Internet involved more and more citizens worldwide in communications systems that support cooperation and peace. Power struggles no longer attracted adherents. In 2000 the United States elected its first woman president and moved toward being a softer, gentler nation. The seeds

of a new consciousness were sown. The environmental and peace movements became allies.

Are these the kinds of issues and developments prisoners think about during long years behind bars? For the prisoners in this workshop, the answer is yes.

The point of "remembering history," of working back from the future to the present, is to help participants decide what action strategies they personally will commit themselves to in the present in order to bring the desired future about. What kind of freedom of action do prisoners have? What could they possibly commit to? Each participant contributed his own thoughts on this, and six action themes could be identified from their statements. By far the most frequently mentioned action theme was inner peace and personal development. This was expressed in the following phrases: find inner peace, find out who I am; get more grounded; develop myself physically, spiritually, mentally; continue studies; read sacred literature; become more forgiving, more patient, more nonviolent; stay focused; deal righteously.

The next two most frequently mentioned themes were, respectively: tell people good things, help others, share with family and friends, network with others; and speak up when necessary, share my truths with the world, write letters, write a book. At least two people proposed the next two themes: work with AVP (Alternatives to Violence Program) to develop new projects at the prison, and respond directly to bad situations when things go amiss. The last theme was a commitment to more ecological awareness, to consuming less. Challenging commitments, all of them!

That persons with such severe limitations on their daily activities and personal space not only can visualize a positive future for the society that has in so many ways rejected them, but have the inner resources and moral integrity to consider concrete personal actions that could help bring about such a future, suggests how vastly we underestimate the capacities and potentials of our fellow human beings. These human capacities are to be found among the men—and women—incarcerated in the prisons of our country. Kenneth Boulding always used to say, "What exists, is possible." We have many more potential co-workers in the task of building a more peaceful world than we ever knew. □



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Ann Cooper

The Meetinghouse Within

by Geraldine Cosmas Curran

Off Route 108 by the fire station, a narrow, rural road leads to Sandy Spring Meetinghouse, a structure on the Maryland landscape for nearly two centuries. Sunday morning, I am here to connect with what is real, to balance the din of my earthly concerns with the silence of an unknown, mysterious presence. Infused through the years with

Geraldine Cosmas Curran, a member of Sandy Spring (Md.) Meeting, is a faculty tutor at the Writing Center of Montgomery College in Rockville, Maryland.

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emanations of seekers striving toward a higher reality and by seekers today on the same path, the meetinghouse is imbued with power and force. Repeatedly I am drawn, compelled by organic need, to this old meetinghouse, a place that leads me on an inward journey.

I enter the doorway, quietly settle myself on the bench, and sense the power of this simple, brick structure. The vision of its pure starkness, its clean structural lines: vertical doors, windows, and pillars against horizontal wooden benches and balcony. The contrast of light and shadow: rays of shimmering sunlight through glass. The perception of color and texture: luminous white

walls, earthy brown carpet, deeply ingrained wood. The view through the window: giant oaks, wrought iron fence, old stone markers in the graveyard. The sense of timelessness: a ticking clock. From these impressions I absorb a sense of being.

Gradually, inexplicably, the meetinghouse permeates my being and awakens an inner life. I am grounded and focused. A silent, inward exploration begins. One world fades, replaced by another, becoming more quiet, more meaningful. Stray thoughts are quickly put to rest. Body relaxes, dissolves, pulsates with energy. Vibrations resonate. Breathing finds its own rhythm. Light intensifies.

How to hold on to this vital sense of being? So quickly does it fade and slip away as the meeting ends and I return to life immersed in practical concerns. When I truly feel lacking, yearning for a deeper life, I try to balance my attention between the quiet of my inner world and the noise of external demands. Sometimes, amid the commotion of everyday life, I find inside myself a place of stillness—the meetinghouse within. How do I bring the meetinghouse me into my home, my workplace, my everyday world of flux, movement, and disorder to balance a life of moving fragments with a life of stillness?

The meetinghouse—simple, mysterious, powerful—evokes in me this question, reminds me that something immeasurably important is at stake, reminds me that I am a being of two natures, inhabiting the ordinary, mundane world, but with the possibility of opening myself to a deeper presence. Of this I need to be reminded. I am fortunate and profoundly grateful that just off the main route on this quiet, narrow road stands the meetinghouse, which over the years has become for me sacred, its doors open, inviting me to enter and explore. □

GATHERED FOR GREATNESS?

by Daniel A. Seeger

George Fox, on Pendle Hill in England, had a vision of "a great people to be gathered." The spiritual quest not only is a search for the individual soul's relationship to God, but also involves seeking to answer the question: What does the Lord require of us as a people? Do Friends as a community have a historic task? Is there a special vocation to which we are called? Do we have a distinct role to play in the unfolding destiny of the Creation? If so, are we gathered enough to do it? And do we have the greatness of soul required?

Here we are at the end of the 20th century, at the dawn of a new millennium in the calendar of Christian culture. Let us take stock. For if we are to answer the question "What are we called to do?" the answer obviously must arise out of some sense of the state of affairs in which we find ourselves. As Jesus read the signs of his times, we must read the signs of our own.

To begin this stock-taking process let us cast our minds back just 100 years. In the decade of the 1890s, there were two occasions that provided opportunities for reflection by the establishment-oriented historians of that era. The first was the great Chicago World's Fair, held in 1893; the second, the diamond jubilee of the reign of Queen Victoria. To the official mind of those days, a retrospective look at history had a great simplicity. Everything had converged in the establishment of North Atlantic civilization's ascendancy over the rest of the world. This was the consummation of a process that had begun 400 years earlier with Christopher Columbus's transit of the Atlantic and Vasco da Gama's voyage to the coast of India. History, viewed in retrospect in the 1890s, appeared to have resulted in the attainment of a stable state. It seemed quite plausible that the global ascendancy the West had attained was going to be permanent.

As we look back over the succeeding century's two world wars, countless regional wars, worldwide economic depression, the Russian Revolution, several dozen imitations of it, the Cold War, and the breakup of colonial empires, it is amazing how naïve the perspective of many of the historians of the 1890s seems. For within

Are Friends Prepared for Quakerism's Role in the Global Society of the Future?

20 years of Queen Victoria's diamond jubilee the overriding conflict of our own tragic and bloody century had been defined. As one pundit of those days put it: the specter of communism was haunting Europe.

Yet after all the horrors and humiliations of the 20th century, here we are in the 1990s, and to many the landscape looks strangely similar to that of the 1890s. The feared heap of falling dominos has not arrived at our own door; rather it is the huge effort at social transformation based upon the theories of Karl Marx that now lies everywhere in ruins. The communist experiment was certainly one of the most spectacular commitments of thought and labor ever devoted to the logically planned improvement of human life. The social transformation it projected was expected to be matched by nothing less than the transformation of human nature. It was an ideology that at once challenged us, bewildered us, and frightened us. Yet it seems to have collapsed before our very eyes.

Now, instead of the specter of commu-

nism haunting Europe, the specter of capitalism haunts the globe. And most eerily reminiscent of the attitudes of the 1890s, the pundits of the 1990s have proclaimed the victory of the European/U.S. political and economic systems, and some have even announced the end of history! According to this view the basic values of the West will inevitably inherit the earth.

Is this expectation that we are entering an era of stability and triumph credible?

Do we not suspect that an environmental catastrophe looms if a modern industrial way of life is extended to all who aspire to it?

Do we not suspect that a reasonable way to govern the global economy has yet to be discovered? The global economy has no social safety net for the poor, and it has no laws or institutions to protect labor or the environment. The free play of market forces can provide needed discipline; it can also produce chaos and victimize many.

Socialism and communism were invented because capitalism can be very offensive. The fact that communism has failed does not mean that capitalism has succeeded.

Do not the tribal and ethnic conflicts taking place in Europe and in other parts of the world appear uncontrollable, and do they not threaten to drown many in a sea of blood? Are there not a host of other international issues for which no clear solution is in sight? Is there any way to end arms trading and profiteering, activities of both governments and private operators? Is there any way to protect the common good in the achieving of disarmament—conventional, biological, chemical, and nuclear disarmament? Is there any way to rescue the environment?

And what of the increasingly frequent abrasions between Islamic fundamentalism and Western secular culture? Each is marked by a different understanding of the relationship between God and humankind, between parents and children, between citizens and the state, and between freedom and authority. Islam, after Christianity, is the second largest religion

Daniel A. Seeger, a member of Birmingham (Pa.) Meeting, is the director of Pendle Hill in Wallingford, Pennsylvania.

on the planet. Are the conflicts between Islamic culture and Western secular culture simply going to vanish?

What of the enlarging holes in the ozone layer, global warming, the melting of the polar ice caps, and the AIDS crisis?

I don't bring all this into view to be a "prophet of doom." I raise it to counter the naïve assumption that the new age has already dawned. In reality we are living in a twilight time, but a time of great opportunity as well.

A new civilization is seeking to be born. Such moments of transition occur from time to time in history, when the worldview, habits of mind, and commonly accepted assumptions that have sustained civilization and fueled human progress have reached a point of exhaustion—their strengths having been fully exploited, their limitations becoming more costly, and their resilience and adequacy in the face of developing historical events faltering. People search for a new way of seeing things and ordering individual and collective experience.

The first thing that people who pro-

claim the end of history and the triumph of Western values have failed to perceive is our fatal over-reliance on reason. Communism, capitalism, and liberal democracy all share this foible. Before the modern era, the fundamental truths that guide our lives were presumed to emanate from God and to be revealed to us in canonical texts as interpreted by duly constituted religious authority. The problem that occurred, as we know, is that these religious authorities could not agree with each other, and this led to many calamitous civil and international wars. The Hundred Years War, which Joan of Arc brought to a turning point, and the Thirty Years War, which pitted Calvinists, Lutherans, and Catholics against each other, together with the tendency of all established religions to support absolutism and monarchy, eventually made it seem useful to people of good will to de-emphasize the role of religion in the management of affairs.

As the interwoven religious and political world of medieval times collapsed, the view arose that a new human culture could be based upon reason and that human good nature could be relied upon to iron things out. The com-

mercial and industrial revolutions, the growth of scientific method and of engineering, and advances in philosophical thought all held out the hope that henceforth human life would be characterized by an inexorable, rationally determined march of progress toward truth and freedom. Presumably all we needed to do was to think logically, proceeding from self-evident premises or closely observed and incontrovertible empirical facts. Reality was seen as a puzzle to be solved, an entirely knowable system governed by a finite number of universal laws that human beings could grasp and exploit rationally for their own benefit.

The problem we face, however, is that moral and spiritual claims cannot be proven or disproven the way matters of fact can be. Spirituality cannot be made to fit into the rationalist scheme. It is true that when we are dealing with intermediate moral principles, principles that rest on more fundamental premises, logical reasoning is essential. But the rationalistic model breaks down when we try to establish the fundamental spiritual or moral principles themselves. Logic is a way of getting to conclusions from premises. By

Hat Honor Revisited

**Quakers
once went to prison for
refusing to give "hat honor"
to the king.
It was a matter of principle.
They would bow only to
God.**

**Now
with few hats left to not doff
we still purpose to exalt
no one.
In and out of our own society
we use forms with pretty much no
decoration.**

**We wear
sensible shoes and sit still in
meeting for worship, praying to
be quiet
enough to hear God's whispers
and brave enough to follow
instructions.**

**At Gethsemane Church of God in Christ
in Dayton, Ohio
Heavenly Hats abound.
My grandsons command drums and organ
while two-year-old
Davina
is High Queen of the Tamborine.**

**All joyful noise rises sanctified.
There is no shortage
of glory
to shine on two pastors, sister Pat,
Mother Dargon,
Deacon Dennis.
And I am called Grandma Kiddo,**

**Peculiar and perfect title for
a visiting
Quaker
who tries again but always fails
to clap at
the right time
to the warm and foreign rhythm.**

**Nevermind.
what I do get is this:
Holiness, silence,
plain or Fancy,
we are all simply busy
about the business
of honoring God,
God in
God and
one another.**

Janeal Turnbull Ravndal

*Janeal Turnbull Ravndal lives at
Pendle Hill. She is a member of
Stillwater Monthly Meeting in
Barnesville, Ohio.*

its very nature, a logical argument cannot justify the premises upon which it rests. There is no way to justify, through logic, the ultimate starting point for moral reasoning. The rational and enlightened founders of the United States recognized this when they declared: "We hold these truths to be self-evident . . ." and then proceeded simply to announce the starting points of their thinking.

The reason why we are surrounded by a worldwide ethical chaos in the cultural, economic, and political spheres is that so many people begin their moral reasoning from rival but incommensurable first premises, and we possess no rational way of weighing the claims of one against the other.

Quakerism can speak powerfully to this contemporary dilemma, a dilemma stemming from disillusionment, on the one hand, with the rigidity and false pretensions of traditional religion, and, on the other, with the spiritual failures of the rationalistic and scientific culture that succeeded the age of faith.

First, Quakerism is clear that the meaning of our existence lies in something outside of ourselves, in something to which we owe loyalty and gratitude, in a principle of Truth that seeks to make itself known to us, in a principle of Goodness to which we can resonate in the way we live. Quakerism does not look for ultimate Truth in the purely rational or human sphere, but seeks to discern the will of God.

At the same time Quakerism avoids the flaw of much traditional religion, which has tended to assume that our grasp of the foundational truths by which we must live is a static thing, that the faith that must sustain us has already been fully revealed for all time. It is due to this misconception that so many mainstream religious institutions seem periodically to become oppressively outdated and hollow. It is a misconception that leads to a kind of spiritual imperialism based on a sense of owning the complete truth.

For Friends, our faith is not akin to clinging to a shrine; rather it is an endless pilgrimage of the heart. We know that our awareness of God's Truth is always beyond our secure apprehension; yet we are committed to seeking after it diligently and then living faithfully according to the measure of Truth given to us. The great breakthrough that Quakerism represents

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is that, with our special attitude toward Scripture and ecclesiastical authority, and with our emphasis on living spiritual experience, we are prepared to participate in a process of continuing revelation.

Key to all this is the Quaker discernment process, the testing of all important issues of faith in a worshipful deliberation participated in by all members earnestly seeking not a human consensus but the guidance of the Holy Spirit. This is a highly disciplined process and requires much patience. It is the practice of a corporate mysticism through which the prophetic function operates collectively. Past experience has proven that out of this discernment process Friends can be empowered to enact a vision that will be a compelling example to others. Friends' insights and practices in education, the equality of women and men, race relations, the treatment of the mentally ill, and even commerce and government, came to be widely acknowledged as worthy of emulation. By continuing to open ourselves to divine guidance, and by practicing our corporate discernment process patiently and conscientiously, I believe we will find that much more will be given to us, which will support the human family's search for the universal and eternal truths upon which all right living and peace are based.

There are at least three other aspects of Quaker experience and practice that also have enormous relevance to the future: our practice of Christian universalism, our Peace Testimony, and our Testimony of Simplicity.

While there is a growing spiritual crisis that must be addressed by people of faith everywhere, it cannot helpfully be addressed by religious people whose only vision is to impose their particular scheme on everyone else. Fundamentalism and fanaticism, while always representing a distortion of Truth, are under current conditions extremely dysfunctional. Since it is the transforming power of religious faith that offers the only way out of our present impasse, a significant aspect of the great task before us is to come increasingly to discover how the world's faiths can nourish each other and how all people of faith can collaborate with respect to the challenge we must face together.

Unprogrammed Friends have, for the most part, rejected the untenable proposition that Christianity is superior to all the

other world faiths, and that all of humanity is destined to be Christianized. Quakers have recognized the significant strand of insight in the New Testament, brought into view mainly in the Gospel of John and in the letters of John, and in the Pauline texts, indicating that the *sophia* and the *logos* represent the universal presence of the Word in all of human history. There is a light that enlightens everyone ever called to life. Or, as Friends say more commonly, "There is that of God in everyone." We are, therefore, not surprised to find beauty and truth in many different religious communities and faiths.

Quakerism's extraordinary vocation in the common task of structuring the new age that is struggling to come to birth lies precisely in its capacity to be both Christian and universalist. As Friends we must continue to seek to heal any overt or covert power struggles among religious communities. We must help people of faith see that the world will be enriched if people of different spiritual traditions develop an active sympathy for each other and a willingness to learn from those on a different religious path. Is it not the peculiar mission of Quakerism to embody a Christianity capable of the magnanimity and the devotion appropriate to the task of building dialog and rapport among the different religious communities of the earth?

Even though the threat of nuclear omnicide, a killing off of everyone and everything in one reckless moment, seems to have receded, the Quaker Peace Testimony remains highly relevant to the human prospect. For surely in terms of actual human suffering, the cost of war and violence is as great and tragic today as it has ever been.

As the globe seems to shrink, as human populations multiply, and as advanced scientific, technological, and economic systems increase the volume and variety of the interactions that occur among the various peoples of the world, it becomes more and more clear that conflicts among groups are apt to escalate, much in the way aggression becomes more pronounced among people or animals confined to a small space than it does when there is more room. This brings the Peace Testimony and the work of many Friends in the fields of conflict resolution, mediation, and alternatives to violence into sharp focus and increasing relevance. A renewed way of life for the future must be based upon a commitment to conciliation, a

commitment to upbuilding a sense of charity and unity in the human family.

The spirituality of the future will reject a commercialism based totally on unleashing and manipulating of egoistic and selfish desires. It will advance a renewed sense of the wonder, the mystery, and the miracle of life just as it is given to us. It will encourage a profound sense of the blessedness of all that is perfectly ordinary. It will refuse to see an individual conceived independently of social relationships, as the primary human reality, who is expected to advance interests of his own in competition with others, interests which are determined essentially by the passions. Integrity will count more than worldly ambition. There will be a respect for limits, a healthy skepticism about unending material progress, and a realization that everything has its price. In short, the spirituality of the future will be rooted in something akin to what Friends know as the Testimony of Simplicity.

We live in a time of profound confusion. Disagreements and doubt are pervasive. Few societies or individuals enjoy a life of untroubled certitude and, judging from the disorder of the world, few are living in a way expressive of divine truth. Shall we ever transform the pandemonium we know as human society into a community of saints? Do all the horrors and humiliation of the 20th century leave us with any basis for hope? Will this earthly city ever come to resemble the City of God?

Of course, here at the end of the 20th century, we cannot know the future. What we do know is that it is better to look first for a change of heart, to look to the spiritual foundation in the present upon which the city of the future will be built. People will never create a family, a community, a nation, or a global society that exceeds in wisdom and goodness what they have a grasp of within their own hearts. Those who hunger and thirst for justice, who are merciful, who are pure in heart, who are peacemakers, who are gentle, bring the City of God into sight. So in Quakerism's search for the guidance of the Holy Spirit, in its Peace Testimony, in its universalist Christianity, and in its Testimony of Simplicity we find a way of life worthy of our profoundest enthusiasm. If we follow it fully and faithfully, our lives can pour out teaching like prophecy, and we will prepare a place where future generations can make their home. □

WOODEN BENCHES

In the New Hampshire village of West Epping, there is a small Quaker meeting organized in 1772 or possibly earlier, still active with a dozen or so hearty souls meeting for silent worship. The present meetinghouse, built in 1851, is nestled in a stand of tall pines, seedlings when the building was erected.

the hush of an ancient pine grove

—“Where two or three

are gathered . . .”

Unaltered in its century-plus, the meetinghouse is a pristine example of Friends' architecture. In keeping with the lifestyle of early Quakers, it was built sturdy and plain—without embellishment.

*smell of musty old wood
mingles with new paint—
ghosts of elders*

*through the old bubbly glass
the pine tree
an impressionist painting*

Rows of simple wooden benches—straight backs and hard seats, but with a graceful curve to the arm that softens the austerity of the room—fill the tiny meetinghouse.

curve

of the wooden bench—

the woodcarver's gentleness

The early meetinghouse was built with two front doors—separate entrances for the men and women. Inside, the house is divided by shutters that can be raised or lowered as needed. Friends have always believed in the equality of the sexes and have long since discontinued the practice of separateness.

tiny white meeting house—

two front doors—

one rusted shut!

Friends gather together on First Day to meditate in silence. Silent meditation is a process called “waiting” or “centering down.” There are no programs, no formal speakers—although anyone who feels led may speak out of the silence. There are no musical instruments nor singing of hymns.

centering down—

the woodstove crackles—

cold feet!

The annual candlelight Christmas Eve meeting means a full house. The smell of fresh pine—candlewax—wet wool—and hot mulled cider on the woodstove blend into the gentle stillness of the hour.

on the windowsill

wet pine sizzles—

drop of candlewax.

—Evelyn Lang

Barbara Benton



Mary Helgesen Gabel

Evelyn Lang is a member of Gonic (N.H.) Meeting and of the Haiku Society of America. This combination of prose and haiku poetry is called a haibun. It was previously published in Modern Haiku, Winter/Spring 1992.

The autumn sun poured in the window. Leaves were being stripped from the maples by westerly winds, tumbling in cartwheels to shifting piles below. All of a sudden, a single leaf soared past, not tumbling, but stem pointing straight ahead, gliding like a seagull. It reminded me of the surfers at Malibu beach, hanging ten on the edge of roaring waters. This leaf's ecstatic last ride made me pray for a similar embrace of death when I leap off my tree in the end.

I have had other similarly resonant moments of perception. Once I marveled at the endless fractal variations of ferns and felt God's giddy delight in diversity. Another time the wind-carved channels on a bleak January snowdrift evoked the gratuitous bounty of God's creativity—that even inert flakes of ice should be used for glory.

These moments doubtless helped me hear Jesus in John 5:19: "In truth, in very truth I tell you, the Son can do nothing by himself; he does only what he sees the Father doing: what the Father does, the Son does." (NEB) As I have pondered this verse—the only one I know where Jesus talked about his "methodology"—I have come to understand it as offering a way to help me begin to integrate the divine into my daily life.

POWERLESSNESS

John 5:19 contains three parts, or movements. The first talks about the Son's own power—"the Son can do nothing by himself." Power is a frequent theme in the Gospels. Sometimes it refers to making or doing something, sometimes to authority. Sometimes, as in the "can" in this verse, it refers to the dynamic capacity itself. This last sense of "power" is the one that appears in Matt. 5:36 "you cannot [i.e. lack the power to] make one hair [of your head] white or black," and in Matt. 6:27 "Can [i.e. do you have the power] any of you add one hour to life by fretting about it?" Thus when Jesus says, "The Son can do nothing by himself," he meant that, on his own, he was devoid of the basic capacity to do anything. Just as humans lack the fundamental ability to change the color of one of their hairs or to add a minute to their life, so Jesus is powerless in himself.

*Tom Clinton-McCausland attends Fox Valley Meeting in Oneida, Wisconsin.
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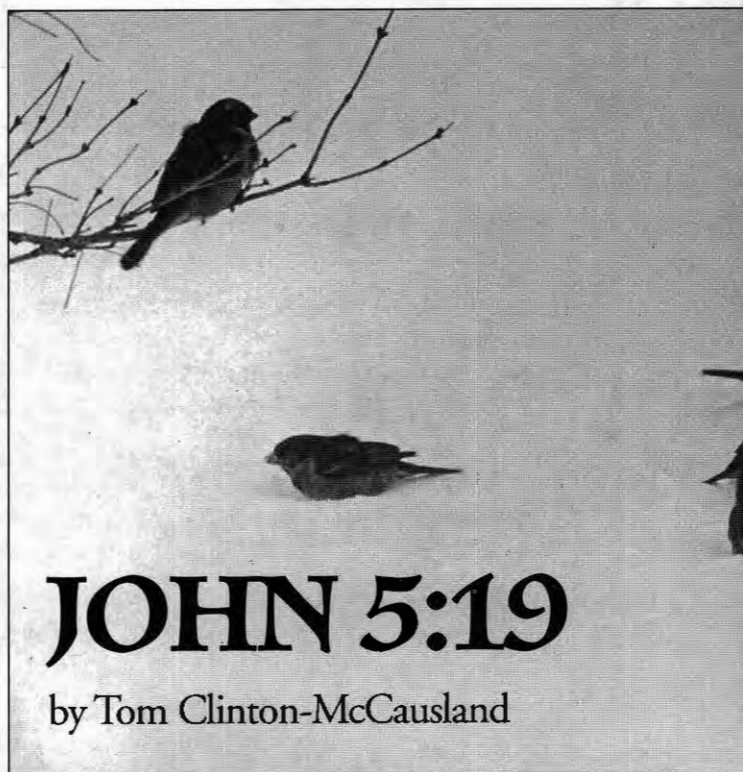
If Jesus is powerless, what of the rest of us? Reflecting upon Jesus' powerlessness, reflecting upon my life and that of those around, I come to recognize that I am not an omnipotent god at the center of the universe. I am instead a limited creature, subject to all sorts of whims and whiles—pure accidents, genetics, environment—over which I have little if any control.

When I struggle to assert control over my world, I relate to the world as an object (or set of objects) to be manipulated. There are things to fear, which I must either make vanish or flee; there are things I want, which I must figure out how to get and retain. When I recognize that I am powerless, not in control, I relate to the world as a series of revelations. I tend to be more open to ask what this situation is teaching me, to look for the grace tinging my experience. Or, as one version of the Beatitudes has it, "How blest are those who know their need of God; the kingdom of heaven is theirs."

SEEING

Learning to embrace our true powerlessness makes me available to see God's working in the world. Thus the second movement in John 5:19 talks about seeing: "... he does only what he sees the Father doing..."

The Gospels use a number of words for "see." The one John uses in this verse entails attention (and is sometimes translated "behold") and thus is not passive vision, but rather perceiving and noticing. A related word is used in several places in the Gospels when seeing and recognition come together, as when John "beholds" Jesus, proclaiming him the Son of God; or Jesus looks at Simon and declares him to be "Peter." It is also used when we are asked to behold the birds of the air. Luke uses a different word with a similar meaning when he has Jesus say "consider the



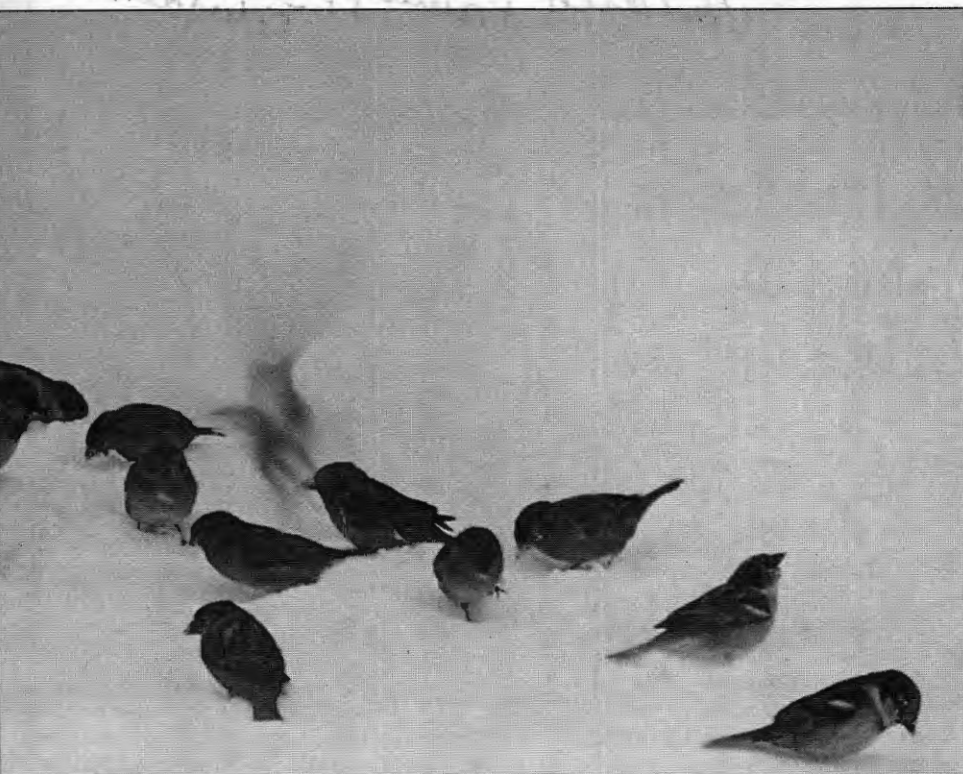
ravens" and "consider the lilies of the field." In all these cases we are invited to both perceive and comprehend, to observe fully and discover.

Our attention, my attention, does not, however, create the meaning—rather, it connects us with the meaning awaiting us. For example, when I behold the lilies of the field, I learn of God's wanton bounty, and from this I can begin to intimate the selfsame love that encompasses us.

Many of Jesus' parables and metaphors illustrate this "beholding." "The kingdom of Heaven is like a mustard seed," "... yeast ..."; the parable of the sower, the inconsolable widow. Each of these presents an event that Jesus witnessed—he saw mustard growing from seeds, bread being made, seeds being sown. But he saw more: each event resonated with grace, with a noetic revelation of God. In seeing the mustard seed Jesus saw God's insistent creativity; in seeing the yeast, the Spirit's invisible dynamo; and so on.

Besides Jesus and John the Baptist, Luke also records Moses' perception of the burning bush, and Peter's vision of all the four-footed animals of the earth, wild beasts, creeping things, and birds of the air as being clean to eat as instances of this deep seeing. We are able to see in this same fashion as well.

One clue for me that this seeing is occurring is the stirring in my heart that accompanies it. My heart may say, "oh, yes," or "now I see." It may laugh. Often,



tears arise. In each case, though, the heart feels more open, less constricted, more vulnerable, more grateful. The "thou" I am seeing may be a flower, a bird; I may have a sudden sense for another person's state of being ("deep calls unto deep"). In all cases, I both see and hear, perceive and learn.

In beginning to connect with these experiences, I find it fruitful to ask, "Where does God break into my world?" or "What delights me or fills me with awe?" or "What makes my heart feel softer, more open, more vulnerable?" And when I have these answers, I can then ask, "And what does this tell me about the world; how does this reveal the Spirit's irruption into my life, into all of life?"

DOING

One thing I learn as I open to the meaning of our seeing is that God is active in my world. This is what the third movement of the verse addresses: "... what the Father does, the Son does."

What is it that the Father was doing in Jesus' experience? He was sending rain on the just and unjust, he was merciful, he fed the birds of the air and clothed the flowers, he attended to the life of each sparrow, and he raised the dead. God was an unfathomable, relentless generosity—unfathomable because unconcerned about human measures of worth, relentless because incessant in bounty.

How did Jesus "do likewise?" He saw

God's care for the lilies and so sent the disciples out without money. He saw God's presence in the corners (like the mustard seed) and built his group of disciples in the corners. He saw the self-sacrifice of seeds and understood crucifixion.

How do I "do likewise?" This will, certainly, differ depending upon what I am able to see, upon how my heart is moved. A good starting place can be to ask, "Where do I see God in my world, right now? When I see God, what do I see; how is God in my world?" As I learn more about how, I learn more about doing likewise. If God is present as a minute-by-minute sustainer, then part of my doing can be to release my concern for the morrow and loosen my hold on my possessions. If God is the halo of grace around the flower, I can feel that same love for me and everyone. If God is the heavy heart when seeing the homeless, I can work to gladden Mother/Father God's heart as I lessen the misery of my homeless sibling. If God is the thrilling splendor of the sunset, I can give away the beauty I create.

Earlier, I spoke about integrating the divine into my daily life. By coming to realize my powerlessness, opening to the epiphanies punctuating reality, and realizing ("making real") the meaning of these revelations, I can begin to manifest the divine, not merely integrate it. This process not only reveals God to me, but reveals also that particular being God created in creating me. □

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Parents' Corner

Refrigerator First-day School

by Pat Weerts

When my children were small, we taught First-day school at home because there were no other small children in our meeting. They were receptive to stories and simple explanations of our religious beliefs, and we encouraged them to think for themselves. As time passed, we brought up topics of concern as they arose in the context of the day. This worked great until their teenage years, when they were not around much.

When I did see my teenagers, I overheard conversations that told me they were struggling with materialism, violence from other students, and plain old greed. I wanted to help them in some way, but when I tried to talk to them I got the standard, "Oh Mom, you just don't understand how things are today," accompanied by eye-rolling.

Finally I realized that if they could not talk, perhaps they still remembered how to read. In an act of desperation I put a sign on the refrigerator. It said "Live simply so that others may simply live." This was the beginning of what ultimately would be called my "Refrigerator First-day School." I chose the refrigerator because that was the one place I could count on teenagers to go on a regular basis. After I hung the first sign, they skirted around it for a week or so, silently watching me, waiting for me to say something. I simply pretended it wasn't there.

The second week I put up a new quote, this time about decision-making and responsibility. This time I noticed it took longer for them to get the milk out, but of course it wasn't because they were reading my sign. No, not at all. Then one day a heated discussion broke out at the dinner table, and to my amazement my son defended his position with my quote on simplicity! He looked over at me and said, "OK, so I read it!"

As time passed, my children's friends noticed the signs on the refrigerator too.

Pat Weerts, a member of Fox Valley (Wis.) Meeting, lives in Shawano, Wisconsin.



Rita Varley

One even said, "Hey, that's a great quote. Do you mind if I use it in the paper I have due for English?"

My knees went weak, but I managed to hang on to the counter and say, "Sure. Why not?" I couldn't believe that I had found a way to penetrate the blank stares of adolescence!

Each week I changed the quote, and as time passed, my husband and my kids started to hang signs of their own. Some of them were not specifically on Quaker topics mind you. One week there was a sign from my son that said, "Life's too short to eat health food." But I knew we were on the right track and communicating.

I decided that since the Quaker quotes were getting through, I might try something about helping around the house. I dug out a card my oldest daughter gave me once for Mother's Day. On the front it read:

Step on a crack, break your mother's back. ...
Clean your room, give her a coronary. ...
Wash the dishes, make her hair stand on end. ...
Pick up that dirty glass that's been sitting by the TV for three weeks,
and watch her faint right there on the living room floor. ...

Inside it said: "or wish her a Happy Mother's day."

I cut out the front of the card and happily taped it up on the refrigerator door, serene with my success in getting them to read my signs. There was no response. So, I backed it with bright blue construction paper and put it back up. There was no reaction at all. Apparently, there were limits to what teens would read. Sadly I took down my sign and went upstairs to the computer. I thought a long time about what my next effort should be. When the kids came home that day, the sign simply read, "Love is expressed in many ways." And so it is. □

Baltimore Young Friends' 1999 Epistle (Excerpt)

To become a Young Friend is to become a part of a loving, living, and ever-evolving community. Throughout the 1998-99 year, conferences have provided Young Friends with the chance to examine, discuss, and solidify our role both as Quakers and Young Adults. Young Friends as a whole and as individuals have advanced on both a personal and spiritual level. As a generation of Young Friends moved on, those left in our group arose to create a new harmony. The questions of what testimonies were, and are our own, and how to live them were continuously discussed through the year. *Faith and Practice* and our own Gathering Expectations and queries were consulted and worshipped on repeatedly to arrive at a new spiritual leading.

Minute on Same-Sex Marriage

We, as Young Friends of Baltimore Yearly Meeting, living in the Quaker tradition, believe that the greater Quaker community should not only permit but should embrace

same-sex marriage. Quaker testimonies, according to BYM *Faith and Practice*, provide ample justification for this stance.

The testimonies spring from respect for truth, for peace, harmony, and a settled intention to practice love, for simplicity, community, and the equal worth of all people (*Faith and Practice*, p. 48).

The testimony of equality provides the most obvious support for our position. In living this testimony, we must allow the ministry of love to be available to all. Sexual orientation does not diminish or alter the Divine Light that Quakers recognize in every person. Quakers have often been at the forefront of similar struggles for equal rights, such as the abolition of slavery, women's suffrage, and the civil rights movement. Now presented with a new struggle, should we not continue to put our testimonies into action?

Our respect for peace and harmony leads us to uphold the spirit of the community. Since we strive to be welcoming to all people, must we not foster an environment in which all can pursue their spiritual journeys? If in the course of that journey a leading for marriage occurs, their meeting has an obligation to

allow way to open for the couple. When a religious tradition cannot fulfill the spiritual needs of its members, they are excluded from the community. As marriage is a spiritual need, people who cannot marry under the Religious Society of Friends may be forced to meet their needs elsewhere.

Our community should empower people to be true to themselves and their leadings. If two people are led to make a lifelong commitment to each other, then to repress such an essential part of themselves goes against the testimony of truthfulness.

Quakers have no expectations about what is necessary in a marriage, besides the existence of a powerful love. Every marriage is unique. In celebrating same-sex marriage we will enhance the already present diversity and strength of our Quaker community.

These . . . issues have been a vessel of growth throughout the 1998-1999 year. Focusing our energy on the importance of community led us to the belief that it is imperative that our community be based on true unconditional love, trust, and acceptance.

—Interchange,
September 1999



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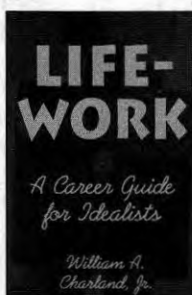
New for Winter, 1999

Life-Work: A Career Guide for Idealists

By William A. Charland

Paper 216 pages \$15.00 (Available December, 1999)

Bill Charland, career counselor and employment training consultant, shows how to find meaningful work today by asking the right questions—and listening carefully for the answers. The Quaker author of *The Idiot's Guide to Changing Careers* (Macmillan, 1998) takes a deeper look here at work—its history, meaning, and current trends.



A Winding Road to Freedom

By Randall Wischart

Paper 152 pages \$13.00 (Available December, 1999)

Cassie risks her hard-won freedom from slavery in order to rescue the infant son she left behind on a Kentucky plantation. On her side are a savvy black abolitionist network, Levi Coffin and other Quakers of the Underground Railroad, and her courageous friend Luke. Sequel to *Luke's Summer Secret*. (Gr. 6-8).



The Clouded Quaker Star:

James Nayler 1618 to 1660

By Vera Massey

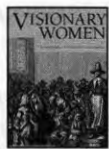
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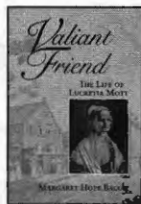
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Visionary Women:
Ecstatic Prophecy in
Seventeenth-Century England
BY PHYLLIS MACK
An exemplary study of the development
of early Quaker female spirituality.
Univ. of CA, 1995, 465 pp., paperback \$17.95

Daughters of Light: Quaker Women Preaching and Prophesying in the Colonies and Abroad, 1700-1775

BY REBECCA LARSON
"With meticulous scholarship
and graceful style, Rebecca
Larson tells the story of the
eighteenth century Quaker
women ministers who criss-
crossed the Atlantic, preaching
the Inner Light, and changing
forever the perception of
women's roles. The authority
with which Quaker women later spoke in the reform
movements can be traced to these spiritual predeces-
sors." — Margaret Hope Bacon
Alfred A. Knopf, 1999, 416 pp., hard \$35.00



Valiant Friend:
The Life of Lucretia Mott
BY MARGARET HOPE BACON
This new edition of *Valiant Friend*
members rush around accosting attendees,
pleading for their commitments. Committee
caucuses may be held in a noisy dining hall.

FGC, 1999, 304 pp., paperback \$14.95

The Kingdoms of Edward Hicks

BY CAROLYN J. WEEKLEY
This is the first book to
thoughtfully integrate and dis-
cuss Edward Hicks' secular
and religious concerns as they
affected his artistic
production, particularly the
creation of his "Peaceable
Kingdom" paintings. A
Quaker Hicks expressed his
religious beliefs in his work,
depicting an idealized view of
the world as he believed it should—and could—have
been. This book is the catalogue of the recent exhibit
at the Abby Aldrich Rockefeller Folk Art Center.
Harry Abrams, 1999, 254 pp., hardcover \$39.95



A World of Faith
BY PEGGY FLETCHER STACK,
ILLUS. BY KATHLEEN PETERSON
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Life in the Meeting

Spiritual Discernment within the Nominating Process

by Perry Treadwell

How might Friends improve the spiritual discernment within their nominating committees? I posed this query to my interest group, "Nominating: Discernment and Delight," at the 1999 Gathering in Kalamazoo, Michigan. The incentive to sponsor this interest group arose out of a recent concern that has come from my experience as clerk of the nominating committee for the Central Committee of Friends General Conference.

Before serving in this capacity, I served as clerk of Atlanta Friends Meeting and then of its nominating committee. I have also watched the nominating process in the Southern Appalachian Yearly Meeting and Association as well as other yearly meetings. In all these cases the process is chaotic at times. At yearly and quarterly meetings, nominating committee members rush around accosting attendees, pleading for their commitments. Committee caucuses may be held in a noisy dining hall.

At the monthly meeting, the committee may not begin its discernment until shortly before its report to the business meeting is due. Frantically, names are suggested and discounted for some reason, often because the people are "too busy." The committee may caucus by phone.

Where is the spiritual discernment in this scramble?

Recently, I became aware of the nominating committee process of Strawberry Creek Monthly Meeting in Berkeley, California (see sidebar). I found it grounded in the process of meeting for worship and kept the goals of the committee in focus. The FGC committee has used the process with, for me, moving spiritual results. Out of our worship a person's name arose which surprised us all. When I approached the person with the outcome of this process, he said that he had been looking for a leading in a similar direction. I am convinced that the Spirit guided us together.

Curious about the history of the Strawberry Creek process, which lists Eleanor Warnock's name as its author, I wrote to the meeting. The present clerk of their nominating committee, Leslie Leonard, replied that the document was written in 1980, "in the early period of our history, and fortunately several of our founding members felt compelled to articu-

late the process for the many new seekers in the meeting."

Leonard went on to observe "that the document has been passed on through the successive nominating committees and has pride of place in our nominating binder. . . . We find it a valuable, but difficult, process to keep before us. All too often the press of business and the rather substantial slate we are called upon to fill take precedence over this kind of careful discernment. When we have particularly critical or difficult nominations, however, we find ourselves moving naturally into the deeper, richer silence out of which the process Eleanor describes flows."

The health of many meetings depends on the discernment of the nominating committee. Basic is the question whether filling the meeting's personnel needs depends on volunteers or discernment, or some of both. As one attendee at the interest group asked, "What do you do when people volunteer for a job for which they are not qualified?" Another observed, "You have to know how strong the committee is to include the oddball." One added, "Sometimes you need an oddball to get the committee to rethink things."

During a visit to Beacon Hill Meeting in Boston, I learned that the meeting had changed the name of the nominating committee to the Gifts and Leadings Committee. This change was more in keeping with their discernment process. Margaret Benefiel told me that they used the Strawberry Creek process regularly. She also recommended the writings of Elizabeth O'Connor, one of the original members of the Church of the Savior in Washington, D.C., who writes that a spiritual life rises from a journey inward, journey outward. The inward journey requires an understanding of oneself, an engagement with God and a commitment to one's community. The outward journey is one's servanthood to the wider world. Thus we ask of our members: What are your gifts that can minister to your communities?

I, like some other Friends, flinch when I hear the word ministry; it conjures up visions of preaching. But Friends' ministry is really service in every aspect of our lives, whether preparing the hospitality for rise of meeting, clerking the meeting, or a job at a food bank. My concern about how Friends discover these gifts has led me to some observations which may help focus on the nominating process.

Perry Treadwell is a member of Atlanta (Ga.) Meeting.

The nominating committee is a standing committee that must do its work during the whole year. In some small meetings it is a committee of the whole. Its first role is to be aware of the gifts and interests of all the meeting's attendees. For the monthly meeting, the roster of the participants in its life should be annotated with such information. Representatives in quarterly and yearly meetings need to bring the same information with them. Nominations should not be limited to the names of people who turn up at these meetings.

How is the membership of the committee chosen? Is it self-perpetuating? Is it made up of coerced volunteers? Is it the last committee on the meeting's agenda? Or is there a naming committee whose charge is to form a nominating committee that represents the diversity of the meeting?

The nominating committee is clear on what is expected for service in every office and committee. Many meetings rely on clerks of committees to be chosen from within the committees. Without nominating committee discernment, as another interest group attendee recalled, "Sometimes this leads to nonfunctional committees." An attitude of "I guess I'll do it if no one else wants to" is not good order.

The committee recognizes that one of its duties is to nurture the future leadership within the meeting. Frequently the same names are just cycled between offices and committee clerkships. Where will the next generation of seasoned leaders come from?

Nominating is not a process of filling in the blanks—although I must admit to that desire myself when I am constructing the roster for the next year. Sometimes the inability to find names is telling us something. One clerk of a yearly meeting nominating committee said that when she couldn't fill in the blanks, she recommended laying down several committees. The yearly meeting agreed to all but the finance committee being laid down.

Finally, discernment comes out of worship. Rather than being an apparent model of Quaker chaos, the nominating committee can be a model of spiritual discernment. All it takes is time and the willingness to leave the blanks blank. The delight comes from knowing that the process works. An added delight is meeting some wonderful people during this process.

Another former clerk of Atlanta Friends Meeting and the present clerk of the nominating committee, Mary Ann Downey, summarized these observations as queries:

1. Do members of nominating committees seek to know the gifts and interests of all

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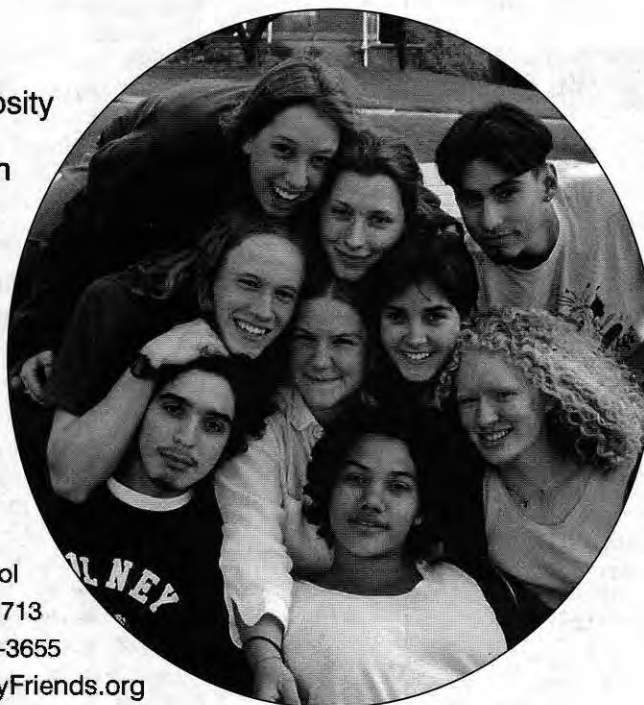
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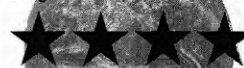
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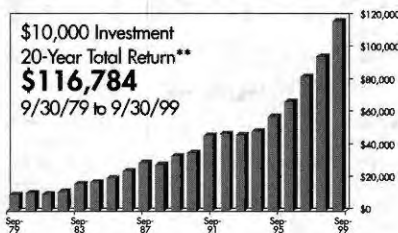
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meeting members and attenders, planning throughout the year how best to match the meeting's needs to these gifts?

2. Does the naming committee seek to represent the diversity and experience of the meeting when choosing the nominating committee?

3. Are members of the nominating committee well informed and current on what is required for each office and committee?

4. Do you provide the kind of training and nurturing that will furnish new leadership?

5. Are you careful to wait for discernment and direction by the Spirit before asking Friends to serve? Do you encourage those called to take time to discern if they are led to accept this call?

6. Are there committees or offices that are no longer needed? Are positions filled too often by the same few people? ☐

The Nominating Committee Process of Strawberry Creek Monthly Meeting

1. Focus on the position (like clerk) or the committee to be considered. Nominating committee members remind each other first of the functions of the position or committee, then on the personal qualities necessary to fulfill those functions. If no one present is clear on these functions, *do not proceed* until the next nominating committee meeting when the relevant information will have been found. When focusing on a committee to be appointed, questions of age and gender balance are relevant. (In the following steps, it is assumed that an individual is being sought, say, for clerk. When a whole committee is being sought, the process changes somewhat in the number of names presented and the number which rise to the top. This process can also be adopted for finding yearly meeting themes and speakers.)

2. When all committee members feel they understand what is being sought, the committee goes into silence out of which members identify whatever names occur to them, without commenting on the name. (Comments wait until step 3.) One person is responsible for writing down all these names, though other members may also write them down.

3. When it seems clear that no more names are forthcoming, questions may be asked about names which are unfamiliar to someone on the committee. When all are clear that they know enough about each name, the committee enters into silence again. (Note: comments like "I don't think she'll do it" are not relevant here; only descriptive comments should be shared.)

4. One person slowly reads all the names that have been suggested. Out of the silence which follows, each committee member identifies the one name which rises to the top for them. Again, no comment is given on any name. Sometimes the clerk will move to stop someone who begins to comment. If no name rises to the top for

someone, s/he can simply state that.

5. When all committee members have shared who rose to the top for them, there may be only one name, and the clerk can call a sense of the meeting on that name. If one name seems to dominate, the clerk may ask if the committee is clear on that name or wishes to continue.

6. If the clerk feels there is no sense of the meeting, committee members then share why they think a given name rose to the top for them. After this sharing, committee members go back into the silence and once again identify the one name that rises to the top for them.

7. Usually the clerk will be able to call a sense of the meeting after this second period of worship. If not, the committee needs to discern the next step.

Strengths of This Procedure:

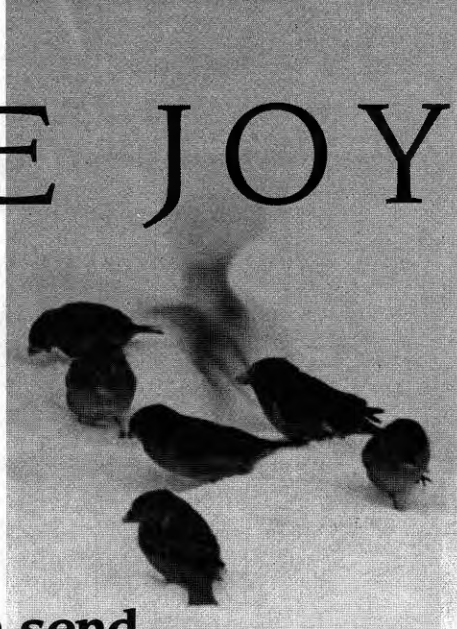
1. The person to be asked to serve is chosen out of worship and from a sense of their gifts for a particular task, so that gifts and sense of call can then be shared with the person when s/he is asked to serve. Since the nominating committee has reviewed the functions of the position under consideration, the person asking the chosen person can also articulate the responsibilities of the position in which s/he is being asked to serve.

2. The process doesn't focus on what gifts people don't have. There are perfectly fine names who are just not right for a given position. In worship, these names will just drop away without any comment on what they can't do.

3. The person to be asked to serve is not chosen by elimination, i.e., when a name is given, a committee member can't say "They are too busy" or "They don't get along with so and so" or "They are disruptive on a committee." If these things are true and relevant, that person's name will not rise to the top and no negative comments need be made.

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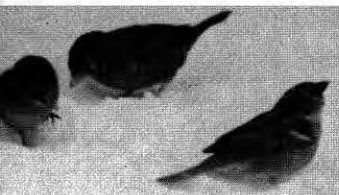
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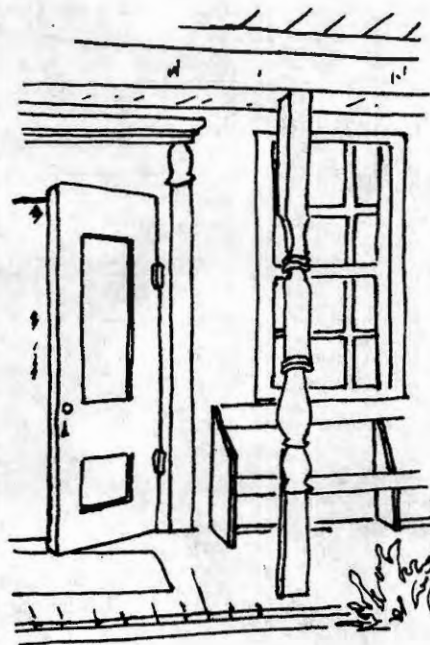
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Reports and Epistles

North Carolina Yearly Meeting

The 302nd session of North Carolina Yearly Meeting opened in the meeting room of New Garden Friends Meetinghouse, Greensboro, N.C., on Wednesday, August 4, 1999, at 10:00 A.M. Brent McKinney, clerk, introduced attenders to the theme of the sessions, "Celebrating Our Faith." Friends were excited with the clerk's creative presentation outlining events for the week. Using *Faith and Practice*, he skillfully set the mood for Quakers to deal with the problems of poverty, hunger, greed, war, hate, and people's indifference to human ills. "Does the world have a need for Quakers? We have come to celebrate our faith and find where we belong in the world."

Ben Hurley, pastor of Cedar Square Meeting, continued the yearly meeting theme with his stirring message. He emphasized the fact that growth comes out of peril and not from ease. II Chronicles 20:12, "We know not what we do, but our eyes are upon thee, was the theme woven throughout his comments. In the afternoon, Ben Hurley was joined by three other members from his meeting who sang for the opening session of Ministry and Counsel. The worshipful tones of the music wafted through the halls of New Garden and warmed hearts in the meeting room as well. Other devotional speakers were Joseph Neal, Terry Venable, and Steve Lawrence. Retha McCutchen, associate secretary for world ministries of FUM, and Carl Jones, youth director in Florida, inspired Friends with their messages.



Barbara Greenler

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John Porter, superintendent, proclaimed that part of the good news of the North Carolina Yearly Meeting is that three people have completed the recording process in the yearly meeting, while six others are entering the care of the Recording Committee. In addition to the wider array of services offered by the yearly meeting, the Task Force on Corporate Healing has composed a mission statement as follows: "North Carolina Yearly Meeting of Friends seeks through the power of the Holy Spirit to equip and energize our meetings in their witness to the love, message, and power of the Living Christ, encouraging Friends to translate our faith into practice." Attention is being given to smaller meetings, perhaps 30-40 in number, and a Pastoral Care Committee is addressing the problems of pastoral families. John Porter challenged Friends who are involved in other vocations to answer the call to full-time Christian work.

Ann Parks, director of Quaker Lake, has provided able leadership for more than 700 campers and staff members this summer. Several hundred young people were turned away from the camp this year because of lack of facilities. She left the audience with an appeal for more service project workers, volunteers, nurses, and expansion of present facilities. The yearly meeting celebrates the phenomenal way that Quaker Lake has made a lasting impact upon the lives of so many people during its 50 years of existence.

Friends grappled with the problems of poverty, hunger, greed, war, hate, and people's indifference to human ills through workshops, talks over lunch, and sharing of ideas. First, there was the honest confession that these problems can be overwhelming. Second was the recognition that the reluctance of individuals to contribute their small part is a mistake. Third, the attempts at solution are as diverse as individual Quakers. Some approaches involve the help of affiliated organizations. Others involve programs like Mustard Seed Mountain Movers, Students for a Better Tomorrow, Project Love Gifts and Friends Disaster, the Quaker Lake ministry, and Kids for the Kingdom.

Perhaps the greatest celebration of all came from the satisfaction of feeling a sense of peace in the gatherings. After realizing that the debate on homosexuality had become both futile and divisive, Friends backed away from the issue and terminated the use of the Task Force on Corporate Healing and Clarifying Vision. The statement of 1990 on sexual integrity (reaffirmed in 1993) still stands as approved.

—Florence Allen, Viola Britt,
Bobbie Teague,
Yearly Meeting Message Committee

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Books

A Simple Christmas

By Alice Chapin. Herald Press, Scottsdale, Pennsylvania, 1998. 256 pages. \$14.99/ paperback.

For Christ-centered Quakers who celebrate Christmas, *A Simple Christmas* is a sweet gift from our Mennonite friends at Herald Press.

Written by Alice Chapin, the elementary school teacher who also wrote *400 Creative Ways to Say I Love You*, the book is packed with hundreds of simple, practical tips that are designed to focus your family's attention on the Light Within instead of the lights at the mall.

Family retreats with spiritual readings and group meditation, video-and-popcorn parties for homebound neighbors, Christmas eve potlucks for an entire faith community, alternative gift-giving, community service, and ways to avoid excesses in spending, shopping, and working all contribute to creating a spiritually-centered winter holiday that effectively counters the mall madness that lures our children far from the paths of righteousness.

The book is particularly sensitive to the lack of time available for pre-holiday preparation to many working families with young children. One suggestion to avoid the gargantuan amount of time frequently spent on food shopping and cooking, for example, is to simply double what you make at Thanksgiving, freeze half, then serve on Christmas day!

The book also includes a chapter on celebrating the New Year in ways that enhance family togetherness and extend the spirit of Christmas into every day of the year. One way, for instance, is to abolish bedtime rules and throw a pizza party at 11 p.m. on New Year's Eve. Fill your cups with cider, suggests Chapin, light a fire or some candles, then sit in a circle on the living room floor, and discuss the past year. Questions to ponder—out loud and without criticism from others—include:

- What has been the high point of the year for our family?
 - What is the best thing our family did together this year? The worst?
 - What is the best thing that happened to you personally? The worst?
 - What is your biggest disappointment?
 - How have you changed?
 - Who was the most important person in your life this last year? Why?
 - What is one thing you wish you had done differently?
 - What are you most thankful for right now?
- All told, *A Simple Christmas* is truly a "gift that keeps on giving. . ."

—Ellen Michaud

Ellen Michaud is the JOURNAL's book review editor and a member of South Starksboro Meeting in Vermont.

#427

The Presence of Absence: On Prayers and an Epiphany

By Doris Grumbach. Beacon Press, 1998. 126 pages. \$18/hardcover.

At 27, the totally unreligious Doris Grumbach had a luminous experience while standing on her front steps—what she described as "a unique feeling of peace, an impression so intense that it seemed to expand into ineffable joy, a huge *delight*." And, "... for the seconds it lasted I felt, with a certainty I cannot account for, a sense of the presence of God."

After a 30-year absence from both belief and faith, I had a similar experience. Yet it was not the coincidental similarities of our epiphanies that drew me to Grumbach. It was her subsequent struggle to find that "luminous and absorbing feeling of love" once again.

Dogged by post-herpetic neuralgia, an unceasingly painful condition caused by a latent form of the chicken pox virus, Grumbach searches for God over five decades. Racked by pain and unable to pray—even for relief—she unceasingly looks for a blueprint for prayer that will eventually lead her back to the presence of God.

Her guides are eclectic. Among them: Simone Weil; Roman Catholic monk Thomas Merton (whose writing makes her wonder if the epiphany that led her to God was mere self-delusion); Swedish diplomat Dag Hammarskjöld (whose intensely spiritual life was revealed in writings published only after his death); and Quaker writer Thomas Kelly, whose words encourage her to pursue the sense of God through contemplative prayer with renewed fervor—"But then comes the crucial period in life when the quest for God grows hot, when the hot breath of the Hound of Heaven is at our heels, when the heart cries out, 'Give me the presence or I die.'"

I found this part of Grumbach's journey the most provocative and at the same time the most disjointed, for this is truly the chronicle of a struggle, an unedited daily diary with no foreshadowing of an outcome of any kind. While honest and inspiring, Grumbach can also be vague and downright crotchety. And there are times when she sounds like a long-married woman yearning for the skyrockets of first romance, unwilling to settle into the comfort of commitment and companionable love.

What I found myself longing for was a conclusion, a realization, an "Ah-ha!" moment—though anyone serious about faith knows that that's as unrealistic as recapturing first love, even first love of God. The closest Grumbach comes is the acknowledgment that peace is found in the search and comfort in the mystery. But I believe, as Grumbach says,

that "My cloud of unknowing may some day contain God's presence."

—Denise Foley

Denise Foley is a seeker and the senior staff editor for features at Prevention Magazine.

Traces of Wisdom: Amish Women and the Pursuit of Life's Simple Pleasures

By Louise Stoltzfus. Hyperion, 1998. 360 pages. \$16.95/hardback.

This lovely, gentle book transcends the mundane. At times it seems a mix between a book of meditations and a book of proverbs. Dotted with brief stories out of the lives of her Amish friends, and peppered with her own observations of life among the Amish and elsewhere, Stoltzfus shares the wisdom of the women of "her people."

Stoltzfus grew up in an Amish family, but her parents left the Old Order Amish Church when she was 17 to join the more modern Beachy Amish. As a consequence, the family was excommunicated and placed under ban by their former congregation. This meant that the Old Amish were to "shun" them. Her grandparents, however, took such rules as "Do not eat with them" with a literalness that approached tongue in cheek, and would set up separate tables in the same room for dinner in order to be faithful to the church and maintain relations with the family.

Traces of Wisdom covers the expected—the cooking, the simplicity of life, child rearing, the farm, living with the rhythm of the seasons—which are among the better known aspects of Amish life. She also speaks of salvation, temptation, death, and forgiveness. While she is blunt about some of the painful aspects of life bound into this traditional community, such as shunning, her purpose is to make the wisdom of Amish women's experience accessible as a model for those of us whose lives are bound up in the world.

The format of *Traces of Wisdom* makes for easy reading, and it is much less formidable than its 360 pages would indicate. Closer to the size of a paperback than most hardbacks, it is a book filled with space and light. The chapters are generally three to four pages, and each begins with the pattern from an Amish quilt and a short quotation. Stoltzfus' writing is as straightforward as her people. This is a lovely book that should resonate with many Friends.

—Marge Abbott

Marge Abbott is a member of Multnomah Meeting in Portland, Ore. She is the author of several books and pamphlets, including *A Certain Kind of Perfection* and *Mysticism Among Friends*.

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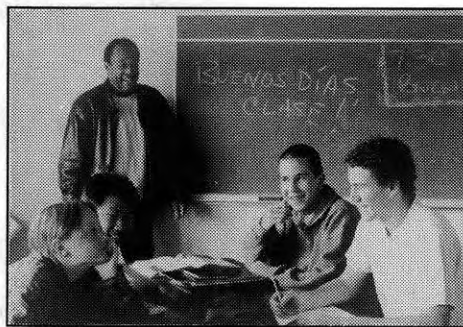
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News

Friends are among thousands of residents in a large area of eastern North Carolina recovering from record levels of rainfall and flooding during September. First Hurricane Dennis and then Floyd, and their aftermaths, dumped 31 inches of rain on the region. Both the Tar and Neuse Rivers flooded their basins with record depths. Counties heavily impacted were Wayne, including Goldsboro; Pitt, including Greenville; Lenoir, including Kinston; Edgecombe, Duplin, and Jones. The area encompasses Contentnea Quarter of North Carolina Yearly Meeting. The eight meetings in the quarter are Bethesda, Goldsboro, Hood Swamp, MarMac, Nahunta, New Hope, Northeast, and Rhodes.

The North Carolina Yearly Meeting office in Greensboro reported that, as far as is known, members and attenders of New Hope Meeting and Rhodes Meeting suffered the most damage to their homes and other properties. No meetinghouse was damaged, although some shingles were blown off the roof of the New Hope meetinghouse, which is located just east of Goldsboro on U.S. Highway 70. Gordon Clarke, minister at New Hope Meeting, said water from the Neuse River rose to the top of the steps into the meetinghouse, but the interior was not flooded.

Clarke said that upwards of 10,000 homes in the region may have to be demolished because of damage caused by flooding. He estimated it would take 18 months to two years for the area to recover from the devastation. Ministers in Contentnea Quarter are coordinating relief efforts among Friends in the area. Checks may be sent to Friends Relief Fund, c/o New Hope Friends, 4451 U.S. 70 East, Goldsboro, N.C. 27534.

Meanwhile, more relief efforts and assistance are being provided by other meetings throughout North Carolina Yearly Meeting. The yearly meeting office is coordinating these efforts. Personal hygiene kits, bedding, blankets, sheets, cleaning supplies, and drinking water are among items needed initially.

American Friends Service Committee, working with the North Carolina Friends Disaster Service (FDS) and local Friends churches, is providing assistance to flood victims. Money has been pledged and truckloads of emergency supplies have been sent from Philadelphia and from around North Carolina. AFSC announced a grant of \$10,000 to FDS and an additional \$5,000 to assist the Farm Labor Organizing Committee (FLOC). Farm laborers in the predominantly lowland agricultural part of the state, especially hard hit by the heavy rains during and after the hurricane, will be the recipients of aid through both FDS and FLOC. The AFSC welcomes financial contributions to expand this assistance. Contributions can be sent to AFSC

Hurricane Floyd Relief, 1501 Cherry Street, Philadelphia, PA 10102, or by calling toll free 1-888-588-2372.

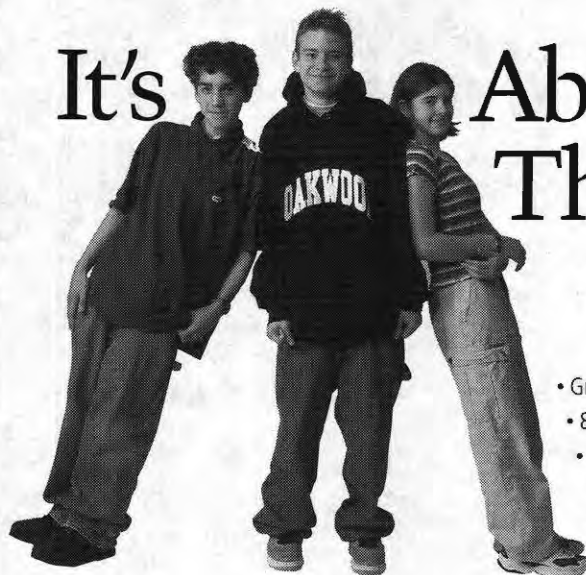
Also involved in relief efforts are the Salvation Army, the Red Cross, and federal and state government agencies. Friends Disaster Service of North Carolina Yearly Meeting plans to assist in the long-term rebuilding effort.

Church-burning continues to be a problem, although it is not being reported in the media. The National Church Arson Task Force (NCATF) reported 670 cases of proven church arson, 105 cases of highly suspicious burnings of undetermined cause, and 315 cases of accidental burnings from all causes from January 1, 1995, through early September, 1998. This summer the National Coalition of Burned Churches updated those figures to include another 68 burnings from all causes in late 1998 and another 57 burnings from all causes from January to April, 1999. Those numbers jumped again when three synagogues on the West Coast and a church in Tennessee burned after the report was released.—*Harold B. Confer, Director, Quaker Workcamps International*

Palestinian stateswoman Hanan Mikhail-Ashrawi received an honorary doctoral degree from Earlham College in October. Ashrawi, who is widely credited for winning legitimacy of Palestinian grievances in world public opinion, was born in Nablus, Palestine, and attended The Friends Girls School in Ramallah, West Bank. She is Dean of the Faculty of Arts at Bir Zeit University; has served on the PLO's Diplomatic Committee and as the Palestinian Delegation's official spokesperson; is an elected member of the Palestinian Legislative Council; and is founder and secretary general of the Palestinian Initiative for the Promotion of Global Dialogue and Democracy.—*Earlham College*

The International Conference on War Tax Issues will meet in Washington D.C. in July, 2000. The event, co-hosted by the National War Tax Resistance Coordinating Committee and the educational arm of the National Campaign for a Peace Tax Fund, will be the first time the international conference has been held in the United States. Marian Franz, executive director of U.S. Peace Tax Fund efforts, reports that many countries around the world have active peace tax campaigns and organized war tax resistance groups. The International Conference on War Tax Issues will enable participants to meet with people of conscience from around the world, and all those interested in issues related to the conscientious objection to military taxation are invited to join the gathering.—*National Campaign for a Peace Tax Fund*

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Bulletin Board

Upcoming Events

•January 1-3—Pemba Yearly Meeting, Chake Chake, Tanzania

•January 8-15—Australia Yearly Meeting

•January 9—India Yearly Meeting, Bhopal

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

Opportunities

•The Friends General Conference Centennial Celebration Committee is soliciting written materials, photos, and artwork that celebrate and communicate the history, purpose, and services of FGC. They plan to gather these materials for a special FGC Centennial Issue of FRIENDS JOURNAL in May, 2000.

Writers, artists, and collectors of FGC memorabilia are invited to submit written anecdotes, biographies, articles, interviews, transcribed and edited oral histories, artwork, and photos. The types of topics about FGC might include: its founding and history; demographics and affiliated monthly meetings; its influence within the Religious Society of Friends; its programs of religious education, bookstore services, and traveling ministry; and remembrances and highlights of past gatherings.

Anecdotal materials of less than 500 words, as well as artwork and photos, may be submitted by January 1, 2000. All materials should be mailed to Barbara Hirshkowitz, Publications Coordinator, FGC, 1216 Arch St. 2B, Philadelphia, PA 19107, or by e-mail to bararah@fgc.quaker.org.

FRIENDS JOURNAL will have ultimate responsibility for selection, editing, and layout. Materials not selected for use in the May, 2000, special issue may still be utilized at the FGC Centennial Celebration at the Gathering of Friends in July, 2000, in Rochester, N.Y.

Suggestions and ideas are being sought for topics, writers, photos, and artwork. If you have any questions, suggestions, or concerns about this project, please contact Richard Barnes, Clerk, FGC Centennial Issue Committee, 338 Plush Mill Rd., Wallingford, PA 19086, by fax (610) 566-3679, or by e-mail at quf@ot.com.

•Overseers of the FWCC Elizabeth Ann Bogert Memorial Fund make grants of up to \$1,000 to individuals involved in the study or practice of Christian mysticism. For information on how to apply, write to Carolyn Terrell, 46 B Brainerd Street, Mount Holly, NJ 08060. The deadline for proposals and letters of reference is March 1, 2000.

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Milestones

Marriages/Unions

Hillas-Potter—*Barbara Potter and Mary Hillas*, on September 11, 1999, under the care of Portland (Maine) Friends Meeting.

Deaths

Bernard Wheeler—*Edith Kelsey Bernard Wheeler*, 81, of West Chester, Pa., on August 8, 1999. She was the widow of the late Burdette Bernard and Nelson Wheeler. Her parents were Edward and Marion Kelsey. Edith spent her early years at the Friends mission in Ramallah, Palestine, until the age of nine. Her later childhood was spent in Amesbury, Mass., where her father was minister of the Friends meeting. After attending a Friends boarding school in Providence, R.I., she went into training to become a nurse at Massachusetts General Hospital in Boston. In the summer of 1941 she volunteered as a nurse at an AFSC workcamp in West Virginia. Later during World War II she was a nurse at a Civilian Public Service camp in eastern Tennessee. There she met Burdette Bernard, whom she married in 1944. At the end of the war they moved to Westtown School, where her husband taught for over 30 years until his death in 1976. Edith taught at the Emily Lower kindergarten at Westtown and was nurse for several summer camps including Camp Dark Waters in New Jersey, Westtown Day Camp, and the Chase Tennis Camp at Westtown. Edith served on the board of managers of the Girls' Shelter at Cheyney and as a board member of the Hickman Home in West Chester. In 1979 she married Nelson Wheeler, whose career had also been at Westtown School. They lived in West Chester until his death in 1995. They had recently moved into the Hickman Home on the grounds of West Chester Meeting. She was a member of Westtown Meeting, and after her marriage to Nelson Wheeler she attended West Chester Meeting for several years. She is survived by her daughters Patricia DiGiacomo of Westtown, Margaret Schmidt of Fleetwood, Pa., and Kathrin Donatucci of Amherst, Ohio; two granddaughters; and a brother, Philip Kelsey of Somers Point, N.J.

Sullivan—*John Andrew Sullivan II*, 82, on May 9, 1999, in Seattle, Washington. Born in Boston on April 17, 1917, he was the ninth and youngest child of Congressman John A. and Mary A. Sullivan. Raised as a Roman Catholic, he attended Boston Latin School and graduated from Harvard College in 1938. While at Harvard he worked as a newsman for the *Boston Globe*, and later at the New York newspaper *PM*. During World War II, he worked with the U.S. Office of War Intelligence at the BBC in England analyzing news broadcasts from Europe and the Middle East. There he met Nina Lindstrom, who was translating radio broadcasts from Scandinavia. They were married on October 8, 1946, and went to live in Paris, where John worked for the World Federation of Trade Unions. After a long job search, he bought the *Manistee County Times* in Michigan for \$1, and reported the news on WMTE radio. His dream of owning a paper hardly provided a living, and Nina went to work in a garment factory to pay the bills. In the early 1950s he became news director for WCAX radio in Burlington, Vermont. In 1954,

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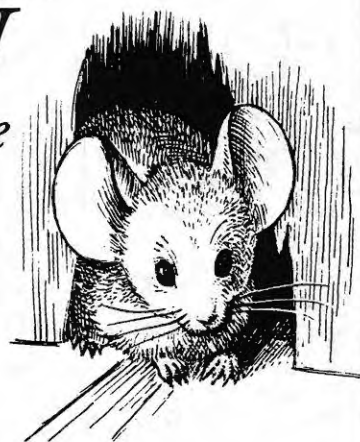
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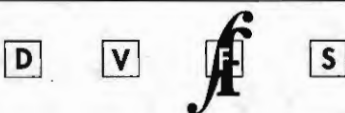
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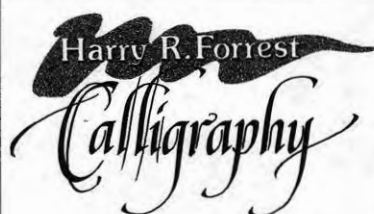
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on the same day his second son was born, WCAX, Vermont's first TV station first went on the air with J.A. Sullivan reporting. He anchored the 6 o'clock news for eight years. It was in Vermont that John found friends among Quakers, and in 1956 he became a Friend, joining the Upper Connecticut Valley "Montherly" Meeting—so called because it met quarterly, bringing together Friends from Vermont and western New Hampshire. When the Burlington Worship Group became a Monthly Meeting in 1959, he transferred his membership there, and became its first clerk. Politicians of all stripes remarked on his fairness and sense of justice. Even though both the Republicans and Democrats had approached him about running for Governor of Vermont, in 1962 John left the news business to join the staff of American Friends Service Committee, where he devoted the next 20 years to the peace and justice organization incorporated on the day he was born. He was regional executive secretary in Cambridge for the New England Regional Office from 1962 until 1965, then for the Pacific Northwest Office from 1965 until 1969, when he was appointed Associate Executive Secretary for Information and Interpretation in Philadelphia. In this position he oversaw AFSC publications. Nina worked for FRIENDS JOURNAL. A well known Quaker speaker, John spoke to quarterly and yearly meetings as well as regional and national AFSC annual meetings and retreats. Many of his talks dealt with the spiritual basis of service and social action. He was deeply valued by his AFSC colleagues for his intellectual and spiritual honesty and caring friendship, qualities which led to integrity in his writing and public speaking and an openness to being changed by the insights and experiences of others. For most of his many years with Friends, he was concerned for the relationship of the AFSC with the Religious Society of Friends. For AFSC, John traveled to many "hot spots" around the world, seeking contact, information, and opportunities for peace. In 1982 John "retired" with his wife Nina to Vashon Island, Washington. He continued a deep AFSC involvement, serving on the Regional Executive Committee and National Board, and clerking the National Peace Education Committee. In Seattle he facilitated the first informal dialogue among Jews and Arabs in the area, helping form the Seattle Committee for Israeli-Palestinian Peace, which was active from 1984-1989. He edited the translation of Ham Sok Hon's *History of Korea, Queen of Suffering*, and *Not by Might: A Vietnam Memoir* by Bronson Clark, friend and AFSC colleague. John remained committed to Quakers and his community throughout his life. He transferred his membership from Burlington to University Meeting, then to Germantown Meeting, and finally back to University. He was a member of Worship and Ministry at both University and Germantown Meetings. After retirement, he served on the Discipline Committee, which developed the North Pacific Yearly Meeting's first *Faith and Practice*, and clerked the Yearly Meeting in 1991-92. He focused his energy and love on the Vashon Worship Group and represented them at the monthly ecumenical gathering of Vashon ministers. He was an active member of the Vashon Mauri Island Health Clinic Board. In his final days, words, which had come to him so easily, were becoming harder to find. Even so, his death was sudden and unex-

pected. After a week of critical care, he died on May 9, 1999 at news time, 6 p.m. Friends in Philadelphia organized a memorial meeting at Germantown Meeting on Sunday, May 16, 1999, which was attended by over 30 old friends and colleagues. Another memorial was held at University Meeting June 20, 1999. John is survived by his wife Nina, sons John III and Donal, and his 92-year-old sister, Grace Mahony, his last surviving sibling.

Tyson—Diana Tyson, 81, on March 23, 1998, in Huntersville, North Carolina. Diana was born in Boston, Massachusetts on June 13, 1916, and spent her early adult life working at Massachusetts General Hospital. In 1947 she married Mike Tyson, a union organizer who became a laborer in the 1950s. The couple lived in Philadelphia, where they were active in the civil rights movement and worked for nuclear disarmament. Deeply concerned about harmony and justice, they were active in the peace movement during the Vietnam War. After Mike's retirement, they went to live with their son Bill in North Carolina. Here they became involved with Charlotte Friends Meeting, which welcomed Diana as a member in 1991. After the loss of her husband, she suffered a stroke and moved to the Brookwood Retirement Home in Huntersville. No longer able to attend Charlotte Friends Meeting, Diana became a regular attendee of the Davidson Friends Worship Group. Surviving Diana are her two sons and their wives, Kenneth and Patti Rosen, and William and Madalyn Tyson, and four grandchildren, Andrew Rosen, Ingrid Rosen, Daniel Tyson, and Miriam Tyson.

Wentworth—Ruth Jones Wentworth, 87, on August 14, 1999, in Bloomington, Indiana. Born into a Quaker family in Lansdowne, Pennsylvania, the daughter of Samuel W. and Florence (Moore) Jones, she was educated from first grade until college in Pennsylvania Friends schools. After learning to play basketball at Friends Select School and field hockey and tennis at Westtown, she majored in physical education at Connecticut College for Women. Upon graduation she accepted an invitation to join the Westtown faculty. During a summer of graduate study at the University of Wisconsin, she met William Norris Wentworth. They were married in 1936 under the care of Lansdowne Meeting. They settled in Bloomington, where Norris was named director of the Indiana University Conference Bureau and Ruth was in charge of filing in the university library. From 1947 until 1967 Ruth played a leading role in the development of the Girl Scout movement in the area, and she was responsible, with her husband, for laying out a Girl Scout camp at Bradford Woods, just north of Bloomington. She was also instrumental in establishing Opportunity House in Bloomington, a used-clothing outlet, the proceeds of which go to support Monroe County United Ministries. For more than 40 years she was a role model, inspiration, and stabilizing influence in Bloomington Meeting, with its diverse and ever-shifting population so characteristic of Friends meetings on college campuses. She was preceded in death by her husband in 1995. Survivors include a son, Dr. Samuel Wentworth of Danville, Indiana; a daughter, Nancy Dolphin of Durango, Colorado; four grandchildren, and nine great-grandchildren.

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Michigan, this past July, I became aware of two issues that should be considered in depth at the next FGC Gathering: the updating of the Peace Testimony to address the systemic violence inherent in "The New World Order," and the decline in participatory membership in the Religious Society of Friends. It is becoming more challenging to construct a pacifist witness on the basis of an eclipsed rationalistic humanism as the ideologies of "inevitable progress" falter. Perhaps an intensified examination of the faith that was central to generations of Friends should be undertaken—the absurd radicalism of the message of Jesus and the prophets—past and present. Are we neglecting our own spiritual classics?

There was distress evident at the Gathering about the diminished participation of strongly committed and "seasoned" Friends in the operation of schools, agencies and action groups bearing the name Quaker. The distinctly Quaker content in various social enterprises seems diluted. The issue is not to moderate the radicalism of the vehicles of Friends testimonies, but to infuse them with the faith-based charisma that self-giving Quakers have offered. Let's not be misled into neutralization of their missions. The need is for a regenerative presence. That requires a larger and more committed "Light-bearing" community.

Without strategies for outreach and growth by FGC, the numerical decline will accelerate. The Unitarian Universalists have undertaken a membership advancement initiative that has increased their numbers. They speak frankly and positively about "evangelism." Consultation with Unitarian Universalists to develop media presentations and growth models among Friends should become a priority. There is still "a great people to be gathered" in the future. Friends can't just wait to be discovered. Let's focus on the "E" word in its most universal sense—"bearing good news" as we claim "holy ground."

Carl Davidson
Marshall, Mich.

Can we have a Quaker history series?

Over the past ten years, I have been a regular attendee at two different worship groups (Cairo, Egypt; Hanoi, Vietnam) and three different monthly meetings (Ithaca, N.Y.; Charleston, W.V.; Hartford, Conn.). In each of the meetings Friends were struggling with how to share the richness of

Quaker history with newcomers to the meeting. Newcomers are attending Quaker meetings, and given the lack of preaching, it is difficult for attendees to learn specifics of Quaker tradition. In addition, those who try may find that many of the older writings, such as George Fox's and John Woolman's journals, are not very accessible to the casual reader.

As I have pondered different ways to encourage the study of Quaker history, one that comes to mind is a series in FRIENDS JOURNAL. I wonder if the JOURNAL would consider doing a Quaker History series, with short excerpts (perhaps one to three pages long) from different works? If possible, a Quaker historian could provide explanatory notes, and perhaps discussion questions could also be included.

Debbie Humphries
Waterbury, Conn.

Nearly all of the material published in Friends Journal is received unsolicited. We invite readers to respond to this request.—Eds.

A candidate for the hero list

I'd like to present my wife, Betty Broadbent Carter, as a candidate for your hero list. She is now 99 percent blind and profoundly deaf without her state-of-the-art computer chip hearing aids, yet she is a published writer over the past 30 years on inspirational themes. For instance, I took her up to interview Maria von Trappe, who impressed us with her stand against the KKK because they remind her of the Nazis. Betty interviewed Marguerite de Angeli, author of books about minority children, one of which was *Thee Hannah*. Lately Betty has written articles published in the *St. Petersburg Times* about the Pinellas County Center for the Visually Impaired, where she mastered the very difficult study of Braille. Many new clients were brought to the center as a result. Betty is 77 years old.

Joseph S. Carter
Largo, Fla.

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

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Friendly House Swap

Responsible mature playwright/songwriter Quaker couple wishes to exchange smoke-free, pet-free home for same, beginning June 2000. One month to one year. Lovely well-maintained older home off boulevard near downtown Rapid City, S.D. (50,000). Mt. Rushmore, Black Hills, hiking, bicycling, fishing, skiing. Small lively worship group & First-day school. References: Curt Ireland/Cynthia Strom. Telephone: (605) 341-1991. E-mail: stromprod@aol.com. Fax: (605) 341-5667.

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

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

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

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

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

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

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

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Responsible mature playwright/songwriter Quaker couple will care for your smoke-free, pet-free home beginning June 2000. One month to one year. References: Curt Ireland/Cynthia Strom. Telephone: (605) 341-1991. E-mail: stromprod@aol.com. Fax: (605) 341-5667.

Books and Publications

Disarm government? Free the people? Help make it happen! Support government without guns. Free information: **Quaker Libertarian Caucus**, 2020 Pennsylvania Avenue NW, PMB 297, Washington, DC 20006. www.BeFreeNow.org/QuakerLibertarian.



Worship in Song: A Friends Hymnal

335 songs, fully indexed. Hard cover and spiral bound, \$20 plus shipping. Large print edition, \$25. Quantity discounts available. Order from **FGC Bookstore** (800) 966-4556 or online: quakerbooks.org.

Letters From Viet-Nam

A personal account of the author's experience as a conscientious objector serving in Viet-Nam during the years 1962-4. Bound copies are available for purchase for \$30 or CD ROM version for \$20 (plus \$6 postage and handling) from: St. Louis Friends Meeting, 13007 Winding Trail Lane, St. Louis, MO 63131.

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

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

Read "Quaker Theology," the exciting new journal from **QUEST** (Quaker Ecumenical Seminars in Theology). And join us for a weekend seminar, "A Quaker Introduction to Theology," January 14-16, 2000, in State College, Pa. Details from: **QUEST**, P.O. Box 82, Bellefonte, PA 16823; E-mail: QUEST@quaker.org; Webpage: www.quaker.org/quest.

Read **Without Apology** by Chuck Fager. Assertive, upbeat liberal Quaker theology for today. Historian Larry Inge calls it "an important addition to any Quaker library. I know of nothing else quite like it..." 190 pages, \$11.70 postpaid. Orders: (800) 742-3150; or from Kimo Press, P.O. Box 82, Bellefonte, PA 16823.

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



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Opportunities

Quaker household near Boston seeks residents to join our spiritual community. Share meals, singing, housework, and worship in our large Victorian home. Commitment to intergenerational and intentional community. (781) 643-1023.

A Selection of Pendle Hill Conferences January-February 2000

January 14-16: **Language for the Inward Landscape**, led by Bill Taber
January 21-23: **Dialogue on Science and Religion**, led by Jocelyn Bell Burnell, Cyril Harvey and Mel Keiser
January 23-28: **God's Compassion in the Hebrew Prophets**, led by Tony Prete
January 28-30: **Couple Enrichment**, led by Marian and Nelson Fuson
February 6-11: **An Introduction to Pastoral Care for Quakers**, led by Judy Guerry
February 11-13: **Inquirers' Weekend**, led by Wade Wright and Mickey Edgerton
For more information: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. www.pendlehill.org.

Quaker House Ann Arbor has periodic openings for six-person intentional community based on Friends principles. (734) 761-7435, quakerhouse@umich.edu, www.ic.org/qhaa/.

Travel For The Socially Concerned

Join Quaker couple touring Guatemala 3/14-25, Sweden/Finland 6/21-7/12, or U.S. 4 Corners Anasazi sites in September. Nova Scotia in 2001. Three decades of Hinshaw family travel/study/residence in all four areas, including 27 previous tours. For small-group travel with an anthropological focus, write: Hinshaw Tours, 2696 W. 160 Terrace, Stilwell, KS 66085, (913) 685-2808.

Friends Center with unprogrammed Christian orientation beside Olney campus offers personal retreats with spiritual consultation available; also December 3-5 retreat on **Radical Simplicity and Peacemaking** with Art Gish, January 28-30 retreat on **You Are My Friends** with Barbarajane Williams, March 3-5 **Marriage Enrichment Weekend** with Joan and Rich Liversidge, April 28-30 retreat on **"The Quakers' Christ"** with Henry Jason, and June 2-4 retreat on **Words and the Word** with Howard Macy and John Punshon. For information write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713, or phone (740) 425-1248.

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

Consider a Costa Rica Study Tour. January 27-February 7, 2000. E-mail: cstuckey@sol.raccs.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, e-mail: MkHaskell@aol.com.

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

General Secretary American Friends Service Committee (AFSC)— Philadelphia, PA

The AFSC is a Quaker organization which includes people of various faiths who are committed to social justice, peace, and humanitarian service. It has nine regional offices in the U.S. as well as programs throughout the world. Within the AFSC's structure of collaborative decision-making and cooperation, the General Secretary, the AFSC's senior management officer, provides organization-wide leadership that supports program development, implementation, and evaluation; guides senior-level staff; works with the Board and other oversight committees, volunteers, and colleagues on program outreach and education to further the work of the AFSC; participates in fund-raising strategy development and activities; and models stewardship of organizational resources. Requirements include membership in the Religious Society of Friends; significant senior-level management experience demonstrating staff, volunteer, and program leadership ability; a deep understanding of and commitment to the mission and principles guiding the AFSC's work; the ability to work with people of different backgrounds; experience with analysis and interpretation of national and international social, economic, and political developments; fundraising, budgeting, and financial management skills; the personal flexibility to travel internationally; and strong writing and public-speaking skills.



Letter of interest & résumé by January 31, 2000, to Jean Lester, Search Committee Clerk, AFSC, 1501 Cherry Street, Philadelphia, PA 19102-1479. E-mail: Jean.Lester@juno.com.

Cook Needed—for small Quaker-led farm camp near Pennsylvania's Pocono Mts. Cooking for 50-55, 2 meals/day, natural foods emphasized. Quantity cooking experience preferred but not required, should be skilled in both vegetarian and meat-based cooking. Garden literacy and ability to plan balanced and varied meals helpful. Mid June-late August. Carl & Kristin Curtis, Journey's End Farm Camp, RR 1 Box 136, Newfoundland, PA 18445, (570) 689-3911.

Nurse Needed—for small Quaker-led farm camp near Pennsylvania's Pocono Mts. Approx. 34 campers, ages 7-12, and 15-20 staff. Involvement in daily program encouraged. 2 or 3-week sessions. Call or write for job description: Carl & Kristin Curtis, Journey's End Farm Camp, RR 1 Box 136, Newfoundland, PA 18445, (570) 689-3911.



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 résumés to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington, DC 20016.

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: whmuhler@neteze.com.

United Friends School, Quakertown, Pa.

Head of School

A consensus-oriented leader with a clear understanding of Quaker beliefs and practices is needed to begin August 1. The applicant must have a bachelor's degree and a comprehensive background in administration and elementary education.

United Friends School is in its 16th year and has grown to include 132 students in eight multi-graded classrooms from preschool through eighth grade, with plans for growth. The school has a staff of 13 full-time and 9 part-time employees and runs after-school and summer camp programs.

Faculty and students work collaboratively, sharing their expertise in ways that foster a strong sense of equality and community. Special teachers work closely with classroom teachers to create a cooperative, experiential, and fully integrated learning environment.

Currently, the school operates out of two sites. It is, however, about to launch a capital campaign to build a new school and create an intergenerational community with Quaker health care organization Chandler Hall. Please send résumés and references to *Search Committee*, 2255 Trumbauersville Road, Quakertown, PA 18951. Calls may be directed to Sharon Dreese at (215) 538-3202 between 8 a.m. and 3 p.m., or (610) 965-4451 after 7 p.m. Deadline: January 15.

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>.

Monteverde Friends School needs K-12 teachers and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included for teachers. Teachers please apply by January 31, volunteers any month, to Jenny Rowe, Monteverde Friends School, Monteverde 5655, Puntarenas, Costa Rica. Tel/fax: (506) 645-5302. Email: mfschool@racsa.co.cr with copy to vandusen@racsa.co.cr.

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@twakes.net.

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.

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(610) 388-5581. E-mail: info@kcorp.kendal.org.



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

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.

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.ssfss.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, pre-K. 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 (pre-K-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.

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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

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.

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.

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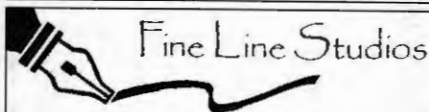


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Meetings

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 Ray Langsten, 357-6969 (days).

EL SALVADOR

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

FRANCE

PARIS—Unprogrammed meeting for worship 11 a.m. Sundays at Centre Quaker International, 114 Rue de 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 YWCA 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.

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Summer Camps



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www.campwoodbrooke.com, ajiang@mhtc.net. Brochure: (608) 647-8703.

Make friends, make music this summer. **Friends Music Camp**, ages 10-18. Brochure, new camp video: FMC, PO Box 427, Yellow Springs, OH 45387; (937) 767-1311; musicfmc@aol.com.

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.

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop. Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply in December-January. Carl & Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911.

Summer Rentals

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

Colorado

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

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

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

DURANGO-Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. 803 County Rd. 233. (970) 247-0538 or 247-5597.

FORT COLLINS-Meeting for worship and First-day school 10 a.m., 2222 W. Vine. (303) 491-9717.

NORTH METRO DENVER-Unprogrammed worship 10 a.m., conversation after. Children welcome. Colorado Piedmont Meeting, (303) 421-2060, Internet: All_Media@Compuserve.com.

Connecticut

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

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

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

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meetinghouse, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. (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 Eagleview 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.

play@mindspring.com.

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

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

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

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

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

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

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

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

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

Phone: (708) 386-6172—Katherine Trezevant.

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

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

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

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

Indiana

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

EVANSVILLE-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) 856-4368 for meeting times.

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

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

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

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

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

Iowa

AMES-Worship 10 a.m. Sun.; call (515) 232-2763 for place.

DES MOINES-Meeting for worship 10 a.m., 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 worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave., New Orleans, LA 70118. (504) 865-1675. Visit us at www.tulane.edu/~quakers
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. Jan Munroe, 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 Metzert, 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. Homework: 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 Edmands Rd. (2 mi. west of Nobscot traffic lights). Wheelchair accessible. (508) 877-1261.
GREAT BARRINGTON-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. Phone: (413) 528-1230.
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 worship each First Day, 10 a.m., Fair Street Meetinghouse, (509) 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-MIDLAND-MT. PLEASANT-Unprogrammed meeting 10 a.m. Discussion 11 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.

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

NEW BRUNSWICK-Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. at Hale St. (732) 846-8969.

NEWTON-Meeting for worship 10 a.m. 1st and 3rd Sundays. Haddon Ave. and Cooper St., Camden. (856) 232-8188.

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) 358-3526.

New Mexico

ALBUQUERQUE-Meeting and First-day school 10:30 a.m. 1600 5th St., N.W. (505) 643-6450.

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 Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters, call (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. First-day school and child care during meeting. (516) 333-3178.

MT. KISCO-Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 242-3257.

NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (914) 255-5678.

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

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

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

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

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

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

PURCHASE-Meeting for worship and First-day school 10:30 a.m. Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 946-0206 (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.

BEAUFORT CITY-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Bob (252) 726-2035; Tom (252) 728-7083.

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

BOONE-Unprogrammed meeting for worship 10 a.m. First Days. Sharon Kellam's house, 505 Green St., Boone, N.C. Dick Elzay and Michael Harless, clerks, (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 Rte. 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 a.m. 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.

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 meeting 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 High 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-Meeting for worship and First-day school 10 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

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

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

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

CHELTENHAM-See Philadelphia listing.

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

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

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

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

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

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

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

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

EXETER MEETING-191 Meetinghouse Rd., 1.3 miles north of Daniel Boone Homestead, Exeter Township, Berks County, near Birdsboro. Worship 10:30 a.m. Clerk: Winfield Keck (610) 689-5509.

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. Simmontown 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. Sumneytown Pike and Rte. 202.

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

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

HAVERTOWN-Old Havertown Meeting (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. McKinistry, clerk, (610) 444-4449.

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

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

LEHIGH VALLEY-BETHEHEM-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 Gilton, (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 McGoffen, (610) 932-5190.

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

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

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

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

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

CHESTNUT HILL-100 E. Mermaid Lane.

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

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

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

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

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

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

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

POCONOS-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (570) 689-2353 or 689-7552.

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.

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. At Barclay Friends School, off Rt. 6, North Towanda. Phone: (570) 265-9620.

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.Comstock 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 Helmut, (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: (570) 824-5130.

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413. Meeting for worship Sunday 10 a.m. for all. First-day school 10:15 a.m. for children, adult time variable. (215) 968-9900.

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

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

Puerto Rico

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

Rhode Island

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

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

WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 348-7078.

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

South Carolina

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

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

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

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

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. Call (214) 826-6097 or (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 10 a.m. Sept.-May: adult discussion 9:30 a.m.; supervised activities and First-day school for children 9:30-noon. At SSQQ, 4803 Bissonnet. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning 10 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 Ave. (804) 229-6693.

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

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

Washington

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

BELLINGHAM-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 Mininger (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.

PENDLE HILL

A Campaign for a New Century



Main House, 1930

Giving Thanks at Year End

The end of the year is traditionally when people review their financial transactions for the past year and assess their fiscal health. Did we meet our budgetary goals? Did we reduce our debt? How did our investments do?

It is also the time when people pay off their pledges or consider a "bonus" gift to their Meeting and to other Friends organizations they support. Giving securities, especially long-term appreciated stock, makes a lot of sense! Why? Because the donor receives a **DOUBLE** tax benefit! First, you receive a current income tax deduction for the full fair-market value of the stock. Then, you pay **NO** capital gains tax on the "paper profit."

For example, Betty Smith has stock she purchased in 1985 for \$250 and is now worth \$1,000. If Betty gives the stock

to Pendle Hill instead of cash, we receive a gift of \$1,000 - the fair market value of the stock - and she can claim a \$1,000 charitable deduction on her next income tax return. In a 28% tax bracket, that is a tax savings of \$280. Plus, she avoids \$150 in capital gains taxes that would have been due if she had sold the stock.

Transferring stock to Pendle Hill is not as difficult as it may seem. If your stock is held by your broker or your trust department, it can usually be transferred electronically to our account. If you hold the certificates personally, they can be mailed by certified mail.

INVEST IN THE FUTURE OF PENDLE HILL

If you want more information on how to make a charitable transfer of stock and other securities, please contact:

Richard Barnes
Director of Development
Pendle Hill
338 Plush Mill Road
Wallingford, PA 19086-6099
800.742.3150, ext. 132
E-mail contributions@pendlehill.org
www.pendlehill.org

Founded in 1930, Pendle Hill will be celebrating its 70th anniversary in the year 2000. We will be sponsoring a series of monthly announcements on the back page of Friends Journal around the following themes:

- * 70 Years of Service
- * Founding of Pendle Hill
- * Henry Hodgkins
- * Rufus Jones
- * The Pendle Hill Idea Course of Study
- * 1930-The First Class
- * 70th Anniversary Celebration
- * Campaign for a New Century Update
- * Howard and Anna Brinton
- * Clarence Pickett
- * Henry Cadbury
- * Douglas Steere

If you haven't considered a Friends education, what are you waiting for?



Scholarship Opportunities for Quaker Families

Each year George School awards ...

- ... At least one of the four \$10,000 Anderson Scholarships, recognizing academic achievement, community involvement, and leadership potential, to a Quaker student.
- ... Five \$2,000 John M. George Scholarships to new boarding students. Criteria include participation in Monthly Meeting, demonstrated interest in Quaker concerns, and academic achievement.
- ... Two \$1,000 John M. George Scholarships to new day students. Criteria are the same as above.
- ... \$2.6 million in need-based scholarships.

Admission and scholarship application deadline: February 1, 2000.

For more information, please contact:

George School
Box 4000
Newtown, PA 18940

Phone: (215) 579-6547
Fax: (215) 579-6549
E-mail: admissions@georgeschool.org

Visit our Website: www.georgeschool.org

Founded in 1893 as a Friends coeducational school, George School provides an unusually broad curriculum including Honors, Advanced Placement, English as a Second Language, and International Baccalaureate courses. Activities include student government, intramural and interscholastic sports, clubs, and a cooperative work program. Quaker values such as tolerance, equality, and respect for the individual help us create a diverse community where academics, sports, arts, and service share emphasis.