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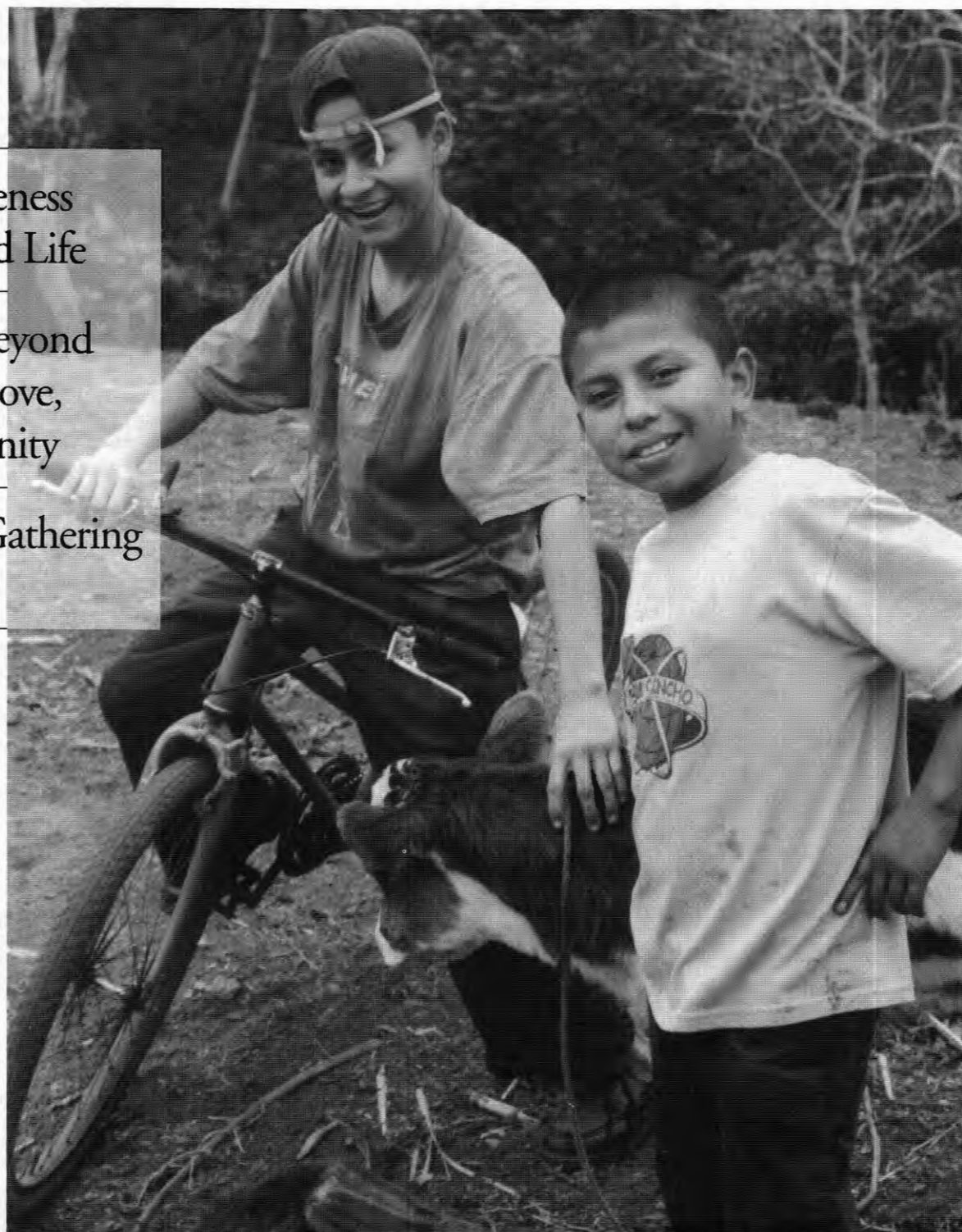
FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

Global Awareness
and the Good Life

On Going Beyond
Religion to Love,
Peace, and Unity

2001 FGC Gathering
Scrapbook



An independent magazine serving the Religious Society of Friends



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Among Friends

Time for Consideration

Dearlly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord.—Romans 12:19

Yesterday terrorists flew hijacked planes into the World Trade Center towers, the Pentagon, and crashed outside of Pittsburgh. I had planned to work at home on writing this column as the final piece of this issue when a friend told me to turn on the TV. Like others, I spent the day glued to the news coverage, making and receiving phone calls related to the day's events.

As I write, we as a nation are in shock. Collectively, we witnessed devastation of an unprecedented magnitude in New York and Washington, as buildings that were symbolic of U.S. economic and military strength were severely damaged or reduced to flaming rubble, with thousands dead and many others seriously injured. Today we are learning that this devastation was wrought by 20 or fewer individuals armed with box-cutting knives—a simple tool available in every hardware store.

We have much to consider. In this grave moment, we have an opportunity to heal our nation—not just of yesterday's tragedy, but of perceptions that can lead to escalation and further, even worse, devastation. In the days ahead, we will make tremendously important choices. Our sense of invulnerability has been shattered. Millions of dollars have been spent on high-tech missile deterrent systems—and the current administration is proposing spending billions more for its Star Wars initiative. Yet, yesterday's attack underscores the folly of gaining a sense of security from high-tech systems when a few highly organized, well trained, determined individuals with very low-tech weapons can wreak such devastation. *This* is the adversary of the immediate future, and Star Wars weaponry will not keep us safe.

Those who equate elaborate weapons systems and high-tech military operations with national security will be loudly demanding that we increase our "readiness" and that we search out and destroy the perpetrators. We can see in the Middle East and in Northern Ireland that retaliation breeds further attacks from the other side and clearly brings no peace.

It may be the 21st century, but some things have not changed since biblical times. No matter what our anger or outrage, vengeance still belongs to God, not us. Jesus was very clear when he said, "Ye have heard . . . thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44).

What does this mean in practical terms for us in the 21st century? It means not setting a horrific example by targeting civilian populations, such as we have done in Iraq. It means bringing an end to capital punishment. It means not supporting military dictatorships that enable despots to torture and slaughter their own citizens with impunity. It means condemning Palestinian terrorism (or terrorism anywhere)—and condemning the Israeli military reprisals aimed at civilian populations.

It is time for the world to find a better way to respond to the forces of destruction than with retaliatory destruction. True security lies in our relationship with a loving God and in our ability to search out and reach that of God in other human beings. Our security cannot depend on defensive human enterprises that are difficult to maintain and ultimately subject to failure. True security will only be found when we have nothing to fear from our global neighbors—when we have learned to share our abundance and to provide assistance to those in need, when we have come to understand the underlying motivations of those who resent us, and when we have turned our own swords into plowshares. Placing our faith in weapons systems or retaliatory measures is aiming too low. Our faith belongs in God, nothing less. When we choose the path of angry retaliation, we choose our own destruction as surely as those terrorist hijackers chose to die a fiery death in the sky over Manhattan.

Susan Corson-Finnerty

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Forum

Are we being held hostage?

I am puzzled by a letter in the July issue, objecting to an ad for the Hemlock Society. The writer sees people who choose suicide as having lost a battle, and furthermore feels that the ad makes him "held hostage to other people's lack of imagination."

The same issue of FRIENDS JOURNAL has an ad for Pax World Fund. Has someone who invests in this fund lost the battle for getting wealthy by investing in aggressive funds? Another ad promotes "Friends Committee on Outworld Relations," expressing a belief in "other intelligent life forms in our universe." I don't intend to join them, but I certainly don't feel threatened by them, and I commend the JOURNAL for accepting an offbeat ad, more offbeat than the Hemlock Society. After all, for a majority of the U. S. population, Quakers are quite offbeat.

The writer groups together "the disabled, the chronically ill, the marginalized, and the unemployed," and says that for them there is always a compulsion to die. I would say that for the vast majority of such people there is not even a temptation, let alone the compulsion, to suicide. But for a small subgroup of the disabled or chronically ill, those suffering from constant pain or threatened loss of brain function, suicide may well appear the lesser evil.

For those who wish to go deeper into that subject I recommend *How We Die* by Sherwin B. Nuland, M.D., p. 152. While reluctant to accept suicide, he gives a fairly balanced view. But the best short statement is that by Hans Küng, quoted in the Hemlock Society ad.

Edward J. Stevens
Mahtomedi, Minn.

Young artist

The layout for "Ladybug" in the July 2001 issue of FRIENDS JOURNAL was very attractive. Readers might be interested to know that the young person who did the illustrations, Lauren Hall, was a second-grade student in the William Penn Class at United Friends School in Quakertown, Pa., at the time. She and her classmates made drawings of scenes in the story which were very helpful to the writer.

Rebecca Osborn
Allentown, Pa.

Inclusive thinking needed

We found Robert Griswold's explication of Friends' theology ("No Creed Is Not the

Same as No Theology" *FJ* Aug.) generally spoke clearly to our condition; but we wonder if his reaction to early fundamentalist experiences led to overstating his ideas, resulting in throwing out the baby with the bathwater.

Rather than discarding the Bible as "The Word of God," might Robert find acceptable this amendment to his statement: "We do not consider the Bible as the *literal* word of God." We can then further recognize that the Bible is a collection of writings by persons explaining their personal experiences with and responses to the Light, the Truth, etc. as they could interpret them. We would add further that our own perspective of continuing personal experiential revelation throughout our own history (and indeed all history—*Heilsgeschichte*) has trouble with the concept of a closed "canon" decided by some church council; continuing revelation reigns today.

Not unrelated, there is something to be said for the use of an Aorist Greek tense which conveys both the meaning of a continuous ongoing process *simultaneously* with reference to a historical event in the past. We find this particularly illuminating in I Cor. 1:18, in which various English translations used either past tense or present continuous, denoting an ongoing process. So the process of God's grace seeking us presently (through the Light within) has also that epic historical event that separated B.C. from A.D., where God's seeking love was uniquely conveyed so clearly once and for all. To omit either intent of the Aorist tense seems either to cast our personal pilgrimage adrift, or as Robert says, become bogged in a "contract" relationship to a "boxed" "historical manifestation." Friends, the tense is both/and, not either/or. And since we have free will, let us delete the idea of "contract" from our love of God.

Alice and Bob Mabbs
Sioux Falls, S.Dak.

Grace suffices

I read Robert Griswold's article, "No Creed Is Not the Same as No Theology" (*FJ* Aug.) in which he asserts that Friends need a theology that is a unified whole.

Having never discovered a need for creeds, theologies, programmed worship, rituals, or Advices and Queries, I have found that Grace is sufficient.

Geraldine Glodek
Iowa City, Iowa

We can deepen our faith life

I write in gratitude and appreciation for Robert Griswold's article ("No Creed Is Not the Same as No Theology" *FJ* Aug.). I believe for those of us born into Quakerism, or who are longtime Friends, the virtue of service is so deeply engrained that one can easily take it up out of the false self, ego, or worldly identity that Griswold describes. I appreciate his reminder of what conviction, pride, and vanity meant to early Friends.

I read his article while at my yearly meeting and felt I was treated to an extra "keynote address," which was very useful in addressing my inward search. Sometimes I have been troubled by our sharing of our noble Quaker history and good deeds wondering from which orientation to service such sharing comes: a desire to inspire or extollment of self?

I also agree strongly with his title. I have found in many workshops at Friends General Conference Gatherings that when we work to define and articulate our own personal theology or understanding of Quaker faith, this may deepen and empower our faith life.

Lynn Fitz-Hugh
Seattle, Wash.

Service rendered is a gift

It was with gratitude that I read Rob Callard's journey of serving in the U.S. Foreign Service. Last year, Rob as the Consul at the U. S. Consulate in Toronto, Canada, personally and professionally helped our Yonge Street Meeting expedite Chima's visa for study in the U.S. Chima is a Quaker from Nigeria who had been attending our meeting. He had been admitted to Texas Southern University for a four-year special education degree course. This will enable him to return to Africa and establish a school for caregivers to help those afflicted with mental illness and developmental handicaps. The meeting was able to raise Can\$13,000 for Chima's first year of study, hoping others in the U. S. would offer help too.

Rob Callard applied his humanitarian concerns with professional skill to grant Chima's visa quickly so he first could return to his home in Nigeria, and then fly directly to Houston, Texas, to begin his four years of study.

Rob's method is working on the inside with management—the U. S. government—to contribute to more ethical decisions and action. His article reminds us that each of us

Continued on p. 45

Healthcare at the End of Life

Medical triumphs of the late 20th century in prolonging life present dilemmas that were not contemplated by the prophets and philosophers of earlier eras, including the founders of Quakerism. These must be addressed today with little guidance beyond the precepts of the Golden Rule and the Ten Commandments. The dilemma arises from the conflict between the impulse to preserve the heartbeat in one's self and others and the sense that there comes a time when preservation defeats both our altruistic objectives and our desire to exit our lives with dignity. We consider here only how this dilemma affects individuals who have reached a stage of life, which we will call "post-retirement," at which their current labors are no longer essential to the support of themselves or of others. We leave for another day the problems of people below retirement age.

During postretirement we undergo an inexorable decline in our own enjoyment of existence and in the pleasure that we give to others, and an increase in the psychic and physical burdens that we impose on others (even if we are "paying for them" from savings). If we are guided by the Golden Rule, we must recognize that at some point we should stop consuming the human and physical resources that sustain our metabolism.

It would be convenient if we could entrust to someone else—a physician or pastor, for example—the decision to terminate continuing life support. Unfortunately, not all of these trusted guides are prepared or willing to make these decisions for us, nor does organized society always trust them to do so. We must make these decisions for ourselves. We must do our best to define a point at which our capacity to enjoy or to contribute to the enjoyment of others falls decisively below the physical and psychic burdens that our continued physical existence imposes on others.

A few of us will reach that decisive point while we are mentally and spiritually able to make and execute that decision. A number of neighbors have done so by refusing food or dialysis. We hope to be able to recognize that point in our own lives when it arises, and

act accordingly. We believe that individuals in retirement should be free to make and execute such decisions without obstruction or dissuasion by friends or healthcare providers.

Most of us will have no opportunity to act to terminate our survival by our own acts, because we will lose our capacity for decision before we reach the point at which the balance of convenience between surviving and dying favor the latter. Our most available means of avoiding this impasse is to execute a directive that refuses prospectively, in defined circumstances, life-extending routines such as blood transfusions, mechanically assisted respiration, and tube-feeding.

Prospective refusals will not, unfortunately, provide a safe escape from dependent debility for those of us who slip into this state without the occurrence of any of the conditions specified in an advance directive. To deal with such eventualities, "assisted suicide," in which a physician supplies fatal doses of drugs and advises on their self-administration, has been legislatively authorized in Oregon. We believe that Friends who live in states that permit aid in dying may appropriately avail themselves of this alternative, taking due regard of consequences for their families and friends. Many people, including some Friends, believe that God gives us life and only God should take it away. This sincere and widely held position should be honored and respected, but it should not be imposed on the conscience of all others. In Pennsylvania, whose laws are hostile to aid in dying, Friends should respect the legal constraints under which health care professionals must operate, and the medical profession's fundamental commitment to preserving life.

Friends could be helpful to others by sharing with them what might be called Quaker process: waiting for way to open through thought, contemplation, and prayer; testing one's ideas on a larger group; asking for the help and support of a clearness committee; and assisting others in formulating advance directives.

So far, we have mentioned what Friends may appropriately do for themselves. We now address what Friends should do to promote the availability of options that we approve. First, Friends can appropriately express themselves through meeting minutes and through additions to *Faith and Practice* in favor of individual Friends' determining the point at which they want the prolongation of their

physical existence to be discontinued, and of their exercising choice by personal acts and by advance directives.

Should Friends also support legislation that would legalize choices, including aid in dying, that individuals may make? Friends should proceed carefully as way opens, taking care to recognize the valid concerns of those who oppose their position, and seeking provisions to avoid the kinds of abuses that opponents of assisted suicide legitimately fear.

Friends can apply Quaker principles of altruism most effectively by deciding at what point in their own lives the burdens imposed on themselves and others by their continued physical existence outweigh the benefits of continuance. They may implement their considered conclusions by personally foregoing life support or by directive for their future care.

*Imogene B. and Richard B. Angell,
Elizabeth Pattison,
Charlotte E. Bartlett,
George A. Perera,
Alfred F. and Georgia M. Conard,
Richard M. and Sarah E. Worth,
Hilda B. Grauman,
Alice Erb,
Mary A. Wood,
Barbara M. and Philip H. Mounts,
Stephen L. Angell,
Mary Faye Glass,
Marian D. and Nelson Fuson,
Blanche Frey,
David L. and Rosemary A. Hewitt,
Elizabeth G. Mather,
Geraldine McNabb*

The signers of this statement are all elderly Quakers residing in Quaker retirement communities that belong to the national organization American Association of Homes and Services for the Aging (AAHSA). In 1996, AAHSA published a policy that included the statement, "We are opposed to a physician or any other person assisting another in the taking of their own life." The signers of this article believe this statement fails to recognize the demands of diverse circumstances and does not conform to Friends' respect for individual conscience.



Global Awareness and the Good Life

by Pamela Haines

When my sister chose to volunteer at a Quaker program in Nicaragua, I thought about the country for the first time in years. The pull to visit became irresistible when my 18-year-old son chose to start his Central American trek working there with my sister's eldest daughter in another Quaker-supported project. My primary motive in visiting Nicaragua was to support my sister, her family, and my son—though exploring Latin America and speaking Spanish were attractions as well. I had not expected such a profound experience, both of connection and of pain. I came away full to overflowing with awareness of our society's deep misalignment with right order and the toll that it takes not only on others but on ourselves.

I knew a little of Nicaragua: the overthrow of the U.S.-supported Somoza dictatorship by a group of young revolutionaries in 1979, the charismatic Daniel Ortega, Reagan's support of the "anti-communist" Contras, the agony of watching our government war against and effectively destroy the revolution. I couldn't really take it all in back then. I would

squint at the news and process it at arm's length, determined to stay informed and register my opinion, but equally determined to ward off an emotional impact that I didn't know how to handle. Then the country disappeared from the news.

Suddenly it was back. On my first morning in Nicaragua, I joined local Friends at an ecumenical gathering where the speaker happened to be Fernando Cardenal, a Jesuit priest and active member of the Sandinista revolution in the 1980s. I couldn't possibly have had a better introduction to Nicaragua. Now out of government, after leading an enormously successful grassroots literacy campaign, Cardenal was doing community work in a poor neighborhood. He spoke of his struggle to come to terms with the limitations of a small, struggling democracy in a global economy and of the challenge of reenergizing disillusioned revolutionaries, many of whom had abandoned the pursuit of common good for individual fulfillment. There was much tragedy in his message, but no despair. He continued to be faithful, to align himself with the poor, and to invite others to lives

Pamela Haines is a member of Central Philadelphia (Pa.) Meeting.

of service, love, and hope. Steeped in the practice of liberation theology, he possessed profound integrity, compassion, and faithfulness to his understanding of the requirements of the gospel. I think all of those from the U.S. who were there were both humbled and inspired by Fernando Cardenal, knowing the sorry role our government had played and wanting somehow to add our weight to the tradition and spirit he embodied.

That afternoon I went with my sister and her two younger children across Managua, a 16-cent ride in an unbelievably crowded old yellow school bus (the public transportation of the country) through endless neighborhoods of one-story, patched-together housing to the long-distance bus terminal where drivers hawked their routes and vendors hawked snacks and plastic-bagged drinks. From there we took another bus through trash-strewn countryside, past signs of poverty such as I had never seen, into the dry hills of the north. In Matagalpa, where my sister works, we left the bus and walked up the steep streets of the city to an outlying barrio where the pavement stops and a rocky dirt road leads further up into the hills. We passed the plastic-tarp enclosure where the neighbors make their living by selling tortillas and finally arrived at the house where my sister's family has a room.

Part of me was eagerly soaking up the newness of everything, another part was being an attentive aunt. But I also noticed my body feeling just the tiniest bit ill-used. There had been a lot of crowded buses, my backpack was heavy, my feet hurt, and my legs didn't really want to do that last hard walk up the hills. A car would have been so much more convenient. Even as I thought it, I recognized the voice of privilege speaking.

The next morning we walked back across Matagalpa (we always walked—after three days, my legs were aching). We dropped off my younger niece at school on the way to my sister's work at Casa Materna, where rural women who are pregnant and at risk come (sometimes walking for days) to await and recover from giving birth. I was impressed with my sister's hard-won ability to communicate in Spanish, but I was shy around these women. I could not believe that I could belong in their lives.

Southeastern Yearly Meeting's ProNica, through which my family volunteered, has no projects of its own. Rather, it has

sought out locally run initiatives to support with resources and volunteers. The farm where my son worked provides an alternative living situation, and hopefully an alternative future, for formerly glue-addicted street children from Managua. On my first day of visiting my son, we walked there together through the countryside. It was much greener in the south, with tree-sized poinsettias and fruit trees of all types. The farm had brightly painted bungalows, cows, orange trees, endless lines of laundry, and lots of boys. They swarmed over my son, and he joked, wrestled, and chased with them. They laughed and begged for more. There was something deeply right here. Children should play. Poor children recovering from trauma in particular should play. A young man from the United States who has himself been well played with was a perfect match.

There was something deeply right about my niece's work as well. She and my son boarded at the same house, but she walked in a different direction every morning to the girls' project: newer, smaller, more bedraggled and brave-looking than the boys' farm. There she continues to play a central role as a volunteer. Her passion for this work is intense. When my niece talks in the U.S. about wanting to work with girls around abuse, people automatically say, "How nice, a career in social work." She is at a loss to counter the bland, bureaucratic "helping" tone. In Nicaragua, she is in charge of a soap-making project, and she pours her heart into it. She invests in these girls, loves them, grieves when one leaves, wants deeply for them, sees herself doing work that matters. She is centered. It is hard for her to imagine coming home.

Traveling with my son brought me in contact with many more young people far from their homes in North America and Europe. I heard a common refrain: They were looking for lives of meaning in Nicaragua that they could not seem to find at home. One young man almost trembled with excitement as he talked about a project to market sustainable forest products. That way natives of the rain forest can have a livelihood while the forest is being saved. This young man was incredibly respectful and thankful to be doing his small part. Somehow these young people knew that what they were doing—or what they hoped to do—could make a difference.

Day after day we ate *gallopinto* (the particularly Nicaraguan form of beans and

rice) and drank wonderful fresh fruit *frescas*. We saw endless fields of drying coffee beans, stayed in a little hotel so overflowing with extended family that there was scarcely room for guests. We respected the fragility of Nicaraguan plumbing and didn't overburden the toilets (when we had them) with toilet paper. We saw televisions on all day long, conversed with friendly taxi drivers and market vendors, ached at the sight of plastic bag litter and water pollution beyond anything we could imagine, bought fresh pineapples for breakfast, got shoehorned into buses, rested in the park that fronted the church in every town, revised our mental image of the



Photos by Timothy Esser-Haines

Pamela Haines with two boys, part of an alternative-living project for former street boys from Managua, Nicaragua. Pages 6 and 9 (on bicycle): more of the boys

tropics (which here have an uncanny resemblance to the African savanna), washed our clothes on the combination washboard/basin of concrete that is found in every yard, and soaked up Nicaragua.

I was north in Matagalpa again the day before my plane was to leave. A bus strike had shut down all public transportation. I arranged to take the return trip of a hired car from Managua. The car had been attacked by striking bus drivers on the way up and concern for my safety ran high. As I zoomed back to Managua in speed and comfort, past angry strikers and

hundreds of people who had no choice but to walk, I felt my privileged separation acutely. I would have given anything for a small place in a slow, crowded bus.

The Western hotel where I spent my last night, conveniently located across from the airport, felt light-years away from the shabby, rundown hostel in the middle of town where my son and I had planned to stay. The luxury seemed obscene. The loud, complacent voices of U.S. businessmen grated in my ears. At the airport the next morning, all the English-speakers seemed like people from another planet. I found a local newspaper and clung to it as if I were drowning.

I felt mad and profoundly alone. Everything seemed normal, but it was all wrong. How could I keep this life-changing experience alive in the face of the overwhelming cultural unawareness that was threatening to engulf me? I feared the same weight of normalcy that would turn my niece's passion into blandness would turn this journey into an innocuous vacation. It was shocking to see people speaking English, driving in cars, living their lives as if there were no other way to be. I felt as if my grip on reality were in danger, that if I came all the way home I would be lost.

A New Perspective

I imagine I'm not the first to have felt this way. A trip to a Third World country (or immersion into a poor community at home) can offer a powerful perspective on the "good life" of affluent countries. We see the injustice that lies at its base, how it feeds on the oppression of the poor. Perhaps for the first time, we experience alternatives to its high-speed diet of distractions, comfort, convenience, and material goods. In an environment where less is available and the pace is slower, we notice more. We notice ourselves; we notice others; we notice the world around us. We reflect on what is really important.

Some of us are moved by a powerful attraction to the simplicity we've experienced. We yearn to go back and soak up a life that seems less complicated, more attuned to real human values and needs. Others are more repelled by the injustice and seek to abandon an identity that has been stained by oppression, distance themselves from those of our own group, and find ways to claim the oppressed. Most of us strike an uneasy balance, simultaneously attracted while repelled, struggling with

the guilt, and working hard to be good global citizens.

I want more. I don't want to just romanticize the poor or be pulled by motivations of anger or guilt. I want my trip, my culture shock, all of my contact outside the wealth of the United States, to add clarity and compassion to my picture of myself and my world. I want to deepen my ability to respond faithfully, wherever I am.

Experiencing life with such shocking clarity upon my return from Nicaragua made me wonder how much oppression is held in place simply by unawareness. We don't realize that our "normalcy" is not everyone's experience, not the full picture of reality. The expense of that unawareness is enormous, and it is good for nobody. We are dying for lives of meaning in this country. We are served a cultural diet that pleases the eye and the taste buds, but leaves us spiritually starving. Those who achieve the most status within our society are fed on the worst lies and are the most seriously malnourished. Yet we don't even know.

Despite its seeming comfort, staying within the confines of our sheltered reality does everyone a huge injustice. Those who are comfortable are denied a larger reality and authentic connections, while others are denied a voice, respect, even the basics of survival. Everyone's life is diminished; everyone is impoverished. How can we communicate this? How can we find at-

tractive ways to offer the discomfort and upset of normalcy that seems critical for liberation?

I think the first step is reclaiming the "good life." We are deeply confused in this wealthy West about what constitutes such a life—and we are exporting that confusion to the rest of the world. A truly good life must be rooted in reality, contact, and meaning. In its place, we have been offered separation and substitutes: separation from the rest of the world by injustice, separation from ourselves through addiction and busyness, separation from each other in the cult of individualism, and substitutes for meaning in things. I want to go for the *real* good life by finding my way to loving contact with both the poor of Nicaragua who are suffering from too little, and the rich of the U.S. who are suffering from too much.

Contact with the poor is challenging enough, but we have some points of reference in our Quaker experience. We can visit. We can encourage Quaker exchange projects, workcamps, and volunteer opportunities. Perhaps every yearly meeting would benefit from a focused relationship with a Third World country. We can give more of our young people a chance to experience life outside of this unawareness and pseudo-"good life" so they might breathe more easily and deeply of reality. We can help each other find lives that keep us centered in global awareness—not because we have been bad, but be-



cause these are the lives that most truly nourish us.

We can invite people from poor countries, and poor people from this country, into our lives at home. We can find opportunities to meet the immigrant community, make contact with foreign students, ask people with international experience over for dinner. We can make eye contact with the homeless, looking for ways we might feed each other. If we are always on the lookout for opportunities, they can be found.

We can adopt daily disciplines that keep us rooted in global awareness. My family puts money into "Right Sharing" jars by our toilet and our computer. If putting money in the jar helps me remember that I am thankful for running water or the benefits of word processing and e-mail, then I get to be more thankful every day, enriching my life while freeing up resources for others.

The question of how to stand in solidarity, in loving contact, with those who live in wealth and unawareness seems harder. I think the true motivation has to be compassion for that separation, for the loss that comes with it. I've found it helpful to think of those who have bought the dream of capitalism, whether as active profit makers or unwitting followers, not as evil forces to be distanced from or fought against, but as a vast multitude of lost sheep in need. I have this image of poor, blundering people who can't see, careening around in a desolate place. They are capable of doing great harm with the big sticks they carry but have no idea what they are doing or why. They cannot see the life-giving springs of the oasis. Perhaps those of us who have been offered glimpses of true reality can be their guides.

To address the separation that lies at the root of unawareness, we must offer contact. When I showed pictures from my trip to people at a community center where I work, one woman's response was "How quaint!" Another expressed a common sentiment when she declared that she couldn't imagine going anywhere without her hair dryer. This is where we have to start. I want to invite these people, who are wealthy only in comparison with the world's poor, not to guilt but to a richer, fuller life. I have to start with loving them, which I do. I think the next step is to show myself more fully to them—to share more of my life rather than less, so that contact with me can be a window to a bigger



Timothy Esser-Haines



Page 8: A street vendor serves food in a banana leaf in Jinotepe, Nicaragua

Left: Timothy Esser-Haines and his cousin (left) with one of their hosts

urban neighbors and join with others to increase the natural beauty around us. We open our house to folks from all over the world. I write a letter a month for a grassroots support campaign for indigenous environmental struggles in poor coun-

tries. I play a small but faithful role supporting a friend who runs a school in northern Uganda. I give away money with joy and systematically invite others to do the same. I work on my Spanish. I am enormously blessed.

We have a lot to learn. I think the key is keeping compassion and contact in mind, and listening closely for how people are reaching for meaning and closeness in this mixed-up world. I have a vision of setting up listening projects at malls at Christmas time, inviting people to talk about what they want these gifts to represent, how much they care, and what a poor substitute the holiday hype and stress are for what they really crave.

My own version of the good life is a work in progress. I have found meaningful work that keeps me rooted in family, neighborhood, and issues of economic justice. I love and lead in my family and my meeting, and I keep in touch with a wide circle of friends. I am present to my

Do I still have more than I need? Absolutely. I partake regularly of Western luxury, and though I try to hold it lightly, I know I am seduced by convenience and the ease of acquisition. Is what I do enough? No. I make mistakes, waste time, and let opportunities go by through fear and sloth; the injustice of this world is barely touched by my efforts. Should I feel guilty? I don't think so. There is something in guilt that smells of separation to me; I think it is a trap. Am I withholding? Could I be more faithful, find a fuller expression of this deep longing for connection, and an even better life? That is the question that engages me. □

Pamela Haines

ON GOING BEYOND RELIGION

by Sue Glover

It has always surprised me that there is such a thing as a Quaker Universalist Group. My understanding has been that our Quaker experience of spirituality is about going beyond all religions, going beyond the words that bind us to misunderstandings with other faiths.

Three questions are pertinent to me: First, do we find in our lives, as Quakers today, that we have a distinctive experience of the Light and the Truth? Second, if so, are we able to tell other people about it? And finally, are we really going beyond the confines of "religion" to experience the love, peace, and unity—in our meetings and our interactions in the world—that Fox and his contemporaries were so eager to share in their ministries?

Early Friends had such a strong spiritual life. Through their writings, the spoken word, and the way that they lived their lives, they communicated clearly that something very powerful was going on inside them. That powerful "something" transformed their lives, and they believed that it could change society too. In passing on their experience of it, they were actually willing to pay a high price—with their own lives.

That powerful "something" was the measure of Truth that was known in their hearts and therefore quite immediate. By waiting in the Light, early Friends did allow the Truth of their lives to emerge. As a result they were required to live in the light of that Truth. It called them to be honest, plain speaking, fair, and faithful to what they knew to be true, for Truth demanded integrity. It certainly wasn't an easy path to tread, for the Truth can be very uncomfortable. By accepting and embracing it, however, they found that Truth freed them and made them whole. Also, their understanding of "authority"—a word that gives us many problems today—was quite simple. The source of the

Truth that allowed them to be more fully themselves was within, as a capacity or gift. Access to it was direct. The authority was fully traceable, through "the life" to the Truth that all could know for themselves. It couldn't be formed into a doctrine. It was an existential Truth, one that only the "I" can know by responding in the appropriate way, in one's own experience.

Our experience of practical life is, of course, very different from that of early Friends. Our experience of an inner, spiritual life and power, however, might be very similar. It is a mystery to me what many contemporary Friends do experience in their spiritual lives. We find it so difficult to express and to show. Why is that? I might suggest that we struggle because in recent years we have tried to become all things to all people, losing a lot of our distinctive witness along the way. I have seen the evidence of it in my extensive travels amongst liberal European Friends.

Many Friends are wondering about our Quaker identity and talk of having a spiritual hunger. Many have become very uncomfortable with using Christian language—although there are those who would express the opposite view. Many are questioning the concept of discernment in the sense of "the will of God," and as a result there is a growing tendency to adopt secular ways of conducting Quaker business. Many are having problems in working through interpersonal conflicts that appear in meetings. We often find it hard to listen to each other. The tendency is to ignore what is happening. That could result in those involved feeling that we don't care. Perhaps we also find it difficult to accept responsibility for one another. We love to quote Isaac Penington's words about "praying one for another, and helping one another up with a tender hand," but we are often quite unaware of his words that immediately follow "... if there has been any slip or fall; and waiting till the Lord gives sense and repentance, if sense and repentance in any be wanting." There is another sense of

FOX SPOKE ABOUT HIS
EXPERIENCE OF A REAL
UNITY, PEACE, JOY, AND
LOVE FOR OTHERS THAT
COMES IN A LIFE LIVED
IN THE POWER OF GOD.

unease too. Although we still meet together in silent worship, I know—because I have heard it said—that many Friends are questioning the use of that very word, "worship." Perhaps we have begun to give more emphasis to individualism and the concept that anything goes. Diversity appears to be the norm.

In the spring 2000 issue of Britain Yearly Meeting's *Quaker News*, there was an interesting article about people coming away from a Quaker conference "comforted and inspired." That is good to know. At the same time it troubles me. The article is full of praise for helpful pointers for action, brilliant analyses of the difficult problems of the world we live in, and learning techniques for analyzing situations and conflicts and learning about social problems from knowledgeable people. It sounds wonderful—or is it? To me, it actually points out that something very fundamental is missing in our contemporary Quaker experience. In short, it leads me to wonder what our corporate experience is of Truth discovered in the Light. I didn't read anything about that in the article and so wondered if the conference was in any way different from secular ones.

We seem to be reluctant to share our own immediate spiritual experiences with others. It is interesting to note that George Fox didn't tell people what to believe, but he did indicate a way to find the measure of Light within that would show the Truth (both positive and negative) about their own lives. The Light can change you, rebuke you, heal you, and give you life. In short, as an individual it shows you what

Sue Glover lives in Rimbo, Sweden. This article is adapted from a talk to the Quaker Universalist Group, Stockholm Friends Meetinghouse, May 26, 2000.

TO LOVE, PEACE, AND UNITY

you need to see in order for you to be fully you, that is, to be the person that God intends you to be. It is particular to you and is immediate. Similarly, for a group of people such as in a Friends meeting, the measure of Light given to us shows us what we need to look at, develop, and perhaps make a public witness to. It is also a discipline, one which demands that we corporately test, in the Quaker community, whatever we feel to be "leadings."

Through the example of their own lives, Fox and other Friends showed people how to recognize the Light and how to trust it. While they felt they had to publish the Truth to the world, at the same time Fox was clear that the Truth was not only to be identified with the words he spoke, but also with the way he lived his life. Words could only be effective to the extent they found an echo in the experience of the hearers—a Truth or a witness in their hearts, that corresponded.

In sharing their experience of the Light and its power, early Friends used the language of the day, often referring to "Christ who was within, who could teach them." But they didn't interpret Christ's teaching, summarize it, or set it out clearly. I think that although they used the language and images people would understand,

they were in fact pointing to an experience beyond that limited to any one particular person. They also discerned God as the source of the Light in which one can see oneself fully. They didn't define God or limit that experience in any way, but rather opened it to be inclusive rather than exclusive. Truth was accessible to anyone, regardless of intellectual capacity or religious tendency. It was, and is, universal.

How does one gain access to this Light, which Fox called the pure Light of God? He showed us that it was possible by becoming still and relaxed, detaching oneself from thoughts and imaginings, and looking within to whatever might be bothering one about a particular aspect of one's life so that it can be fully illuminated by the Light. When one waits in this Light, one can see the thoughts, temptations, and actions that have given rise to one's unease. By submitting oneself to this scrutiny, in the Light, one begins to see new ways of behaving and being. One can begin to

change. Fox often referred to this inner potential as "the seed."

The interesting thing is that when one comes to the measure of Truth in one's heart, one can experience a completely new way of seeing other people and oneself. This mysterious thing in the depth of our being makes us aware of reality as we have never known it before. It gives us a new life, leading to a harmony of insight and action and to a falling away of our ego-centered attitudes. In following the Truth one is responding to the deeper concern within us for other people. We follow a leading to care, as we experience others caring for us. This response leads us into a fuller awareness of the Truth and more freedom from the ego. We can begin to see other people



for real too, recognizing the potential in them, so that we are led to stop judging one another. We know that by continuing to judge, we can destroy each other and leave one another behind. This actually hinders our growth. As a result of discovering the Truth of his own life, by waiting in the Light, Fox spoke about his experience of a real unity, peace, joy, and love for others that comes in a life lived in the power of God. He felt he had been set free from the bondage of the ego-self towards a much wider and encompassing vision of the world around him.

The Truth of our lives cannot be described in words alone, but has to be fully lived so that others might see it and be led to the experience of it. Thanks to the work of Rex Ambler, a British Friend who has made the writings of Fox much more accessible to ordinary folk like me, I have caught a glimpse of this possibility myself, in a way that had escaped me before. I acknowledge that I have a long way to travel on the road towards what one might call enlightenment. But what I have discovered is that if one is faithful to the process of waiting in the Light and open to what it reveals, then one can be changed. One can begin to see others—and the world—in a new way, a way that is more loving and accommodating and looks beyond the limitations to which our egos bind us.

Quaker spirituality offers an experience beyond the individual self that lets us see the unity with one another. Normally, when we look at another person we see only an image. We see the person we are afraid of, want to attract, or want to manipulate. In other words, we see them in terms of our own needs. This means we don't really see them. When we have experienced the Light and found the Truth in our own lives, we actually begin to see other people quite differently. Because we are free from our own egos, we can begin to see and experience that we are all of one body. Each part will have a different function from another, but we actually have a unity and a purpose.

In this way our meetings become real communities of faith, where we both help and challenge each other to be faithful to the Truth that is revealed to us. By waiting in the Light, surrendering to it, and being faithful to what it asks of us, we are led to testify our concern to the world: not as a pressure group, but as a community of faith that is unified, has tested its leadings,

and is moved by compassion for the world's suffering and a longing to see it healed. The discipline of waiting in the Light to find the Truth leads us from a concern with ourselves to one for the world, and back again, in a rhythm that is part of the growth that the Light makes possible. In my experience it is the Truth that leads us fully into the ability to love and be loved,

thus opening us to life and unity with everything.

If we deny ourselves that discipline, our hope for the world begins to dim and we lose sight of the dynamic character of our own spirituality. Is that happening in the Quaker movement today? The signs are that we have become confused about our Quaker testimonies and witness to the

GOD IN LANGUAGE

by Fritz G. Renken

Language has a way of being elusive in the spiritual as well as in the secular world. Furthermore, it can be argued that language is an entity in its own right. Thirdly, as such, it affects both the spiritual and the secular worlds. Finally, the classic paradox inherent in language is involved—in the words of Wittgenstein: "I cannot use language to get outside language—Whereof one can not speak, thereof one must be silent."

Acknowledgment, understanding, and, indeed, knowledge of God are based on faith. It is in the interpretative process, in the search for meaning, that language tends to elude us because, in our wish to be precise, we see things ever more literally, inadvertently slipping into an approach based on intellect. Reason moves in, next to faith. How do they relate? Can language tell us? Is there any other criterion we might use in place of linguistics?

A concept of God hinges on our acknowledgment of God. In this, the more we rely on our linguistic capabilities, the more we lose sight of the divine. *Fritz G. Renken, a retired high school teacher, is a member of Switzerland Yearly Meeting.*

bilities, the more distant that concept becomes. Inversion occurs within language: the more conclusive it is made to sound, the more elusive it turns out to be. Were this otherwise, religion would not be notoriously divisive.

Can we learn from the story of Doubting Thomas? Was he exhorted to have faith only? Was the appeal not also to his ability to reason? Do faith and reason not complement each other in that faith lived has secular consequences and reason has spiritual overtones in charting a course by which to live?

Thomas was reminded of his limits. He, too, was to continue in the divine word, and he would know the truth, and the truth would make him free. Whereof he could not speak, thereof he must be silent. Language had slipped away from him when he tried to use it to probe a mystery on his own terms. His relationship to the mystery therefore was governed by his relationship to language. Freedom from the latter gave him freedom for the former.

The independence of language seems proved by our inability to prove it: it is continuously present—so reason tells us; the existence of God seems proved by our

world around us. Is that because we have inherited many of them rather than discovering them anew for ourselves, for our own age? Individuals may be able to work through testimonies in the various organizations they are associated with. But what about our witness as a corporate body?

What do we, as Quakers today, have to

offer our fellow travelers in life? I hope that we can offer them access to the Light and Truth that lies within everyone. But to do that means we have to enter fully into the experience ourselves and then share it. I think we are very afraid of both those things. I have often heard Friends say they don't want to find the Truth that is within. Why not? If we don't want to

find it, then have we, really and truly, sold the "pearl of great price" that early Friends told about, showed throughout their lives, and experienced to the full? And are we, in fact, denying ourselves the joyful experience of discovering Truth and being faithful to it, awakening us to love, peace, and unity in our relationships with all beings and the world? □

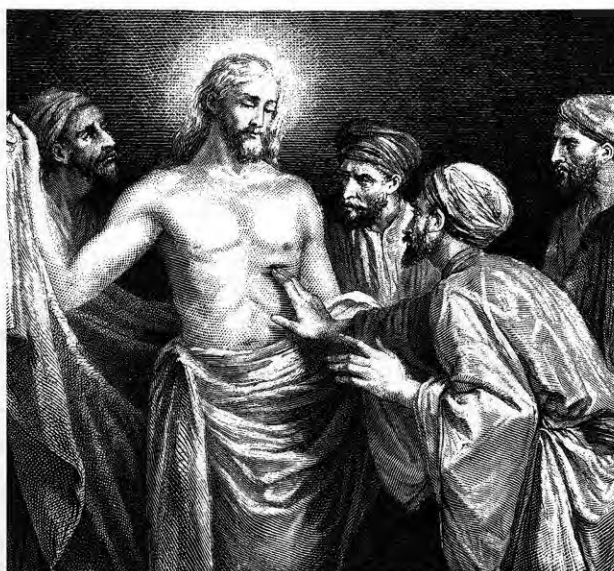
inability to prove it: God is ever-present—so faith tells us. In the first instance, we are dealing with an entity that eludes us in proportion as we do not understand it as challenging our perception; in the second instance, we are dealing with an entity that eludes us in proportion as we do not understand it as transcending our perception.

Learning about our own limits opens us to learning about the limitlessness of God. Dealing with this mystery means dealing with language. In this, being free from language involves seeing its classic paradox in practical terms: acknowledging its limitations in our hands, as well as our limitations in its realm. Failing that, it would be all too easy for us to mistake our linguistic facility for an ability to proceed on our own terms in probing the inscrutable. We might end up secularizing a spiritual search. Along these lines, religious literalism may be said to be a form of linguistic dictate.

Dorothee Sölle speaks of mystics who despaired of language in their attempts to formulate the unformulizable. We learn of a monk in the Near East who around A.D. 500 coined the term "Cloud of Unknowing," referring to the cloud that had covered Mount Sinai when Moses went there to receive the Ten Commandments. Quite unconventionally, the mystic had spoken of "all that God is not," which may be taken to mean "all that language cannot do," namely, to "get outside of itself," which, after all, is where God is. A 14th-century English priest took that cloud metaphor as title for his treatise on contemplation as a way of finding words for the unwordable.

We learn of other such attempts at wrestling with language: Thomas Aquinas, shortly before his death, had a sudden

mystical experience telling him that all he had ever taught and written appeared insignificant; Meister Eckhart spoke of a mere object and useful thing to which God would be reduced if acknowledged and known on our level of understanding; Angelus Silesius, born the same year as



George Fox, versified: "The more you grasp at Him, the more He hides from you."

These mystics were on a mission to rescue language, which can elude us and slip away from us in two directions—either we speak without substance and hence lose control, or we fall silent. This is a challenge for us when we try to express the inexpressible. Saying the word "inexpressible" should be like seeing a red warning light that marks the approaching frontier of words. There is a realm of silence that speaks to us, which we can enter. We will not have fallen into it in an effort to catch up with language slipped away; rather, we will have created it.

That silence could be understood as the "thereof-silence." Knowing that in our language we cannot speak of God, we can articulate from contemplation of

the mystical. That is contemplation of language itself, an entity Michel Foucault describes as having intersected space from the beginning of time. He speaks of things having order as their inner law that "manifests itself in depth as though already there, waiting in silence for the moment of its expression." Is this beautiful thought not a voice of reason complementing one of faith? And another philosopher, Hans Herbert Koepler, talking of dialogue, says that "the voice of the other is needed to call forth the silent features of the interpreting subject's own preunderstanding."

Mutuality is here suggested, which includes shared listening, to each other as well as to one's own inner voice, this, too, being a form of dialogue. From this, we can, if open to this way, derive a willingness to show courage, given the handicap of our level of understanding, in order to find a concept of God. Not only will this be intensely personal but also in ceaseless need of interpretation. Since we lack language to formulate the last things, there will always be questions we cannot answer. We will have to understand this. Our prayers will arise ever more fervently in our need to have God hear us. If we have confidence in prayer, we may come to realize that as this way opens before us it does indeed open before the messenger, meeting us with God's answer to which we in turn can reply.

God in language—a means of communication which in that context we lack the comprehension to define—nevertheless implies the workings of dialogic understanding that guards the frontier of words. □

"Doubting Thomas Answered" by Alexandre Bida

Drinking the Living Water: Pilgrimage to Taizé

by Mary Kay Rehard

A convinced Friend and former Catholic, I never thought I would agree with the pope about anything . . . but God has a sense of humor! When Pope John Paul II visited the ecumenical, monastic Taizé community in France in 1986, during common prayer he said:

One passes through Taizé as one passes close to a spring of water. The traveler stops, quenches his thirst, and continues on his way. The brothers of the community, you know, do not want to keep you. They want, in prayer and silence, to enable you to drink the living water promised by Christ, to know his joy, to discern his presence, to respond to his call, then to set out again to witness to his love and to serve your brothers and sisters in your parishes, your schools, your universities, and in all your places of work.

With the help of a grant from the

Elizabeth Ann Bogert Memorial Fund for the Study and Practice of Christian Mysticism, I was able to visit Taizé with my family and taste the living water.

Seeking Ancient Sources of Faith and Human Solidarity

It was Holy Week at Taizé. In the company of 10,000 other souls, I entered the story of the Passion of Jesus of Nazareth. After more than a decade of feeling separated from the gospel, praying at Taizé was a reconciling experience for me. I came to the Religious Society of Friends alienated from the Christian tradition and the story of Jesus. Later, in order to teach my children about God, I wanted to share in an ancient tradition, with accumu-

Mary Kay Rehard, a member of 57th Street Meeting in Chicago, Ill., lives in Richmond, Indiana, where she attends West Richmond Meeting and teaches her children at home. She and her husband, Patrick Nugent, director of the Institute for Quaker Studies at Earlham, will take students to Taizé's European meeting in Budapest this winter.



© Ateliers et Presses de Taizé

**Above: Young visitors share a meal under the bells of Taizé
Page 15: Worship with the Taizé community in the Church of Reconciliation**

lated wisdom of centuries to guide me. Only gradually have I come to recognize Christianity as my own tradition. In spite of the ugliness that punctuates Christian history and practice, at Taizé I discovered that I can unite with the stream of beauty and hope in the worldwide Christian Church.

Taizé's witness bears many similarities to that of Friends: silence, simplicity, solidarity, and service are some marks of their common life, grounded in Christ's living presence. The Taizé brothers center their work around the theme of "inner life and human solidarity." For them, solidarity means seeking reconciliation as an expression of communion with the Risen Christ. Taizé is a place where people build ties across denomination, nationality, language, and race. From its inception in 1940, Brother Roger, Taizé's founder, chose not to affiliate the monastic community with a single tradition. Taizé is a living experiment from the early days of ecumenism; their common life was revolutionary. To this day, the brothers come from every continent and from denominations that historically have been at odds with one another: Catholic, Anglican, Lutheran, and Reformed traditions. One brother said, "Imagine the opportunities we have to hurt one another every day." The brothers' monastic life together is one of daily reconciliation and solidarity; they are a living witness to Jesus' teachings about love.

Seeking Hope and Meaning in Life

Like hundreds of thousands of others who visit the tiny village on the hill in Burgundy, I went with longing for God, seeking meaning for my life. I also went with questions about how God might shape my life: How can I live with mindfulness of God's presence and love, and with contentment or gratitude for all I have? If I experience these gifts, can I carry them forth into my work? Will they inform the way I encounter others?

These questions arose after years of struggle, locked in darkness, feeling mute before God, far away from God's presence, love, and saving power. The world seemed hopelessly broken, and my efforts too small to change it. Silent Friends worship was intolerable then. Only the Psalms spoke to my condition, and I filled the silence by reading them during meetings

soul reawaken to life and love, and I was filled with gratitude.

Seeking Guidance in Prayer

For many years I had wished to make prayer central to my life. I would begin with good intentions, only to become distracted or bored. I experimented with different kinds of prayer, and each new ven-



© Sabine Leutenegger, CH-Wil.

*Throughout your day
let work and rest
be quickened by the Word of God.
Keep inner silence in all things
and you will dwell
with Christ.
Be filled with the spirit
of the Beatitudes:
joy, simplicity, mercy.*

Sources of Taizé by Brother Roger

ture was short lived. Only in extreme need did I find myself turning to God regularly, at first only through the words of the Psalmist, then slowly with the words of my own heart. Gradually I began to encounter God once more in silent worship and daily life. Now prayer is no longer something to chase after, but a joyful necessity.

The Taizé community has developed an accessible style of worship centered on contemplating the mystery of God. At the heart of the Taizé brothers' worship—indeed their entire life together—is silence. They often give visitors a first taste of silent prayer, framed by singing and Scripture. All of their liturgy is meditative—brief, repetitive songs flowing out of a long tradition of Christian contemplative prayer, such as the Jesus prayer ("Lord, have mercy on me, a sinner") and the style recommended by Thomas Kelly and Douglas Steere, who was a friend of Brother Roger. Like Friends, the Taizé brothers understand that this silent worship is not empty; it

for worship, turning to them day and night for months, then years. Psalm 42 became a silent refrain: "As a deer longs for flowing streams, so my soul longs for you, O God." Brother Roger describes this phenomenon: "For many Christians down through the ages, a few words repeated endlessly have been a road to contemplation." In this way, the Psalms began to pray through me. Gradually I felt my

**Taizé's founder,
Brother Roger,
with children**

is filled with expectant listening for God.

I hoped to learn more about prayer at Taizé—developing a relationship with the living God—and how to share it with others, especially my family. It has been difficult to find guidance for teaching my children about prayer and silent worship, and I found few resources for nurturing faith and spirituality among families in the home. So I was pleased to discover that just as the music appeals to youth who visit Taizé, so it speaks to my small children; at Taizé we met many other families who pray with the songs at home.

During Holy Week my husband and I talked and prayed with a few of the two hundred families visiting Taizé from across Europe and from many Christian traditions. In small discussion groups each morning, parents grouped by language reflected on the day's Bible passage and shared their struggles at work and home, telling how God and prayer play a part in their families' lives. Early each evening there were family prayers for children too small to go to common prayer; they were invited to bring flowers and help with reading Scripture and leading songs. Our family continues to pray together with the music of Taizé, more appealing to the children than pure silence; lyrics capture the spirit of the Psalms or the drama of Jesus' passion and encourage a life of faith, while melodies gently lead us to silent contemplation.

Preparing to Return: The Pilgrimage Continues

The brothers encourage visitors to spend time at Taizé preparing to return home. Look for signs of the Resurrection in the world, and be "bearers of trust," they urge. This is the challenge Taizé poses to its visitors, indeed to all Christians. In search of my own response, I looked to them for guidance. The Taizé brothers make an unwavering witness for hope, trust, and forgiveness. They are extraordinarily gifted listeners and extend hospitality to all.



Brother Roger has always welcomed visitors. First, he welcomed Jews and other refugees; later, under his mother's care, a group of boys who were rejected or orphaned after World War II called Taizé home. In 1970 Brother Roger launched "a pilgrimage of trust on Earth," which continues today, not to organize young people into a movement centered on Taizé, but rather, to encourage them to be of service, carrying forth the hope of the gospel as "a leaven of reconciliation" in the world. Today the Taizé brothers number 100, offering hospitality to all who visit their home, in cooperation with the Sisters of Saint Andrew, who tirelessly attend to the practical needs of guests and share in the ministry of listening. A few brothers live among the world's poorest, in India, Bangladesh, Bolivia, Ethiopia, and Hell's Kitchen in New York City. They go not seeking solutions, but to share the condition of poverty, to find Christ and signs of hope in remote places where situations may seem hopeless. The unconditional hospitality of Taizé is grasped by people who encounter them, and many return home prepared to offer the same openness and welcome.

We returned home with no firm plans of action, save one: to invite others to join us for midweek Friends worship in our home, with a simple meal and time for sharing or singing. That decision has strengthened us immeasurably, and over the past year we have seen the unfolding

of new ways God is working in us. One way is quite simple: listen. Listen to God, in prayer. Listen to others earnestly, taking the time to really hear what is on another's heart. Our culture enjoys togetherness, but not necessarily listening. The Taizé brothers' attentive listening is grounded in God's love and the discipline of listening for Christ in the silence of worship. We have been learning to listen better to one another in our family, a small advance for the cause of peace. We also have helped gather a small spiritual formation and discernment group that meets twice a month to share joys and concerns, discern how God is working in our lives, and pray together.

Brother Roger often expresses his trust and confidence in the young. Upon our return home, my husband and I both wished to listen and learn more from children and teens. Patrick asked to "teach" the high school class at meeting; as hoped, he listens and learns as much as they. I joined the advisory committee for the Young Friends programs shared by three local meetings, taking time each month to support the youth leaders by listening to them reflect on their work. In addition, to address children's spiritual needs, our meeting formed an ad hoc Family and Children's Worship Committee on which I serve. We organize special children's worship, and we work to make our regular worship more accessible and meaningful to children. Dramatic portrayals of Bible

stories and an overnight retreat for the very young (ages 2–11) have led to powerful worship sharing out of silence. The children's vocal ministry is stunning and humbling. If only we give them space and listen, we learn what lies hidden in their hearts and hear their message of hope: "God is powerful. God will never leave me." Indeed we hear God speak through them.

Brother Roger says, "the purpose of Taizé is enabling people to meet God. For that to happen, there must be space to listen to [God] and space to talk with [God]. Silence has no particular virtue in itself: it is a means to an end. It is to enable God to break the silence in us." To this end, we also have delighted in sharing the music of Taizé in our meeting's programmed worship and with students at Earlham College and School of Religion, where my husband teaches.

Rooted in Prayer

Jesus' friends and followers withdrew after Easter, in expectant waiting to know what was next: "All these were constantly devoting themselves to prayer." (Acts 1:14) Events in Scripture have meaning when we experience them inwardly and personally. Early Quakers, like the Taizé brothers and the early Christians, knew this and prayed with vigor. They were on fire with faith. They had the personal experience of God leading them out of darkness and death into light and life.

It seems contemporary Friends are wandering in a spiritual wilderness, as did the Hebrew people with Moses: sometimes losing our way, often quarreling and divided, perhaps at times altogether forgetting God's saving deeds of liberation and redemption, wondering what God has in store for us. Without celebrating and sharing the ways God has worked in us or through us personally, we rest too heavily on our spiritual ancestors' history. Quakers have long understood the mystical aspect of the Holy Spirit: it was given at Pentecost, yet we must continue to receive the Holy Spirit, every day and everywhere. And the principal way we open ourselves to God's gift of the Holy Spirit, God's revelation within us, is by rooting our lives in prayer, the way Jesus' followers did at Pentecost.

Of visitors to Taizé, Brother Roger says: "Can they be made aware of the gift of God that is in them? Can they realize

that every human being is inhabited, even if they are unaware that the Spirit of God dwells within them? I often think that what we are living with them is like a birth process: a bringing to birth in them of the living word of God." If we are to be faithful and not cozily mediocre, Friends today need ongoing renewal. If we are not to become irrelevant or obsolete, we need to find ways to bring to birth in others the living word of God. For this we need divine assistance.

Jesus' ministry grew out of a life of prayer, of communion with his "heavenly Father," as did the ministry of early Friends and the Taizé community. Brother Roger writes, "Prayer is a serene force at work within human beings, stirring them up, changing their hearts, never allowing them to close their eyes in the face of evil, of wars, of all that threatens the innocent of this world. From it we draw the energy to wage other struggles, to transform the human condition, and to make Earth a place fit to live in." At Taizé they understand what the Christian mystics Bernard of Clairvaux and Teresa of Avila taught: love of neighbor is an expression of love of God. Brother Roger says, "All who walk in the footsteps of Christ, while holding themselves in the presence of God, remain alongside other people as well. They do not separate prayer and solidarity with others."

How might we deepen our prayer into intimacy with God, rendering us vulnerable, ready for transformation and commitment? How might we strengthen our ties to one another, creating intimate, authentic community? What if Friends could be gathered up and reconciled, as Brother Roger imagined Christians might be reconciled at Taizé? How might we act corporately, as one body, in daring faithfulness to God? Brother Roger prays, "Holy Spirit, mystery of a presence, you penetrate the depths of our being and there you discern our longing. You know what our intention is: to communicate your love and compassion through an infinite goodness of heart." My prayer for the Religious Society of Friends is that within each meeting the living water might spring up, refreshing all, sending us forth to do the new things God wishes for us. □

Taizé publishes a bimonthly Letter from Taizé, available online, and has a comprehensive website: <www.taize.fr>.

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are killing thousands of children every month. Friends, we must speak for the children. Letters, postcards, e-mails, phone calls, and faxes to our Congress and our President can help get sanctions lifted so that children may live!

—Marjorie Schier, Falls Friends Meeting,
Fallsington, Pa.

Unseen but Essential Victories

by Kathleen Konicek-Moran

Meg Richardson

I am a retired professor and an avid gardener. I sing a little, write a little, and I am a faithful attendee at our local Friends meeting. My children think of me as an affectionate and devoted mother and grandmother. I am also a former battered wife. Are you surprised? Most people are. Despite years of women's rights advocates saying that battering occurs at all socioeconomic levels of society, people expect battered women to be a certain sort of woman, which is a misleading stereotype. They also don't expect us to be a part of their social milieu: in their schools, workplaces, or faith communities. But we are, which is why I want to write this personal account of how and with what means Friends meetings can help individual battered women recover from their abuse.

Of course, I have spent a long time examining my life and have developed my

explanations as to how I came to be abused. The only love I witnessed growing up was the love of my father, a lifelong alcoholic, for the six of us children and my mother. He was deeply affectionate, devoted, and incredibly dynamic and then occasionally, when he had been drinking, horribly and sometimes dangerously violent. The other five children in my family mimicked my dad's life by becoming alcoholics, although some have now stopped drinking. I didn't have a drinking problem; I just seemed to have a penchant for men who could hurt me. I suppose this explains why I chose for my first real relationship a man who could have been cookie-pressed out of my father's mold. I did eventually leave this guy on my own, but on my fourth attempt. Every man I was with after that was an improvement on the previous one, for each hurt me a little less. I wasn't beaten any more. But I was drawn with an inevitability that I could not relinquish to those men who would love me deeply, but with an abusiveness that manifested itself in other, less obvious ways.

But now I am healed, or at least have been given a reprieve, from this lifelong addiction. My husband is loving, gentle, and kind. These last ten years with him have been the happiest in my life. However, I wouldn't have been able to allow him near me without the healing that I found within my meeting.

Quaker meetings can help battered women in three ways: first, by offering us a chance to examine our actions in the nonjudgmental silence of meeting for worship; second, by offering help as a corporate body; and third, by providing opportunities for friendships that allow us to feel valued and liked for ourselves, not as someone who is to be helped and pitied. Mt. Toby Meeting in Leverett, Massachusetts, provided all these things for me.

The silence, coupled with a safe environment in which to speak, was extremely important. It allowed me to sort through my actions during the week and to begin to understand my part in the cycle that kept being repeated in my life—and my responsibility for it. Self-knowledge comes slowly when it is shrouded in learned be-

Kathleen Konicek-Moran is currently a member of Northampton (Mass.) Meeting. She is a mother and stepmother of eight children and grandmother to five, with one on the way.

havior. Being able to think in the loving, shared atmosphere of meeting for worship, being able to voice the truth of my life out loud to people who would hold me kindly in spiritual communion, mitigated my shame and distress and allowed me slowly to stop my harmful actions. I was able to turn towards a more positive love.

Mt. Toby Friends reached out as a corporate body in many ways. The meeting came up with emergency funds to help me through a financial crisis that my divorce caused. Various members volunteered as moving crews. Our divorce clearness committee worked better than marriage counseling to help my former husband and me reach decisions. Several members stayed on as a support committee for me through frightening and messy divorce proceedings.

Perhaps the most important aspect of this sort of corporate care is the spreading of the healing responsibility. It didn't take too much for individual people to talk to me, to join with me in spirit. I was allowed to walk away from a business meeting where I had revealed my identity as a battered woman, without the questions and accusations that would have thrown me back into the cycle of despair and self-loathing.

I didn't have to feel greatly beholden to one or two people, a burden many abused women carry that can cause us to give up our attempts to remedy our situations. After all, it's bad enough that we got ourselves into our problems; dragging anybody else in feels almost irresponsible! Friends at Mt. Toby seemed both non-judgmental and encouraging as they helped. Being helped can bring some insidious psychological consequences that are not always known by the helper.

This brings me to that last way Mt. Toby Friends aided recovery from my own private hell: friendship. This was epitomized in my buddy Ken, although I certainly found enough other friends at Mt. Toby to give me a newly found confidence in my ability to be normal. Ken was

like the old Quaker farmer who took troubled kids out to his farm every summer. The farmer didn't do therapy with these adolescents, he just treated them like ordinary kids, allowing them to soak up the rhythms of the farm and nature. Ken did this for me. He seemed to like me, to really enjoy being with me, not just want to help me, which would have contributed to my feeling of powerlessness. He brought me to his garden and on walks and hikes, both with me and my kids, pointing out plants and insects. I remember one walk Ken took with me the day my sister died (probably from complications arising from her alcoholism) allowing me to dissipate my grief in the clean, cold air of the outdoors. Ken also did more esoteric things for me, like tutoring me in mathematics for an essential course

in my doctoral program. He listened carefully and calmly to me one morning as I described a frightening, emotional reaction I'd had upon seeing one of the men from whom I was trying to break away. His attitude and the questions he asked offered me a perspective that helped keep me from the spiral of self-disgust that was the difference for me between health and sickness.

During one meeting for worship, a Friend defined love as helping someone to grow and change. This the Friends of Mt. Toby have done for me. Probably other meetings have done it for other battered women, perhaps unwittingly. Helping a woman out of the cycle of abuse could mean keeping her children from beginning their own cycle, which in turn has an impact on their children. Helping one woman may seem to be a small act, but it has ramifications that last generations in exponential numbers. We Quakers have so many large causes that we undertake (and sometimes despair of) that it is important to keep in perspective the smaller, perhaps unseen victories that meetings gain—like me, able now to say that I am a former battered woman. □

Being able to think
in the loving, shared
atmosphere of meeting
for worship, being able
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who would hold me
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slowly to heal my life.



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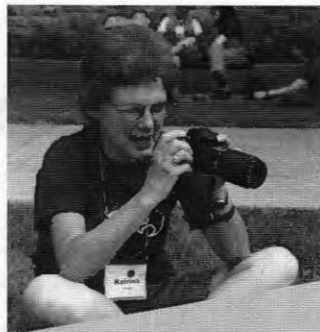
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A Gathering Scrapbook

FGC GATHERING, JUNE 30 TO JULY 7, 2001
STILLNESS: SURROUNDING, SUSTAINING, STRENGTHENING

by Kenneth Sutton



I imagine a well-loved, respected member of your meeting, say, a woman of about 70. Do you have her competent, friendly, loving face firmly in mind? OK, now imagine her behind the wheel of a golf cart—yes, I know she doesn't play golf, but stay with me. Our Friend and her golf cart are on a large, moderately hilly, immaculately groomed university campus in the mountains of southwestern Virginia. There's a beautiful blue sky overhead, and the temperature is comfortably warm. Is the picture becoming clearer?

It's time for you to enter the image. You're walking along a wide, smooth sidewalk on your way to a meal. Suddenly, around the corner of the building in front of you appears our Friend, driving the golf cart, filled with elderly or mobility-challenged Friends, at maximum speed! You carefully step to one side of the sidewalk; she whizzes by with her passengers on the other. As she passes, you see that her face is transfigured by the blissful combination of service and power.

Speedy golf carts notwithstanding, it was a mellow week. Was it the theme? Was it the large campus with lots of walking? Was it the beautiful weather? Was it sugar-shock from the nearly always available ice cream? Whatever the cause, this year's Gathering of Friends General Conference seemed notable for the absence of major crises and for the simple pleasures of being together for a week.

The 2001 Gathering offered the typical, wide range of morning workshops, with several afternoon workshops to address the needs of youth workers and others. Evening sessions offered plenary speakers, music, and interest groups. New England Friend Steve Curwood, host of National Public Radio's *Living on Earth*, encouraged us to apply our testimonies of plain speaking (and plain thinking) to a deeply holistic appreciation of being part of all of life on Earth. Quaker theologian Ann Riggs, fresh from a consultation of

Kenneth Sutton is senior editor of FRIENDS JOURNAL. By the time you read this he won't be and will live in Boston. This stinks, but we're happy for him.

the Historic Peace Churches in Bienenberg, Switzerland, offered several arresting images of stillness: the peaceful stillness of a warm summer afternoon, the deceptive stillness of silence in *The Magic Flute*, and the transformative stillness of Jesus dead upon the cross. Folksingers Robin and Linda Williams, familiar to many Friends from *A Prairie Home Companion*, gave a rousing, two-set acoustic performance. Baltimore Friend Stan Becker used quite a variety of slides to convey his concern about population growth and the future of the planet with a combination of humor, humility, and urgency. After an evening devoted to interest groups, Joe Volk, executive secretary of Friends Committee on National Legislation, finished up the week by sharing stories of social witness arising from Quaker stillness.

Committees are already hard at work, preparing for next year's Gathering in Normal, Illinois, to be held from June 29 to July 6, under the theme "To Be Gathered Still." Friends in Illinois Yearly Meeting and FGC staff and volunteers look forward to welcoming you there. □



Formal and informal interest groups at the Gathering provide opportunities to learn about the many concerns and projects of individual Friends, meetings, and organizations. At an evening interest group on "listening between the words," based on skills that telephone helpline volunteers use, Nancy Esther James offered this poem.

TELEPHONE HELPLINE

You are a voice without portrait,
I, a listening ear and heart
naked of ego or agenda.
Let me make for you a safe place,
an expanse in which your cries
may wind through the wires, coil
back, whisper to your higher self.
In our meeting room without walls
may your grievances against others
pace the labyrinth of resentment
to the sudden discovery of a mirror.
May your regret for past mistakes
turn that dull coin over,
read with surprise
the bright face of your worth.
May you talk your way deeper
from shallows filled with rocks
toward sunless depths
where older hurts began.
Then, when your fingers brush
the crusted treasure there
and lift it from the silt,
may you rise toward other hands,
other helpers—
follow your own lifeline
up toward air and light.

—Nancy Esther James © 2001

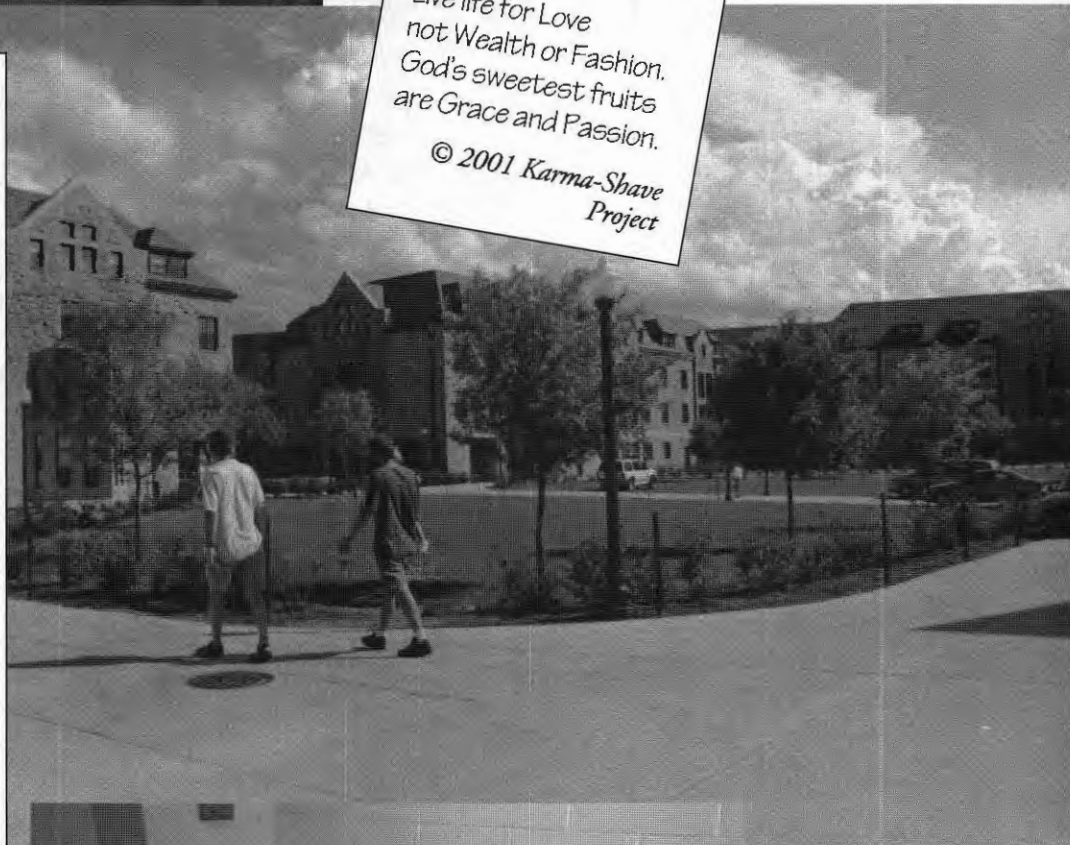
"Karma-Shave" signs
supplemented the public
vocal ministry of the
"What Canst Thou Say"
workshop around campus.

Fox, Fry, Mott, Jones
Each had their day.
Our time is Now!
"What canst Thou say?"

If Jesus told
His tale Today
The Samaritan...?
She would be Gay.

Live life for Love
not Wealth or Fashion.
God's sweetest fruits
are Grace and Passion.

© 2001 Karma-Shave
Project



Photos by Rich
Regen and David
Stewart, courtesy
of Friends General
Conference.
Pages 20-21,
clockwise from
lower left: DS,
DS, RR, RR, DS,
RR

*Folding paper cranes, looking at exhibits,
seeing friends, drumming, eating ice
cream—there was something for everyone.*



*Young Friends
rapping from
the Friends
hymnal*



*Creativity abounds at the
Gathering.*

ARE YOU LED?

Are you led
or just well-read?

If it comes from the Spirit,
We all want to hear it.
No matter how odd,
It's a message from God.

But I get the blues
When I hear book reviews;
Don't call it a leading
If it involves reading.

I'm glad you're informed,
But my heart isn't warmed
By today's *New York Times*—
I want the Divine!

—Selden Smith



Junior Gathering created a paper chain around the dining hall.

A biting parody by
Jen Stromsten
and David Brock

The 2001 Shadow Gathering Blacksburg, Virginia

WORKSHOPS

Your Excuse (Making Space for Spacing Out)

Do you "just like being" at the Gathering, but don't want to really do anything in particular? Enjoy the vibe and the hugs, but don't particularly want to take any more steps along your spiritual journey? Me too. But like me, you might find yourself feeling a little guilty about not taking a workshop, not going to worship that often, and just kind of floating around soaking up the scene. As we all know, the best remedy for guilt is a good excuse, so let this workshop be yours. This is an "emergent workshop." Talk to whomever you want to, just keep on reading whatever you happen to be reading (cereal boxes? OK!), do whatever activity you may feel like—all of that is the workshop. Now you can honestly say, "My workshop is great! I'm getting a lot out of it."

INTEREST GROUPS

How Does Your Garden Grow?

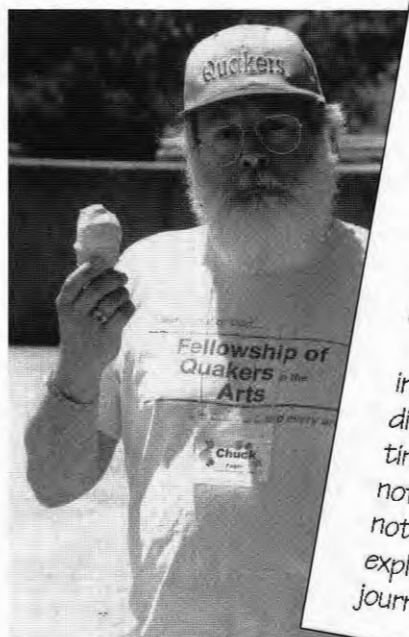
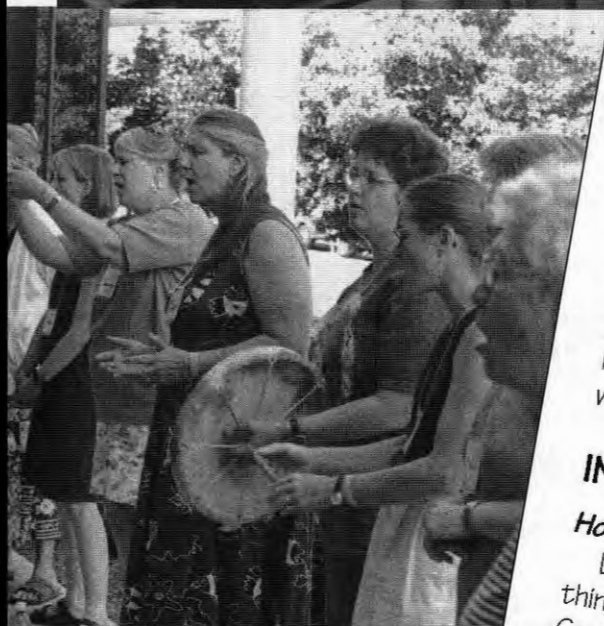
Do you have a concern that almost all of the time you can see how things could work a lot better? Together we will create a safe space for Contrary Friends. Almost all of our time will be devoted to discussion of how we should run the session. The remainder of the time will be spent in dialogue about how we can run things better next time around.

What Canst Thou Do?—The To-Do List as Centering Prayer

Can the Light shine through a cluttered spirit? Stop fighting yourself and center in through mental compositions and evaluation of To-Do lists for the rest of First Day, the upcoming week, and the rest of your life.

Turn Off the Light when You Leave: Making the Transition back to the World

Friends often experience difficulty in leaving the Gathering and returning to their everyday lives, communities, and obligations. Often, these difficulties involve conflicts of conscience, feelings that the everyday routine lacks true meaning, disappointments that our emotional needs are not well met by everybody, and a general sense that other people are just not as nice as the people who go to the Gathering. In this session, we will explore ways to leave your spiritual journey behind as you begin your journey home.



Photos,
pages
22-23,
clockwise
from lower
left:
DS, DS,
RR, DS, RR,
DS, DS

Joseph and Herbert Hoopes

by David Runkel

In these days of frequent moves for jobs, schools, and retirement; of times when even older Quaker meetings have experienced major turnovers in seasoned Friends, the steady connection between the Hoopes brothers and Little Falls Meeting in Harford County, Maryland, is one of the exceptions.

Ninety-five-year-old Joseph Hoopes and his younger brother, Herbert, 91, were born into Forest Meeting, a preparative meeting under the care of Little Falls, and since it was laid down some 60 years ago, they have been active members of Little Falls.

Both brothers have served the meeting, now in its 263rd year, in various capacities. Herbert has been clerk several times, nearly 20 years in total, and Joseph is active as a historian of the meeting, served as treasurer, and still helps his son Paul tend to the grounds and cemetery.

And, earlier this year after long discussion of the issue of same-sex unions, it was Joseph who came up with the language of a minute the meeting approved providing for such ceremonies of commitment. Meanwhile, Herbert gave a history of Forest Meeting at a summer picnic on the meeting site, now known as Friends Park, a part of the county park and recreation system.

As the meeting struggles with the question of opening a Quaker school—a summer business meeting was almost entirely devoted to a review of a successful weeklong summer school session for a dozen children on the Underground Railroad—the Hoopes brothers will be involved.

Their work is in the family tradition. One great-grandfather, Darlington Hoopes, came to Harford County in the 1850s from Birmingham (Pa.) Meeting and was a noted traveling minister, recognized as such by Baltimore Yearly Meeting in 1894. And a grandfather, William Watson, was also a Little Falls Meeting member.

What do they remember most about attending meeting as children? “We were dairy farmers and didn’t get to meeting often,” recalled Joseph. “The cows had to be fed and milked every day.”

David Runkel, a member of Bethesda (Md.) Meeting, serves on the FRIENDS JOURNAL Board.



Joseph (left) and Herbert Hoopes

Donnan Runkel

writes poetry and notes to those going through rough times.”

Herbert added, “I remember sitting on the back bench at Forest Meeting and watching the one “Ma and Pa” (Maryland and Pennsylvania Railroad) train of the day go by. It was a signal for meeting to come to an end.”

While Herbert remembers that “seldom was there any speaking in meeting,” Joseph’s recollection is that there were “quite a few traveling ministers who spoke too long.”

“Oh yes,” Herbert agreed, as they reminisced while sitting on the porch of the old stone meetinghouse, their legs dangling over the side.

Herbert said his contributions to Little Falls include encouraging more vocal ministry because “I couldn’t visualize any meeting keeping alive without anything ever being said in meeting for worship.”

In Little Falls’s 250th anniversary booklet, it is noted that “although not a recorded minister of the Little Falls Meeting, Herbert R. Hoopes has been recognized for many years as the spiritual leader of Friends by the membership of that organization.” After listing his many activities at Little Falls, it concludes, “But of much greater importance than all of these, Herbert R. Hoopes has quietly demonstrated by example the true values and principles of Quakerism.”

Mary Ellen Satterlee, a distant cousin, said both brothers are profoundly respected in the meeting. “When they talk it often is about some experience in their lives,” she said. “It’s something that is worthwhile to new members, as well as to those of us who have known them a long time.”

“We are convinced Quakers. We started coming in 1989 and joined the meeting a year later, and Herbert and Joseph have been guiding lights for both of us,” said Nancy Varner. “They are both so inspiring.”

Dale Varner, the current clerk, noted that the Hoopes brothers “provide a real sense of continuity, from generation to generation” for Little Falls Meeting. “It’s an inspiration to have them here. They are wonderful examples of what it means to be Christian Quaker role models. Herbert frequently contributes to the vocal ministry of the meeting. Joseph

do they see today? “Look at all the children here,” Herbert said. “We didn’t have a First-day school. There weren’t enough of us.” Little Falls is a small but growing meeting, with 25 to 30 people in attendance on the average First Day, and ten or so children present on a hot summer morning.

The Hoopes brothers graduated from University of Maryland’s dairy husbandry program and are retired farmers, although Joseph still lives with his daughter Lois across the road from the family homestead. Herbert and his wife have moved to Broadmead, the Quaker retirement center 20 minutes away in Cockeysville, Md., and their son Donald runs their farm.

What’s their secret to living? Both gave credit to their wives. “We lucked out in marriage,” Herbert said. Both added that they “enjoyed physical labor” and remain in surprisingly good physical condition today. In response to a question about the meeting, Joseph all but dashed the 100 or so yards, with the help of his cane, to the meeting’s school building to retrieve a copy of the history of the meeting published by the Historical Society of Harford County.

One key to their longevity is keeping active. Until recently, Joseph was a regular volunteer at the county library, putting in 2,000 hours of service, and he’s signed up for his second basket-weaving course at a county senior center.

Herbert, a former master of the Maryland Grange and leader of the Jersey Cattle Association, is busy at Broadmead. He and his wife Elizabeth recently celebrated their 60th wedding anniversary. On their 50th, they renewed their vows at Little Falls.

As Little Falls Meeting continues to be a presence in a once rural community, but is now encountering suburbanization and some growth in membership, Joseph and Herbert Hoopes and the memories of their many ancestors and relatives who have contributed so much to the life of the meeting are not only reminders of Quaker history, but living examples of Quaker life today. □

Children in Haiti

by Christian M. Hansen Jr.

From all appearances, Theodore doesn't look sick. The tall, lanky 14-year-old smiles easily as he polishes a miniature table and chair set he made as a gift for me by flattening bottle caps. He lives in a primitive building with 30 other children, all Haitian orphans. After several bouts of heart failure as a result of rheumatic fever, Theodore is hopeful that money will become available to send him to the United States for surgery to fix his heart valves. Until then, he amuses himself with bottle caps that he gathers from the street behind his shelter. Like so many children of the Third World, his future without surgery is very poor.

Located to the west of the Dominican Republic on the island of Hispaniola, Haiti is the poorest country in the Western Hemisphere. Ninety percent of the Haitian people live in extreme poverty. Most homes, like Theodore's, have no piped-in clean water for drinking or bathing. Raw sewage is everywhere in the streets of Port-au-Prince. Often families of six to ten people have to sleep in shifts in one-room cinderblock shacks with dirt floors and no more than a tin roof over their heads. Under these conditions, the poor health of these children is not surprising.

RENMAN, a childcare center in Bon Repos, just north of Port-au-Prince, helps more than 200 disadvantaged children from birth to ten years and provides schooling, health care, and food. Florence Thybulle, its director, is responsible for the program's success and does much in so many ways for the health and well-being of these children whose basic needs are immense. She started the program out of the goodness of her heart several years ago. With the support of Philadelphia Yearly Meeting, I have tried to provide some clothing, bedding, and food. Florence also provides a shelter in her backyard for over 30 homeless children. Occasionally a parent from the neighborhood will hear of her kindness, drop a child off, and not return. She readily takes such children into her care. She is also a foster mother to several teenage girls, even though the concept of foster care is not well known in Haiti, and she provides care for a mother and infant infected with AIDS. The mother is pregnant again, and unless she gets AZT early enough in her pregnancy, she may have a second child infected with AIDS.

The needs of these children influenced me to use my professional skills alongside Haitian

doctors to try to improve the health of a small group of children in a country where the infant and maternal mortality rates are the highest in the Western Hemisphere. We started a basic health-screening program including physical exams and blood studies, as well as a primary effort to treat the children's acute and chronic health problems. Polaroid photographs of each child were included in a basic medical record.

I was not surprised to find that almost 40 percent of the children had iron deficiency anemia. This can cause cognitive delays in one- or two-year-olds that may not be completely correctable with iron therapy alone. Some of the children with anemia, the result of low iron stores in their mothers while pregnant, were born prematurely. This could have been prevented with better prenatal care, which is often beyond the reach of poor Haitian mothers.

The best way to treat this anemia is with iron-rich foods such as fortified cereals, green vegetables, eggs, and meat. The chance of poor Haitian children getting enough of these at home is unlikely. Some of the children had blood counts that were 1/3 normal. We also measured a sample of the children and found that their height for age was below commonly accepted standards indicating mild to moderate chronic undernutrition. Our impression is that they are growing better now as a result of Florence's program.

We also tested for malaria, parasites, and HIV infection. Probably the most important thing we can do on an ongoing basis is to screen for cognitive delays. Then we must try to do something about the problems that we uncover.

The Haitian pediatrician who donates his

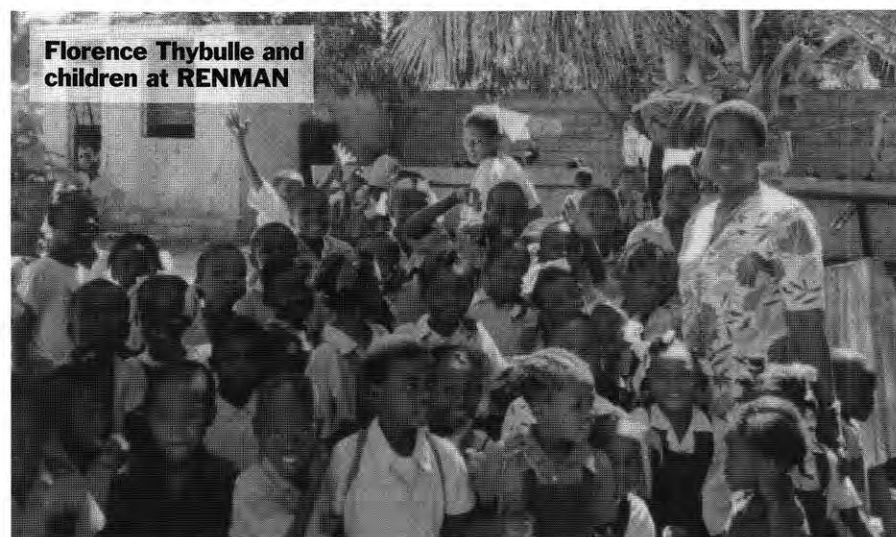
time to the project continues to be a critically important resource for health maintenance including immunizations that the children would not otherwise receive. He also provides in-hospital care for children who have become seriously ill.

I have tried to use personal, professional, and Philadelphia Yearly Meeting resources to strengthen this project. Our funds supported building projects for new classrooms for 35 children in a beginners' class, improving the nutritional meals, and monitoring the quality of food purchased and served to the children. It is likely that the meals they receive at the center are the only nutritional meals they get each day.

We are involved in a continuous assessment of the general health of the children. We have supplied school materials for the different classes in addition to packets provided by children in the First-day school of Haverford (Pa.) Meeting. We have provided pediatric consultants and a Haitian consultant in public health for long-range planning in order to make the project self-sufficient. We have helped to make the new classrooms an improvement over their previous condition: no roofs, flimsy walls, and crude and unfinished floors. Now there are waterproof roofs, cement floors, and, in some cases, painted plaster to lighten the interior walls.

This program is not unique. There are many similar health projects all over the Third World. But our "right sharing" may have made both short- and long-term differences for these children.

It is amazing how these children with all their health and social problems have such energy and vitality. In presentations to Friends meetings with photographs, I have tried to



Florence Thybulle and children at RENMAN

Christian M. Hansen Jr., M.D., is a member of Haverford (Pa.) Meeting.

Quaker Press

of Friends General Conference



NEW!

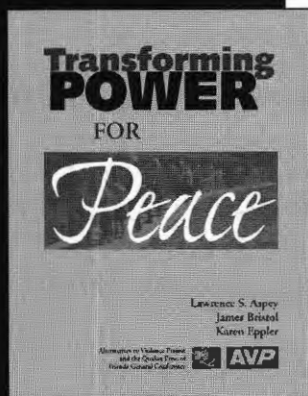
Transforming Power for Peace

Lawrence S. Apsey, James Bristol, Karen Eppler

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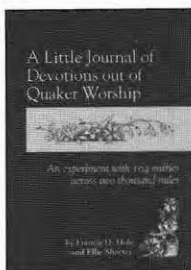


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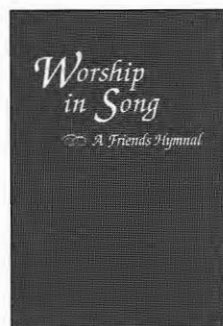
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—Michael D. True,
Worcester-Pleasant Street (Mass.) Meeting

Historic Peace Church Consultation

To our brothers and sisters in the Historic Peace Churches and in the wider ecumenical fellowship of Christians

From the International Historic Peace Church Consultation "Theology and Culture: Peacemaking in a Globalized World" at Bienenberg Theological Seminary, Switzerland, June 25–29, 2001

Greetings in the name of the Prince of Peace.

We, members of the Historic Peace Churches—Mennonites, Friends, and Church of the Brethren—are gathered in Bienenberg, Switzerland, to assess our contemporary theologies of peace and justice in preparation for the World Council of Churches Decade to Overcome Violence. We come from all parts of the world, although we lament the disproportionately small participation of those from outside Europe and North America. We come with a commitment to listen to each other, to honor our differences and celebrate our commonalities, and to work together for the culture of peace which is God's will for our broken world.

Affirmations

Together we affirm the following:

- Essential to the good news of the gospel is the teaching, example, and Spirit of the crucified and risen Christ, who calls us to witness to the transforming power of God's Kingdom of peace, justice, and reconciliation—for this nonviolent way of life is at the very heart of the gospel.
- The good news of the gospel is more than a renunciation of violence in the struggle for justice and reconciliation. It is a call and a gift to seek to develop a culture of peace that creatively addresses and overcomes the many causes of violence in the contemporary world.
- The good news of the gospel calls us to regard seeking justice as central and integral to a non-violent way of life. The commitment to non-violent love and to the struggle for justice belong to one another and are not to be separated.
- A careful study of the Scriptures discloses this unity of nonviolent love, the struggle for justice, reconciliation, and the creative search for a culture of peace. In the Sermon on the Mount, love for the adversary includes reproof and creative confrontation of evil, but does not include competing with the violent methods of evil. In the New Testament ac-

count, the early church did not avoid confrontation for the sake of the Truth.

- We are called to find creative nonviolent ways to address situations of conflict in the search for justice. These include solidarity with the victim, binding the wounds of the oppressed, addressing the needs of the poor, seeking genuine understanding and empathy with all partners of the conflict, efforts for reconciliation when possible, learning to forgive, and genuine love of enemy.

- We are called to witness in the hope and anticipation that God may use our witness to bring reconciliation and a culture of peace with justice. Therefore the effectiveness of our witness is always an important consideration, but not the only consideration. We are called to a patient and persistent trust that God will make use of our obedience in ways that often surpass our understanding. The willingness to accept suffering is therefore a part of our witness for peace.

- We are called to experience the providential intercession of the Spirit that may carry us through situations where the use of violence, even as a last resort, has been renounced.

- Our witness proceeds from worship, prayer, study, and discernment within the discipline of the community of faith. At the same time our witness reaches out to the civil societies and ecological environments within which we all live. Peace in its depth includes spiritual, communal, and political dimensions as well as a care for Earth.

- The different ways of understanding these affirmations in our various doxological, theological, and ecclesial traditions serve to strengthen them, rather than to weaken our commitment to them. Indeed, the affirmations themselves express our belief in a reconciliation that allows for difference.

Confession

At the beginning of the 21st century, does the title "Historic Peace Churches" fit the Church of the Brethren, Mennonites, and Friends? In many places, we have become indistinguishable from the society around us. Some of us would challenge the extent to which we identify with and conform to our respective states. Is our peace witness simply historic, or does it stand as a challenge to the modern forms of national religion? Our churches' peace witness arose within contexts of suffering and persecution. Today, many of our churches, especially in the North, exist in a position of privilege in our societies and no longer speak from the vantage point from which our ethic arose. This fact, far from calling into question the radical nature of the gospel, could instead stand as a call to repentance. Many of us have been too inattentive to our brothers and sisters who live in situations of real suffering, whether

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in the Southern Hemisphere or in the North, and even within our churches and homes. We do not seek suffering for its own sake; yet too many of us practice a comfortable and conformist ethic of peace, which is incompatible with God's mission to overcome the evils of this world. We deplore the apparent inability of this very consultation to more fully reflect the realities in which many of our churches in the Southern Hemisphere find themselves.

Commitment to the Decade to Overcome Violence

We who are gathered here express our commitment to the Decade to Overcome Violence, and to all ecumenical work which serves the cause of peace, justice, and reconciliation. We urge our churches, whether they are members of the World Council of Churches or not, to commit to active engagement with other Christians in the service of God's will for peace. We intend to continue the discussions begun here this week, and to broaden the participation to include those who are not here. We intend to share the gifts of our tradition with the ecumenical community of churches through the decade. We intend to make this a time of renewal and energy for our active nonviolent work for peace, justice, and reconciliation.

As we begin this Decade to Overcome Violence together with the ecumenical fellowship of churches, we make the following commitments:

- We wish to deepen our understanding of the peace God wishes to give us, the righteousness with which God graces us, and the justice God requires of us.
- Our witness for peace and our calling to Christian unity are two aspects of the same gospel imperative "that all may be one" (John 17). We admit that we have not always ourselves understood or embodied the necessary link between reconciliation among Christians and the Christian ministry of reconciliation in the world. We pray that, through the Decade to Overcome Violence, we can discover that a commitment to nonviolent peacemaking need no longer be a church-dividing issue.
- The search for peace is not the possession of the peace churches, but is a deep, common yearning of all Christians, people of other faiths, and all of humanity. We recognize that, in committing to ecumenical dialog and action for peace, we are called to lay aside any prideful tendencies within ourselves to lay special claim to this concern. Instead, we are called to listen humbly to the earnest commitments of others to peace. We must understand and willingly embrace the fact that through ecumenical encounter, we too may be changed. Indeed, a vulnerability and openness to the "other" is constitutive of the peace witness we profess.
- We commit ourselves to urge our respective

institutions, with their resources, to engage fully in the ecumenical dialog and action of the Decade to Overcome Violence. Now is the time to bring forward our gifts with a spirit of generosity.

Suggestions for the Decade to Overcome Violence

From our perspective as members of peace churches, we offer the following suggestions for the Decade to Overcome Violence:

- For the churches of our traditions, a commitment to nonviolent action for justice and reconciliation is a mark of the church, a point of confessional status. We suggest pursuing an ecclesiological approach to nonviolence, following on the WCC's recent work in Ecclesiology and Ethics. We strongly affirm the statement from that study, that "ethic is intrinsic to the nature of the church," and suggest this might be a fruitful avenue for building ecumenical consensus in the decade.
- Much of the world's energy and resources are channeled into preparing for and engaging in violent attempts to resolve conflict and in misguided attempts to create security. The governments of the world continue to outdo themselves in arming for war. In addition, much creative imagination and energy is absorbed by the interpersonal, social, structural, economic, cultural, and ecological dynamics of violence. We all suffer from a lack of energy and resources for creative, nonviolent conflict transformation. Through this decade, we urge that significant resources be devoted to experimental methodologies for positive alternatives to violence, so that our "no" to violence can be followed by the "yes" of love, justice, and transforming power.
- Our experience in peacemaking has taught us that overcoming violence is very difficult. We therefore suggest committing ourselves to utilize resources from beyond ourselves, to pray for the courage of our convictions, and to practice patience so as not to impede God's spirit of peace.

Continuation from This Consultation

The participants here this week are clear that this is not an isolated experience, but is rather one chapter in a story which began long before us and will continue into the future. We feel the need for more consultations of a similar nature. More fundamentally, we feel the need to continue together, to witness together, to share our differences in love, to embody the reconciliation we seek to call forth in the world, and to strengthen ourselves and the entire community of Christians in our shared ministry of peacemaking.

May you be blessed by the One who calls us to be peacemakers. □

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FRIENDS JOURNAL

News

In an incident widely covered in the international media, Susanna Thomas, a Quaker college student, was arrested July 22 by Italian police following the protests at the G8 conference held in Genoa, Italy. Thomas, 21, a junior at Bryn Mawr College, was one of dozens of people arrested at the protests. She was held for three weeks until a Milan judge ordered her and several others released on Aug. 15. But not all the protesters have been released. "I am glad to be free and I'm concerned for all the Genoese political prisoners," Thomas told the Associated Press after being released from the jail. "They all need help and support and prayers and solidarity." Thomas's parents, Rick and Cathy, have a website on the situation: <<http://home.att.net/~Su.support/>>

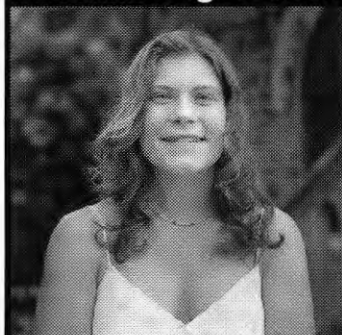
—Cam McWhirter

Jorge Arauz, a member of Chestnut Hill Meeting, walked this spring from Philadelphia to Washington, D.C., to speak to the International Monetary Fund (IMF). Arauz, who frequently travels to his native Ecuador to train Alternatives to Violence Program facilitators, felt led to do more. He received a minute from Chestnut Hill Meeting and from Philadelphia Quarterly Meeting. Arriving in Washington, D.C., after walking through Pennsylvania, Delaware, and Maryland, Arauz met with John Thornton, the official in charge of the IMF's relationship with Ecuador. — *PeaceTeamsNews*

Twin Cities (Minn.) Meeting is participating with St. Paul Area Council of Churches and Project Homes to help families in need. Under the direction of their Community Service Committee, members of the meeting contributed startup kitchen kits that were distributed to nine shelters for battered women in the East Metro area. Twin Cities Meeting was also prepared to welcome 18 homeless guests in the meeting's Fellowship Hall each night during September. An orientation and training session for volunteers to assist during the evening and through the night was to be held in September. — *Twin Cities Meeting newsletter*

New Paltz (N.Y.) Meeting approved a minute expressing concern "about the struggle for world peace" and questioning the missile defense system proposed by President Bush. "It seems to us that the Bush administration is beginning another arms race," the New Paltz minute states. "We as Quakers are convinced that another arms race is not the way to bring lasting peace to the citizens of our planet. Instead, we as a nation should be leading the way to negotiations and beneficial actions that reduce the friction among nations. Building new weapons and diverting hundreds of billions of dollars from meeting human needs, while backing away from negotiations, is mor-

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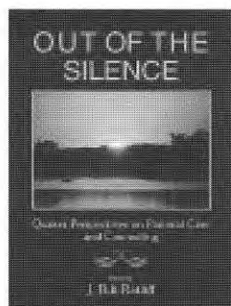
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Books

The American Paradox: Spiritual Hunger in an Age of Plenty

By David G. Myers. Foreword by Martin E. Marty. Yale University Press, 2001. 414 pages. \$29.95/hardcover.

"Since 1960, Americans have been soaring materially and, until recently, sinking socially." So says David Myers in his disturbing and encouraging new book, *The American Paradox: Spiritual Hunger in an Age of Plenty*. Myers is a professor of Psychology at Hope College in Michigan who's best known as "an expert on happiness." His work has been covered in periodicals as diverse as *Cosmopolitan* and the *New York Times*.

Myers, who says that he's part of a profession "hardly known for its piety," admits that his "sympathies are colored by his religious faith." Still, *The American Paradox* is concerned with "assembling an accurate picture of reality." He tells his tale of America's spiritual hunger in the midst of plenty through research findings more than interesting stories. This can make for rather heavy reading as opposed to much of what passes for social psychology today.

Still, it's a tale worth telling—and reading. Myers examines sex, marriage, children, violence, money, individualism, community, media, education, and faith as he takes readers on a tour of U.S. social scenery. His tale is cautionary, warning us that "we had best get intentional about identifying and effectively teaching our shared values."

Reading the phrase "shared values" can make us nervous, but there's no need. Myers's approach is neither liberal nor conservative. "If it is 'liberal' to report the toxic consequences of materialism, economic individualism, and income inequality," he says, "then the liberalism is in the data I report. If it is 'conservative' to report that sexual fidelity, co-parenting, positive media, and faith help create a social ecology that nurtures healthy children and communities, then the conservatism resides in the findings."

Myers's work is not just descriptive, it is prescriptive as well. He offers advice for ways of dealing with the downside of many of these issues. His advice, like the rest of the book, is based on his research, coupled with his admitted faith. He ends by urging us to imagine a culture of shared values that:

- welcomes children into families with mothers and fathers who love them, and an environment that nurtures families;
- rewards initiative and restrains exploitative greed, thus building a strong economy that shrinks the underclass;
- balances individual liberties with com-

munal well-being;

- encourages close relationships within extended families and with supportive neighbors;
- values our diversity while finding unity in shared ideals;
- develops children's capacities for empathy, self-discipline, and honesty;
- provides media that offer social scripts of kindness, civility, attachment, and fidelity;
- regards relationships as covenants and sexuality not as mere recreation but as life-uniting and love-renewing; and
- takes care of the soul, by developing deeper spiritual awareness of a reality greater than self and of life's resulting meaning, purpose, and hope.

Most of these are things that Friends have long been interested in and worked for. Myers gives us hope, assurance, and encouragement that our Friendly testimonies, far from being outdated, are needed now more than ever. His book is worth reading and studying—as individuals and as a community of faith.

—J. Brent Bill

J. Brent Bill is associate director of the Indianapolis Center for Congregations, an attender of First Friends Meeting in Indianapolis, and assistant book review editor of FRIENDS JOURNAL.

Friendly Consensus: Speak, Listen, Unite

By Traye N. Peterson, Mary Ann Downey, Suzannah Mullin Schmitz, and George Nickolopoulos. Earham Press, 2001. 31 pages. \$9/paperback.

Friendly Consensus: Speak, Listen, Unite (Teacher's Manual)

By Mary Ann Downey. Earham Press, 2001. 15 pages. \$3/paperback.

Developed by the Earham Quaker Foundations of Leadership Program, *Friendly Consensus* and its accompanying teacher's manual is a short, workbook-style publication that translates the faith-based decision-making process Quakers use into a step-by-step non-religious guide that is intended to teach teens how to build consensus.

Breath-taking in its simplicity, this publication is divided into six lesson plans that are designed to fit into the 50-minute periods common in public schools. It encourages young people to think through their own beliefs, speak up for themselves, take a stand, actively listen to others, respect differences, negotiate win/win solutions to problems, and

make group decisions that integrate varying opinions into a solid consensus that everyone in the group can support. The use of numbered steps, boldfaced subheads, action-oriented directives with strong verbs ("Listen," "Ask," "Focus," "Give"), and the emphasis on learning by doing all contribute to the publication's extraordinary clarity.

Those of us who see the Quaker decision-making process as one of the fruits of the Spirit and an outgrowth of being led by the Light may well feel uncomfortable with stripping one of our basic practices of its very center. But in its very minimalism, *Friendly Consensus* may ignite the curiosity of its readers and encourage them to cast at least a momentary glance at where our practice originated. A single-page appendix to the next edition describing the evolution of decision-making within the Religious Society of Friends might illuminate the Source of our motivation more clearly—without diminishing the manual's distribution potential in public schools.

In the meantime, however, *Friendly Consensus* may very well bring peace to our schools. An amazing achievement.

—Ellen Michaud

Ellen Michaud is the book review editor of *FRIENDS JOURNAL* and a member of South Starksboro (Vt.) Meeting.

In Brief

Live the Questions—Write into the Answers.

By Barbara E. Parsons and Mary C. Morrison. *Pendle Hill Pamphlet #354*, 2001. 39 pages. \$4/paperback. Drawing upon the Quaker tradition of journal-keeping and other aspects of Friends' faith and spiritual practices, this writing guide is gentle and easy to follow. The voices of the two authors alternate; a reader may feel more at home with one or the other (as I did), yet appreciate both approaches. Morrison and Parsons create a harmony of illustrative stories, concepts, quotations, exercises, and ways of looking at ourselves through writing, including methods for evading the inner critic, addressing our ideal listener, exploring our past and our dreams, paying attention, taking time, embracing paradox, and collecting "moments of being." We are encouraged to ask ourselves the questions that are most deeply meaningful in our lives. The pamphlet is a kind of extended query, in which we are asked how we are faring in our lives, how we may describe this journey—how to "live the questions" and learn where we are going through "writing into the answers."

—Kirsten Backstrom

Kirsten Backstrom is a member of Multnomah Meeting in Portland, Oregon.

Public Lives, Private Prayers

By Mary Reath. Sorin Books, 2001. 127 pages. \$14.95/paperback. Ever had a day when you felt you didn't have a prayer? Then this is the book for you. Mary Reath, a former elementary school teacher and author of *God and the Starlight*, an anthology of prayers of many faiths for children, has compiled this collection of prayers and poems from some very public people. In it are prayers for almost any occasion—from living and loving to doubting and dying. The contributors range from Ann Landers to Wendy Wasserstein. There are singers (Joan Baez and Pete Seeger), baseball players (Yogi Berra), actors (Lynn Redgrave and Jerry Lewis), politicians (Julian Bond and Mario Cuomo), religious leaders (Jonathan Sacks, office of the chief rabbi of London, and P. N. Jain, the Interfaith Center of New York), and many more. Mary Reath has done a wonderful job granting us some insight into the spiritual lives of people we don't often think of in spiritual terms—and reminding us that prayers, even on days when the words just won't come, are ascending all about us.

—J. Brent Bill

J. Brent Bill, an attendee of First Friends Meeting in Indianapolis, is associate book review editor of *FRIENDS JOURNAL*.

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News

In an incident widely covered in the international media, Susanna Thomas, a Quaker college student, was arrested July 22 by Italian police following the protests at the G8 conference held in Genoa, Italy. Thomas, 21, a junior at Bryn Mawr College, was one of dozens of people arrested at the protests. She was held for three weeks until a Milan judge ordered her and several others released on Aug. 15. But not all the protesters have been released. "I am glad to be free and I'm concerned for all the Genoese political prisoners," Thomas told the Associated Press after being released from the jail. "They all need help and support and prayers and solidarity." Thomas's parents, Rick and Cathy, have a website on the situation: <<http://home.att.net/~Su.support/>> —Cam McWhirter

Jorge Arauz, a member of Chestnut Hill Meeting, walked this spring from Philadelphia to Washington, D.C., to speak to the International Monetary Fund (IMF). Arauz, who frequently travels to his native Ecuador to train Alternatives to Violence Program facilitators, felt led to do more. He received a minute from Chestnut Hill Meeting and from Philadelphia Quarterly Meeting. Arriving in Washington, D.C., after walking through Pennsylvania, Delaware, and Maryland, Arauz met with John Thornton, the official in charge of the IMF's relationship with Ecuador. —PeaceTeamsNews

Twin Cities (Minn.) Meeting is participating with St. Paul Area Council of Churches and Project Homes to help families in need. Under the direction of their Community Service Committee, members of the meeting contributed startup kitchen kits that were distributed to nine shelters for battered women in the East Metro area. Twin Cities Meeting was also prepared to welcome 18 homeless guests in the meeting's Fellowship Hall each night during September. An orientation and training session for volunteers to assist during the evening and through the night was to be held in September. —Twin Cities Meeting newsletter

New Paltz (N.Y.) Meeting approved a minute expressing concern "about the struggle for world peace" and questioning the missile defense system proposed by President Bush. "It seems to us that the Bush administration is beginning another arms race," the New Paltz minute states. "We as Quakers are convinced that another arms race is not the way to bring lasting peace to the citizens of our planet. Instead, we as a nation should be leading the way to negotiations and beneficial actions that reduce the friction among nations. Building new weapons and diverting hundreds of billions of dollars from meeting human needs, while backing away from negotiations, is mor-

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ally wrong and does not lead to peace. . . . We urge the United States government to seek nonviolent solutions when problems arise in its dealings with adversaries," the minute concludes. —William Doggett, clerk

More Meetings are affirming their opposition to the death penalty:

Penn Valley Meeting in Kansas City, Missouri, described capital punishment as "a practice based on the fleeting value of vengeance. . . . It is hypocrisy in the name of justice to take a life in response to a life taken. . . . A greater emphasis should be placed on rehabilitating convicted violent offenders and reconciling them with the communities where their crimes were committed. In cases where rehabilitation is not possible, a sentence of life without parole is a more humane alternative to execution. We will oppose the death penalty . . . while we wait for the United States to join the rest of the modern world and end this practice." —*Friendly Connection, Penn Valley Meeting*

Evanston (Ill.) Meeting affirmed, "The Religious Society of Friends (Quakers) has historically and consistently opposed the death penalty in light of our deeply held conviction that there is that of God in each and every person. To take life, even the life of someone who is guilty of murder or other heinous crimes, is a violation of our belief in the power of God's love to redeem and restore. . . . We of Evanston Monthly Meeting of the Religious Society of Friends affirm our complete opposition to the death penalty and commit ourselves to working for a society in which that of God in all people is acknowledged. We also affirm our belief that the taking of life, even of the guilty, diminishes us all, does not make us safer, and contributes to the brutality of the world. We seek a society that is able to find more loving, healing, and life-affirming ways of bringing about justice in the world." —*Among Evanston Friends*

Housatonic Meeting in New Milford, Connecticut, sent a letter opposing the death penalty to four newspapers: *Danbury News-Times*, *New York Times*, *Lakeville Journal*, and *New Milford Times*. Prepared by the meeting's Peace and Social Action Committee, the letter called attention to two bills now before Congress concerning this issue. The Innocence Protection Act would make it easier for prisoners to gain access to DNA testing and to be ensured of competent legal representation in cases involving the death penalty. The National Death Penalty Moratorium Act would place a hold on federal executions while a national commission reviews the fairness of the imposition of the death penalty. "As Quakers and Americans we abhor the fact that the U.S. is the only Western country that has not eliminated the

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death penalty from its criminal justice system. We strongly encourage voters to contact their Congressional representatives in support of these two bills." —*Housatonic Happenings*

Friends World Committee for Consultation has slots available in its 2002 Quaker Youth Pilgrimage. The Section of the Americas is seeking 14 young Friends to join a similar number of Friends from the Europe and Middle East Section, to take part in a physical and spiritual journey through the southeastern United States from July 12 to August 10, 2002. The pilgrimage is held every other year, and pilgrims are expected to provide funds for their own participation. For more information contact FWCC, 1506 Race Street, Philadelphia, PA 19102, phone (215) 241-7250. Applications for facilitators must be submitted by December 15, 2001, and for pilgrims by January 15, 2002. —*FWCC Newsletter of the Americas*

Friends in Eastern Europe have been in contact with a peace church known as the *Mirotvortsy* (Peacemakers), who survive and grow particularly in Russia, Kazakhstan, and Ukraine. A member of the group, Viktor Koushnarenko, who met in July 1998 with the Interregional Gathering of Friends in Russia, has written an article describing the group's beliefs about its origins at the time of the earliest appearances of God to human beings, and its survival over centuries of persecution. Followers "are not supposed to have or take any weapons of war. We do not take oaths and do not swear allegiance. We have contempt for no one, regardless of their beliefs. We reject violence, swearing, tobacco, stupefying drinks, and other substances. We listen for the truth wherever and in whatever it appears and from whomsoever it may come. . . . The fellowship does not have a hierarchical structure, in which inequalities, injustices, lack of freedom, malfeasance are inevitable and fulfillment of the New Commandment is unthinkable." Adhering to "the peacemaking faith of Jesus," the *Mirotvortsy* see a struggle between "the God of peace, love, and unity—Yehova; and the God of division, enmity, murder, and wars—Satan." The witness of *Mirotvortsy* is embodied in its remarkable survival over the centuries under extremely harsh conditions. —*Nadyezhda Spassenko*

Chapel Hill (N.C.) Meeting minuted its opposition to charitable choice. "Works of charity have always been a function of religion. So it follows that the encouragement of 'faith-based' organizations by the federal government would seem commendable," the minute reads. "A part of the President's Faith-Based Initiative is something called 'charitable choice.' This program permits the use of tax dollars to support social service programs that convey a religious message. . . . In reality, tax

dollars that support the social service elements free up funds to support the organization's religious proselytization. . . . We believe that charitable choice violates the constitutional separation of church and state." Chapel Hill Meeting "strongly believes this separation must remain absolute if freedom of choice is to be preserved." In addition, "social service program clients do not always participate voluntarily. Sometimes their involvement is mandated by judges as a condition of probation or as an alternative to juvenile detention. If religiously based programs are included on the list of approved programs for referral, both adults and children, unaware of their rights, could be forced to participate in programs whose teachings violate these individuals' beliefs." —*Margaret W. Heyboer, corresponding clerk*

Noting that the prevention of armed conflict is "far better and more cost-effective than cure," UN Secretary-General Kofi Annan issued a wide-ranging set of recommendations aimed at forestalling outbreaks of violence. In a June 7 report to the General Assembly and the Security Council ("Prevention of armed conflict"), Annan detailed how both those bodies, as well as the International Court of Justice, the Economic and Social Council (ECOSOC), development agencies, nongovernmental organizations, regional groups, the private sector, and others can contribute to building a culture of prevention. The report urges the General Assembly to consider ways of enhancing its interaction with the Security Council particularly in developing long-term conflict prevention strategies. The report recommends that the Council consider new mechanisms for discussing prevention on a continuing basis, and that ECOSOC devote attention to the roots of conflict and the role of development in preventing it. Annan also urged member states to make earlier and more frequent use of the International Court of Justice in settling their disputes. For his part, the secretary-general outlined a number of measures that he intends to take to prevent conflicts, including increasing the use of UN fact-finding and confidence-building missions to volatile areas and expanding an informal network of eminent persons for conflict prevention. He also pledged to strengthen the "capacity and resource base" in the UN Secretariat for preventive action. "It is high time that we translate the promise of prevention into concrete action," he wrote. "Let us make this endeavor a testament to future generations that ours had the political vision and will to transform our perception of a just international order from a vision of the absence of war to a vision of sustainable peace and development for all." The report is available at <<http://www.un.org/Docs/sc/reports/2001/sgrep01.htm>>. —*United Nations*

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Upcoming Events

•October 5–8—“Quakers and Money: Bringing Quaker Values and Spirituality to Our Earning, Sharing, and Stewardship Practices,” conference at Pendle Hill Quaker Study Center, Wallingford, Pa. Information: (610) 566-4507 or (800) 743-3150 (U.S. only), ext. 142; e-mail <registrar@pendlehill.org>; or visit <www.pendlehill.org>.

•November—Nacional de Guatemala Yearly Meeting; Honduras Yearly Meeting; Reunion General (Mexico); General Conference of Friends in India; Mid-India Yearly Meeting

•November 3—American Friends Service Committee annual public gathering, 1:30 p.m., Friends Center, Philadelphia. Theme: “Faith in Action.” Keynote address: J. William Frost, director, Friends Historical Library, followed by three simultaneous panels about AFSC’s work on issues of peace and social and economic justice. Free and open to the public; wheelchair accessible; keynote address available in Real Time captioning; child care provided. Information: Karen Cromley, (215) 241-7057 or <kcromley@afsc.org>, or Janis Shields, (215) 241-7060 or <jshields@afsc.org>.

•November 6–11—Santidad Yearly Meeting (Guatemala)

•November 8–11—Friends Committee on National Legislation annual meeting, Washington, D.C., with a discussion of policy goals and featuring this year’s theme, “On Being Faithful Stewards.” Highlights: address by David Minge, former member of Congress, Minnesota; revision of Section IV of FCNL’s Statement of Legislative Policy, “We seek an earth restored”; a panel on the environmental impact of Pentagon policies; an evening panel on U.S. policy toward China; a special program for young adult attendees; and a talent show (polish up your act!). Registration: \$185 per person until October 5, \$200 thereafter. College undergraduates: \$125. To register online, go to <www.fcnl.org/announce>, follow link to “Upcoming Events and News Releases,” select online registration graphic, complete registration form, and submit it online or print completed form and mail to FCNL. To obtain registration packet or for information, contact Lauren Bladen-White at FCNL, (202)547-6000 x122 or e-mail <lauren@fcnl.org>. To reserve hotel room, call Wyndham Washington DC Hotel before October 12 at (202) 429-1700 or (800) 996-3426.

•November 10–11—Japan Yearly Meeting

•November 30–December 2—“Music as an

Aid to Worship and Meditation: A Hands-On Roundtable," led by Richard Wetzel, at Friends Center of Ohio Yearly Meeting, near Barnesville, Ohio. Cost: \$120. For information, call Bill or Fran Taber, (740) 425-1248.

Opportunities

•The School of the Spirit's "On Being a Spiritual Nurturer" two-year program including eight residential sessions, totaling 32 days, will begin again in February 2002. The format is designed to be accessible to persons involved in work, family, and meeting/church activities. Each residential session combines study, worship, and reflection on spiritual nurture. Themes include: spiritual nurture ministry, nurture in the Religious Society of Friends, prayer and other spiritual disciplines, contemplative life and action in the world, and adult spiritual formation, among other topics. The program has a new core staff, and there will be changes in organization and structure. The deadline for applications is October 31. For information, call or e-mail Michael Green (administrator and core staff) at (919) 929-2339 or <mgreen@mindspring.com>, Linda Chidsey (clerk of the School of the Spirit Board) at (914) 763-3510 or <lchidsey@bestweb.net>, or Mickey Edgerton (board member) at (215) 643-9481. The School of the Spirit's website is <quaker.org.sosministry>.

—Michele Sullivan

Resources

•*Whose Safety? Women of Color and the Violence of Law Enforcement*, a 45-page working paper authored by activist and independent researcher Anannya Bhattacharjee and copublished by American Friends Service Committee and Committee on Women, Population, and the Environment, documents how women of color, both immigrant and U.S.-born, are facing a mounting spiral of violence at the hands of law enforcement. This report offers an overview of contemporary antiviolen- ce organizing, with concrete examples and critical reflections drawn from interviews with more than 80 antiviolen- ce activists nationwide, as well as numerous published and unpublished reports. *Whose Safety?* is issued as part of AFSC's new Justice Visions series on contemporary strategies for community action against violence and abuse. It is available online at <www.afsc.org/JusticeVisions.htm>. Printed copies may be ordered for \$5.00 per copy plus \$3.50 postage and handling from Literature Resources Unit, AFSC, 1501 Cherry St., Philadelphia, PA 19102. Separate offprints of the executive summary for *Whose Safety?* are available free of charge from AFSC's Community Relations Unit <crweb@afsc.org>, or (215) 241-7126.

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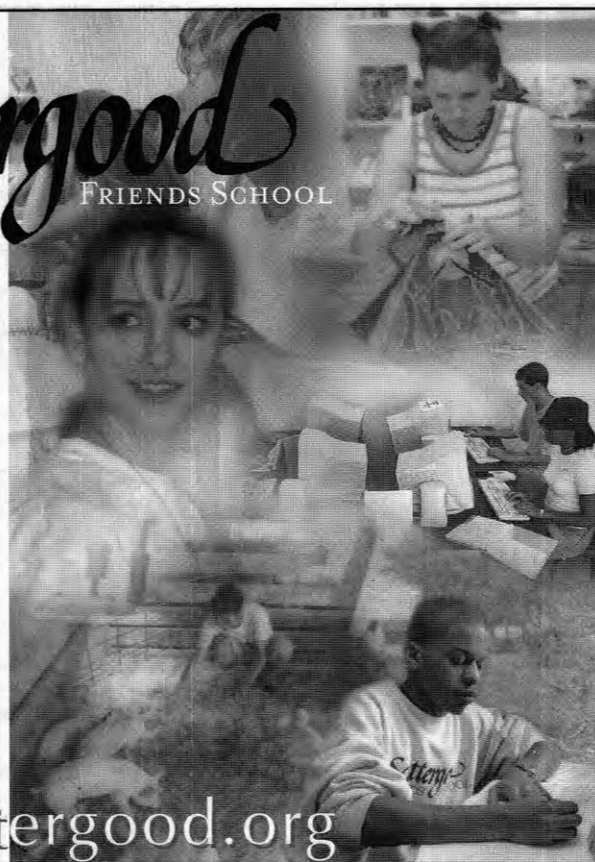
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Milestones

Births/Adoptions

Pickering—*Kyle Kupfer Pickering*, on July 21, 2001, to Mark and Ann Kupfer Pickering. Mark is a member of Harrisburg (Pa.) Meeting. Kyle is welcomed by brother Quin and grandparents Kay and Bill Pickering.

Deaths

Bjornsgaard—*Frank Kirk Bjornsgaard*, 82, on June 8, 2001, in Newtown, Pa. Frank was born on October 18, 1918, in Westville, N.J., the son of Ruth Henderson and Per Larsen Bjornsgaard. He was raised in Philadelphia and graduated from Germantown Friends School, followed by Bard College, where he was active in theater and earned a bachelor of arts in English in 1940. He served in the army during World War II and achieved the rank of captain, with responsibilities for Special Services on the South Pacific Islands of Guam and then Tinian, where he met his first wife, Leonora Isabel Shalet, a Red Cross secretary. The couple married on June 26, 1946, and settled in Doylestown, Pa. He worked for 32 years as a marketing department manager for Sun Oil Company, retiring in 1981. Frank was a longtime member of Town and Country Players, a community theater group in Buckingham, Pa., where he served as treasurer and performed various roles from lead man to parking cars. He was a longtime member of Doylestown Meeting, where he served in several capacities from clerk to First-day school teacher. He last held membership in Newtown Meeting. He also served as treasurer for Buckingham Friends School and as a trustee for FRIENDS JOURNAL. Following retirement Frank lived at Pennswood Village in Newtown, where he worked in freelance public relations and editorial capacities for several organizations. Leonora died in 1994. In 1997 Frank married the former Enid Townsend of Pennswood. He is survived by his wife, Enid; two sons, Kirk L. and David S. Bjornsgaard; three grandchildren; two nephews; and a niece.

Cook—*Ralph Edward Cook*, 71, on May 9, 2001, at his home in Pembroke, in eastern Maine near the Canadian border. The son of Lindley and Corona Rayle Cook, he was born in Ohio on June 1, 1929. When he was very young his parents moved to Portland, Maine, where his father was a minister at Oak Street Meeting. Ralph graduated from Deering High School and then from Earlham College, with a bachelor's degree in History. During the Korean War, he served time in prison for adhering to his beliefs and refusing to cooperate with the military draft. In 1955 he married Jane White Estes, whom he had met at Earlham. The couple taught at Scattergood School in Iowa while Ralph earned a degree in medical technology at University of Iowa. They later settled in Camden, Maine, where Ralph worked in medical technology, raised sheep, built a lobster boat, and refinished furniture. A skilled carpenter and cabinet-maker, he restored and refinished the interiors of three of his own homes as well as several others. Jane and Ralph were instrumental in establishing a Quaker meeting in the Camden area that later became part of Midcoast Meeting. In the 1980s the couple moved to Pembroke, where Ralph was involved with an oral history project that docu-

mented the early lumbering industry of the Machias region. He helped to found Cobscook Meeting and was one of the principal designers and builders of the present meetinghouse. He also served the meeting as clerk and recording clerk. Ralph never lost his interest in history or commitment to peace and kept abreast of current events. After kidney disease limited his more active pursuits, he still enjoyed word games and reading. He is survived by his wife, Jane E. Cook; two stepchildren, James Estes and Lea Sutton; and two stepgranddaughters.

Flintermann—*Peter Carroll Flintermann*, 83, on June 6, 2001, in Oxford, Ohio, 12 years after having been diagnosed with Parkinson's disease. Born in Philadelphia, Pa., on May 3, 1918, he was the youngest of three sons of Gerhard and Margaret Carroll Allinson Flintermann. He attended elementary school in New Jersey, attended schools in Switzerland and Germany while living with his family in Europe from 1932 to 1935, and graduated from Moorestown Friends School in New Jersey. After attending Lehigh University for one year, he transferred to Earlham College, where he majored in Biology and received his bachelor's degree in 1940. There Peter joined West Richmond Meeting. Feeling called to live his testimony of pacifism, he entered Civilian Public Service when drafted in 1941, first serving in a soil conservation program in Merom, Ind., and then with a unit at the Alexian Brothers Hospital in Chicago, where he earned an R.N. degree. In 1943 he married Camilla Jane Hewson, whom he had met at Earlham. Peter worked as a surgical nurse for some time before the couple moved to Ann Arbor, Mich., where he attended graduate school. Then they moved to an organic farm in Pennsylvania where they developed a small handicraft business; then to Des Moines, Iowa, where Peter worked as a hospital laboratory technologist; next, to Cleveland, Ohio, where Peter earned his degree as a certified lab technologist; and finally, to Western Reserve University, where Peter obtained his master's degree in Library Science. In 1956 the couple and their young daughter moved to Oxford, where Peter served on the reference staff of Miami University Library for 22 years, receiving the title of Emeritus Professor of Library Administration at his retirement in 1978. Peter was a quiet, gentle man, devoted to his family. He enjoyed reading, gardening, current affairs, and was active for many years in Oxford Meeting, Oxford Citizens for Peace and Justice, and the local chapter of NAACP. He is survived by his wife, Camilla Hewson Richmond; daughters Chris Scholl and Carroll Chastine; grandchildren Amanda and April Scholl and Travis Wright; two brothers, Carl and Edward Flintermann; three nieces; and many friends and colleagues.

Henderson—*Anna Edgerton Blackwell Henderson*, 97, in Greensboro, N.C., on June 13, 2001. Anna Luella Edgerton was born on July 1, 1903, near Gibson, Prairie Township, in Keokuk County, Iowa, to Clara Mae Winder Edgerton and Frederick Mitchell Edgerton. She attended Coal Creek Meeting and Scattergood and Olney Friends Schools graduating in 1922. She worked her way through William Penn College (now University) and University of Chicago, where she received an MSW by alternating part-years of classes with employment as teacher and social worker. She helped northern

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Iowa agencies plan relief for the poor and worked for children and family agencies in St. Louis; Des Moines; Albi, Iowa; Baltimore; and in the 1940s, in Roanoke, Va. There she was agency director until 1963, when she left for Kaimosi, Kenya, to visit her sister Enola and brother-in-law Alfred Henderson, who were teaching there. Returning, she joined the social work faculty of University of West Virginia in Morgantown, supervising students in several states. Retiring in 1969 to Richmond, Ind., she met and soon wed Alfred's brother Sidney Henderson. They attended Clear Creek Meeting and worked for a time with AFSC in Des Moines. Sidney died in 1977 as the two couples were moving to Friends Homes in Greensboro, N.C., where Anna filled the halls with her paintings. She belonged to nearby Friendship Meeting. Anna is survived by a sister, Melva Hiatt; a stepson, Arnold C. Henderson; a stepgranddaughter, Rachel Henderson; nephews Francis Henderson and David A. Frazer; and nieces Becky Henderson Stratton, Martha Henderson Hinesly, Marjorie Frazer Lacey, and Wanda Frazer Stratton.

Hubbard—Allen (Al) Jones Hubbard, 44, on May 27, 2001, at home in Madison, Wis., from a rare form of leukemia. Al was born on October 10, 1956, in Cincinnati, Ohio, to Rachel and John Hubbard. He grew up in Community Meeting in Cincinnati, where he chose to be a conscientious objector. His ecological awareness was shaped by Camp NeeKauNis, a Canadian Friends summer camp, and he developed a love for science, mathematics, and music in high school. He graduated from Brown University in 1978 with a degree in Civil Engineering and earned masters' degrees in both Mechanical and Environmental Engineering at University of Illinois. On July 24, 1982, he married fellow graduate student Ruth Pauly under the care of Champaign Meeting. They eventually settled in Madison, where Al worked for the Wisconsin Department of Natural Resources, Bureau of Air Management. His work focused on the combustion process in power generating plants. In 1988 he associated carbon monoxide levels in flue gases with benzene and other hazardous emissions, and he shared his findings in meetings in Ukraine, Lisbon, Toronto, Tokyo, Beijing, and the Czech Republic. He served as World Bank consultant to Ukraine on power plants, hoping to encourage the reduction of hazardous emissions by means of the regulatory process. He was awarded special recognition from the Bureau of Air Management for his work in developing nitrogen oxide control regulations and was told, "Al, the air celebrates you!" He left a priceless gift: cleaner air to breathe. At home, along with his wife, he imparted his love of music to their daughters, and his carpentry projects still manifest the love he felt for his family. He is survived by his wife, Ruth Pauly; three daughters, Maureen, Emma, and Helen Hubbard; his parents, Rachel and John Hubbard; and his sister, Karolyn Akins.


Leonardelli—Dominic (Dic) Blaze Leonardelli, 86, on November 2, 2000, in Kalamazoo, Mich. He was born on August 2, 1914, in Norway, Mich., the fifth of seven children of Edigio and Cattarina Leonardelli, natives of Italy. He was schooled in Norway. After graduating from Northern Michigan University in 1940, he received a master's degree from University of Michigan. He served



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three years in the Coast Guard during World War II, marrying Nadia Thorpe in 1942. Discharged in 1945, he took a teaching position in Normal, Ill., became Secondary Education Coordinator with the Battle Creek Public Schools, and, in 1951, joined the Education faculty of Western Michigan University to teach Human Growth and Development. Years later, he became codirector of the Division of Continuing Education at the university. A chief concern was the development of leadership in young people, and he spent considerable time and energy working with the youth of his meeting. Known for infectious enthusiasm, Dic was a charter and most devoted member of Kalamazoo Meeting, where he served as clerk, trustee, on the Building and Grounds Committee, and wherever he was needed. He is survived by his wife, Nadia Thorpe Leonardelli, and his daughter, Lucia Thorpe Leonardelli.

McKnight—*Sue Stumpf McKnight*, 83, on May 17, 2001, in Foxdale Village, State College, Pa. She was born on February 22, 1918, in Rome, N.Y., to the late Quay and Madge Truman Stumpf. She attended Brookville (Pa.) High School and Muskingham (Ohio) College, graduating in 1938. She taught at Kane (Pa.) High School, where she met and married Lawrence (Peck) E. McKnight, a fellow teacher. The couple taught in various school districts in central Pennsylvania and eventually settled in Lock Haven, where Peck served as county superintendent of schools. The couple together helped create a Special Services School for children with emotional and social developmental disabilities in Clinton County. Sue formed a bond with these children and nurtured them until they could mainstream back into a regular classroom. In 1963 she received a master's degree from Pennsylvania State University, where she also taught undergraduate education courses. She was a critic teacher at the Laboratory School of Lock Haven University for many years, and in her spare time she tutored the wives of foreign faculty in conversational English. After retirement Sue volunteered in local schools as a reading tutor. She was actively involved in American Association of University Women and in Great Island Presbyterian Church. In 1990 she moved to Foxdale Village in State College, and soon after, she became a convinced Quaker, embracing the simplicity of the Quaker tradition. She continued to volunteer at Foxdale as a tutor in State College Friends School. She was devoted to her four sons and their families and was happiest when with them at their family camp. She loved to cook for her "tribe" and enthusiastically cheered her grandchildren at athletic events and award ceremonies. Family and friends treasured receiving her long, entertaining letters. Her husband, Lawrence McKnight, died in 1979. She is survived by four sons, Regis Q., Richard L., John T. (Jack), and Merritt E. (Ted) McKnight; four daughters-in-law; eight grandchildren; seven great-grandchildren; and her lifelong friend, Mary Lib Flock.

Mulloy—*Dorothy (Dorothy) Elkinton Mulloy*, 81, on July 9, 2001, in Wolfeboro, N.H. She was born on May 21, 1920, to Thomas W. and Elsie Roberts Elkinton in Moorestown, N.J. She attended Moorestown Friends School, then graduated in 1938 from Westtown School in Pennsylvania where she was a member of the swimming and field hockey teams. Dorry was an accomplished figure

skater and member of Philadelphia Ice Skating Society. She graduated from Bouvé-Boston School of Physical Education. She taught school in the Boston area, and she taught swimming and sailing at summer camps in Maine. After moving to New Jersey, she was active in Haddonfield Meeting and Estaugh Quaker Boarding Home. She served on the board of Medford Leas Quaker retirement community in southern New Jersey. She spent summers sailing on New Jersey's Barnegat Bay and later in New England. In 1976 she moved to New Hampshire, where she joined Wolfeboro Garden Club, the Historical Society, Village Players, and Children's Center. Dorry is survived by her husband of 55 years, Charles R. (Chuck) Mulloy; her son, C. Roberts (Roh) Mulloy and his wife, Sue; a brother, Thomas Elkinton; nephews Thomas W., Richard D., and Herbert R. Elkinton; nieces Elizabeth Roark, Lora Miller, and Lisa Barr; 6 grandnieces; 6 grandnephews; 2 great-grandnieces; a great-grandnephew; and other family members.

Nicholson—*Anna Margaret (Peg) Atkinson Nicholson*, 80, on May 4, 2001, at Chandler Hall, Newtown, Pa. Peg was born on May 27, 1920, on a farm just below Wrightstown (Pa.) Meeting. After attending a one-room country school, she graduated from George School in 1938, and then from Pembroke College of Brown University. She earned a master's degree from Haverford College in Relief and Reconstruction, a program led by Douglas and Dorothy Steere. She served her practicum as a social worker at Topaz, Utah, working with Japanese Americans who were interned there. She was then assigned to Germany with British Friends Service for two and a half years, where she led a team to set up a community center for Polish displaced persons. Peg returned to the United States to teach English at Oakwood Friends boarding school in New York. She later taught in Grosse Pointe University School, a college preparatory school near Detroit, and while there she served as clerk of Detroit Meeting. There she met University of Michigan graduate student Sam Nicholson, who was active in Ann Arbor Meeting. The couple married in 1957 at Wrightstown Meeting. In 1960 they were sent to Japan by Philadelphia Yearly Meeting's Japan Committee and spent four years with Friends in Shimontsuma, followed by two years with Mito Friends. On return to the United States, Peg and Sam, now with two young sons, settled in Bryn Gweled Homesteads, a cooperative community in Southampton, Pa. Peg focused on raising her children and becoming a part of the community and Southampton Meeting. She was always open to new approaches to spiritual growth and sharing, including holistic healing, and she was a support to many individuals. She became active in the Meals on Wheels Program and performed committee work with Bucks Quarterly Meeting. For the last 20 years of her life, she struggled with Parkinson's disease. She and Sam moved in 1996 to Friends Village retirement home, and she received increasing support from Chandler Hall Friends nursing home. Peg is survived by her husband, Sam Nicholson; sons and daughters-in-law Peter and Julie Nicholson and Christopher and Bobbie Nicholson; a grandson, Thomas Nicholson; two sisters, Ellen Davenport and Sarah Snyder; a brother, Edward Atkinson; and many nieces and nephews.

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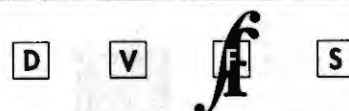
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Richmond—Owen Richmond, on April 17, 2001, in Pittsburgh, Pa. He was born on April 1, 1928, the second of four children, in St. Charles, Ill., and grew up in nearby Wasco. His mother's family was Swedish. He was a young fan of the Cubs baseball team, played softball, helped his father with carpentry, and worked on relatives' farms in the summertime. In 1949 he earned a bachelor's degree in Engineering from Bradley Polytechnic Institute in Peoria, Ill., and in 1950 he received a master's degree in Structural Engineering from University of Illinois at Champaign-Urbana. That year he married Ann McMillan. From 1952 to 1954, Owen worked in Nevada, researching the effects of atomic blasts on bomb shelters designed to protect people and equipment. This experience and the knowledge of the potential for destruction by atomic power led him to pacifism. In 1957, Owen earned a doctorate in Engineering Mechanics from Penn State University, and from 1957 to 1983 he worked for U.S. Steel in Monroeville, Pa. When the steel industry came upon hard times, Owen was instructed to draw up a list of employees in his department who could be dismissed. The assignment was too painful for him, so he reported that he could find only one person to dismiss: himself. Several months later he joined ALCOA, where he conducted scientific research until retiring in 1998. Owen, Ann, and their children joined Pittsburgh Meeting in 1974. Owen served as co-clerk of the meeting from 1980 to 1982 and on the oversight and ministry committees. He was a quiet, gentle source of strength and wisdom, counseling forgiveness in times of stress. He used Quaker process in his work environment by trying to reach consensus rather than making decisions by majority. At home, Owen enjoyed making music with his family, and friends often joined in singing and playing a variety of instruments. Owen's guitar and his son Brian's bass often delighted the meeting community with their catchy folk music at fall gatherings and First-day school. He is survived by his wife, Ann McMillan Richmond; four children, Brian, Robyn, Craig, and Todd Richmond; and seven grandchildren, Leif, Waylon, Galen, Maya, and Lynn Richmond and Julian and Brianna Guindon.

We welcome Milestones that meetings and families send us. If you would like an item listed here, please send it to us within six weeks of the event (see p. 2 for contact information). Please include dates, locations, and meeting affiliation of the parties. For death notices (maximum 600 words), include date and place of birth and death, meeting affiliation, highlights of the person's life as a Quaker (including personal life, family, and career), and full names of survivors and relationships. Please include your contact information. Publication depends on available space. Milestones may be edited for length, and we cannot guarantee publication date.

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Donald Laitin
Orangeville, Ont.

Rendering service and taking stands

Two articles, "Serving God and Caesar" by Rob Callard and "Protest Walk Gone Awry" by Joy Belle Conrad-Rice (*FJ* Aug.) spoke to me from opposite sides of the coin.

Callard chose to work within the system of our government, accepting the censure. Throughout 21 years of service he brought light into dark places, I am sure many times through un-Quakerly compromise. I applaud him. God is also in the deep recesses of government.

Next, a drawing of a pair of sandals (not made for walking) drew me. I suffered the abused feet of Joy Belle Conrad-Rice as she stubbornly walked her painful protest. As I read, I anticipated the enlightenment to follow but none came, other than her encounter with a pet wolf. Her closing statement, "Oddly, she never stuck out her tongue at me" was disappointing.

Our children are living in a culture I can barely understand. The traditional Quaker practice of digging in our heels and refusing to budge may have some virtue, but it isn't successful with our children who continue to wound themselves. Love them and be present, not to preach, but to try and walk the mile in their shoes.

Shirley Fritchhoff
Tucson, Ariz.

Correction

The excerpts of the Baltimore Yearly Meeting minute concerning conditions in the West Bank and Gaza that are quoted on page 28 of the June 2001 edition of *FRIENDS JOURNAL* leaves readers with a misleading impression of the position taken by our yearly meeting. After the quoted portions of the minute describing the violence and mistreatment that Palestinians suffer under Israeli rule and before the quoted appeal to U. S. and Israeli officials, the following paragraph appears in the minute as adopted by the yearly meeting:

We are aware that many of the current practices are influenced in part by the



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fear caused by repeated acts of violence committed against Israelis in the West Bank and Gaza. It is in the nature of acts of violence, even in the pursuit of justice, that they result in still more injustice. We urge those struggling for justice to adhere to the principles of nonviolence in that struggle. We welcome media reports that Palestinian officials intend to change the Intifada tactics and adopt nonviolent activities.

Our committee felt that this appeal to Palestinian authorities was just as important as the appeal to U. S. and Israeli officials that followed. We would not have asked the yearly meeting to adopt the minute without it. Please let your readers know about this part of our minute so they will have an accurate understanding of the position of Baltimore Yearly Meeting on this issue.

*Betty Hutchinson, clerk, BYM Peace and Social Concerns Committee
Sandy Spring, Md.*

Our apologies for leaving this section of the minute out of the original report. —Eds.

"That of God" isn't a piece of God

I have spent some time reflecting on my wonderful and powerful experiences as an Adult Young Friend at the Friends General Conference Gathering. During the conference the Quaker buzzword or phrase seemed to be "that of God." We respect that of God, we listen to that of God, we look for that of God in others. It seems that the modern liberal Quaker understanding is morphing from the traditional understanding of that phrase to a new theology centered around it.

We already have working metaphors for referring to the Divine's presence in each of us: the Seed and the Light are two. When Fox admonished early Friends to "answer that of God in every one," he was not telling them to talk to the essence of God within each person. How did early Friends convince others of their incompleteness without being in a relationship with the Divine? First, they had established personal corporate relationships with the Divine, through Christ. They spoke, ideally when led by the Spirit, to that of God in those they met. That is, they spoke to the natural desire of each human being to connect with the Creator. That of God isn't a piece of God, the Light of the Holy Spirit, but the yearning for connection with the Divine.

When Friends answered "that of God" in each person, they would do so in Christ's Spirit of Love, taking those open and tender to the Quaker message to the Light found within them, and leaving them there.

*Kevin-Douglas Olive
Baltimore, Md.*

A people to be gathered

It does not seem likely that we can again be a gathered people in a geographic community as in the case of the Amish, but surely it is essential we be gathered in spiritual unity. To do so it is necessary that we be able to define who we are. Lloyd Lee Wilson says ask two Quakers what we believe and you get three answers.

Why do we find it so hard to state what we believe? Is it not unfair to persons seeking to have their spiritual journey with us? Inquirers into other religious bodies are advised about the expectations of these groups. One wishing to become a Catholic is expected to take a course of study. If one wishes to join the Baptist church one is expected to be willing to endorse their creed. Why are we so different about stating our theological base?

Does not our origin and history largely define us? For example, we are not the Society of Friends, we are the Religious Society of Friends. We are a church. We are a Christian church. Our name tells us that: John 15:15, in which Jesus says, you are not my servants, you are my friends.

It was George Fox's insight that through knowing Christ it becomes possible to have direct revelation on how we are called to live our lives, that there is the Light or Seed within each that is the source of our spiritual journey if we nourish it, especially in corporate worship. The potential is there for all, including those who never heard of Christ. This is the base of Quaker universalism.

It was this concept of Light that led our Quaker forebears to note that "Christ has come to teach his people," that we do not wait for a second coming for there is already a living Presence. This Presence means that salvation is how we live our daily lives. It also means that we are called to establish gospel order, to live by divine law, not human law. We are paying a high price for becoming too much of the world.

If we want to again be a gathered and a peculiar people, then we must again become the Publishers of Truth.

*Silas B. Weeks
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Consider a Costa Rica study tour. Take a 12-day trip to see the real Costa Rica. For information and a brochure call: (520) 364-8694 or 011 (506) 645-5436; e-mail: <jstuckey@raccs.co.cr>; or write: Roy Joe Stuckey, 6567 N. San Luis Obispo Dr., Douglas, AZ 85607.

Live cooperatively with others who value equality, sharing, and nonviolence. Rural and urban communities welcome visitors/potential members. Call (417) 679-4682 or write FEC, HC-3 Box 3370-FJ, Tecumseh, MO 65760 for booklet, \$3 appreciated. <fec@ic.org>; <www.thefec.org>.

Selected Pendle Hill Fall Conferences
October 21-26: **Biblical Reflections on Exile: Theirs, and Ours**, with Daniel Smith-Christopher
October 26-28: **Prophecy and Social Justice**, with Daniel Smith-Christopher
October 28-29: **Inquirers' Weekend: Basic Quakerism**, with Gene Hillman and Christine & John Rose
November 4-9: **Homer: The Odyssey**, with Eugenia Friedman
November 9-11: **Religion, Bioethics, and Public Policy**, with James F. Childress
November 11-16: **Restoration**, with John Calvi
November 16-18: **Clerking**, with Arthur Larrabee
November 25-30: **Simple Living**, with Frank Levering
December 2-7: **Quaker Worship and the "Opportunity"**, with Bill Taber and Ted Perry
December 7-9: **A Heart Warming**, with Barbarajene Williams
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

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: \$22/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fq@quaker.org>. Web: <http://www.quaker.org/fqa>.

Friends Center with unprogrammed Christian orientation at Barnesville offers personal retreats with spiritual consultation available. Also weekend retreats: August 31 **Spiritual Formation Retreat** with Marty Grundy; October 26 **Praying the Psalms** with Betsy Meyer; November 30 **Music as an Aid to Worship and Meditation** with Richard Wetzel; March 8 **Listening to the Holy Spirit** with Katherine and Ken Jacobsen; April 5 **Intentional Living and Mindful Dying** with Connie McPeak; April 26 **Understanding Robert Barclay** with John Smith. For information write Bill Taber, 61357 Sandy Ridge, Barnesville, OH 43713 or phone (740) 425-1248.

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>.

To consider mountain view retirement property, near a Friends center, visit <arizonafriends.com> or write Roy Joe and Ruth Stuckey, 6567 N. San Luis Obispo Drive, Douglas, AZ 85607.

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>.

Personals

Concerned Singles

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

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

Positions Vacant



American Friends Service Committee

The Deputy General Secretary: Based in Philadelphia, Pa. Responsible for the operations and administration of the American Friends Service Committee. S/he is in charge of all aspects of the organization during the absence/availability of the General Secretary. The Deputy General Secretary is key senior staff responsible for a liaison role with the Board of Directors and Board committees. The Deputy General Secretary helps shape the future vision of AFSC. The Deputy General Secretary supervises the fundamental elements of the business and program operations of AFSC. **Requires:** 10 years of experience in a leadership position in a nonprofit corporation and supervisory; advanced degree is preferred; bachelor's degree is required, a personal belief in the fundamental Quaker commitment to social and economic justice, pacifism, and humanitarian aid; demonstrated knowledge and expertise in finance, budgeting, investments, and business services; understanding of technology and experience planning and overseeing information systems; expertise in human resource management, including understanding of labor contracts, and volunteer programs; demonstrated ability to work and communicate with diverse staff. **To apply, send letter of interest and résumé by October 31, 2001 to:** Clara Wright, AFSC, Human Resources, 1501 Cherry Street, Philadelphia, PA 19102; e-mail: <CWright@AFSC.org>.

Resident. Redwood Forest Friends Meeting, Santa Rosa, Calif. Residents performing hospitality and caretaking duties are sought for a dynamic Friends meeting north of San Francisco. Post inquiries to Resident Committee, RFFM Box 1831, Santa Rosa, CA 95402.

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.

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2001-2002 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send résumé with cover letter to: Frederick Martin or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Beacon Hill Friends House

Assistant Director sought, to start in December 2001 or January 2002. The House is a community of 20 adult residents guided by Friends principles and practices. The Directors' responsibilities include: resident recruitment, programs, administration and financial management, physical upkeep of the house and oversight of the cook. The Directors provide Board and Committee support and hospitality for the small guest program. We seek candidates who will model Quaker practices, have experience in community living, possess strong interpersonal, organizational, and computer skills, and can work on many different tasks within a day.

Beacon Hill Friends House is located in a beautiful and historic neighborhood in the center of Boston. Within easy walking distance are many cultural, recreational, and historic attractions, including Boston Common and the Charles River esplanade. The House is home to Beacon Hill Meeting, a young and active Friends meeting.

Compensation includes room and board in addition to salary, health care, pension, a generous vacation allowance, and provision for a partner. For more information inquire by October 15 to: Search Committee, Beacon Hill Friends House, 6 Chestnut Street, Boston, MA 02108, phone (617) 227-9118, e-mail <directors@bhfh.org>. See also <http://www.bhfh.org>.

Executive Secretary needed for large, unprogrammed, dynamic, urban meeting. Areas of work include administrative support, outreach, newsletter editing, use of computer and liaison with nearby Friends School and wider Quaker community. Must be a Friend with spiritual depth and commitment, with strong communication and interpersonal skills and ability to work with multiple committees of the meeting. Attractive compensation package. We do not discriminate on the basis of gender, disability, sexual orientation, or race. Send résumé no later than **January 21, 2002**, to: Search Committee, Stony Run Meeting, 5116 N. Charles Street, Baltimore, MD 21210.

American Friends Service Committee Central Regional Director

Quaker, social change, and humanitarian service nonprofit organization seeks Regional (Executive) Director to be based in Des Moines, Iowa. The Director is responsible for overall leadership and operation of the region, including: staff and program supervision, volunteer support and guidance, fundraising and budget oversight. The region includes Iowa, Minnesota, Missouri, Kansas, Colorado, North and South Dakota, Nebraska, Texas, Arkansas, and Oklahoma. Requires 4 years of management exp., strong commitment to nonviolence, and experience in community-based or agency programming, program development, implementation and oversight, and staff supervision. Women, People of Color, people with disabilities, and lesbian, gay, and bisexual people are encouraged to apply. Please send résumé and cover letter by October 31, 2001, to: Regional Director Search Committee-AFSC, c/o Loring Henderson, 4211 Grand Avenue, Des Moines, IA 50312, fax (515) 274-4851, e-mail: TBA. See: <www.afsc.org>. AA/EEO employer.

Assistant Professors of Biology Haverford College

Outstanding individuals for two tenure-track positions to begin fall 2002: a Molecular Neurobiologist, who participates in the Area of Concentration in Neural and Behavioral Sciences, and a Molecular Microbiologist. Successful candidates will contribute to a vibrant curriculum and receive teaching credit for maintaining active research programs engaging undergraduate students in the study of important biological problems. Interest in developing classes for interdisciplinary students or non-science majors welcomed. At least two years of postdoctoral research experience required. Send letter of application, curriculum vitae, statements of research plans and teaching interests, and three current letters of reference by **October 15, 2001**, to: Merleen Macdonald, search secretary (Neurobiology) or Terry Timberlake-Kinter, search secretary (Microbiology), Haverford College, 370 Lancaster Avenue, Haverford, PA 19041-1392. Questions to Karl Johnson, Chair (<kjohnson@haverford.edu>). Haverford College (<http://www.haverford.edu>) is an Equal Opportunity/Affirmative Action Employer and, to diversify its faculty and enrich its curriculum, women and minority candidates are especially encouraged to apply.



Sidwell Friends School, a coed, pre-K-12 Quaker day school located in Washington, D.C., invites qualified applicants for staff and faculty positions that 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, NW, Washington, DC 20016.

Real Estate

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Come live in Neighborhood Design/Build's premier "green" cooperative neighborhood near Asheville, N.C., in the Blue Ridge Mountains. Own a quiet, sun-filled, comfortable, health-supporting, energy-efficient, low-maintenance townhouse with radiant floor heat, low energy bills, and high bandwidth communications. Use the large Community Building for optional shared meals, guest rooms, laundry, discussion groups, and other resources and services. Large creative playground, permaculture gardens, water features. Enjoy nearby urban and recreational amenities. Townhouses \$125,000-\$250,000. <www.ndbweb.com>.

Rentals & Retreats

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

Cape May, N.J., Beach House—weekly rentals; weekend rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.

Seeking quiet? Healing? Deeper prayer? Study time? Individual retreat facilities. \$30/day room, board, and guidance if desired. Beautiful mountain views, hiking trails. Faith based and interfaith. **East Mountain Retreat Center, Lois Rose—Director** (UCC minister and Ignatian spiritual director). 8 Lake Buel Road, Great Barrington, MA 01230-1450. P/F: (413) 528-6617. Web site: <www.eastmountainretreat.org>.

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

Retirement Living

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.
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Kendal at Oberlin • Oberlin, Ohio
Kendal at Ithaca • Ithaca, N.Y.

Kendal at Lexington • Lexington, Va.

Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.

Kendal at Granville • Granville, Ohio

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative

Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348.

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



Friends Homes, Inc., founded by 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.*

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

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. CCAC Accredited. Reasonable fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.

Schools

Rancocas Friends School: Pre-K, half and full day, after school care, quality academic and developmentally appropriate program with Quaker values. Affordable tuition, financial aid. 201 Main Street, Rancocas (Village), NJ 08073. (609) 267-1265. Fax: (856) 795-7554.

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.

Friends Meeting School. Serving more than 100 students on 50+ acres in southern Frederick County between I-270 and I-70. Coed, pre-K to grade 8. Strong academics, Quaker values, small classes, warm caring environment, peace skills, Spanish, extended day program, optional piano lessons. 3232 Green Valley Road, Ijamsville, MD 21754, (301) 798-0288 <friendsmeetingschool.org>.



Orchard Friends School. A school for children, grades K-7, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>.

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.

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—Academic excellence in a nurturing Quaker environment for 170 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.

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

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (740) 425-3655.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

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

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

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

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

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

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



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Meetings

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

♿=Handicapped Accessible

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

Notice: A small number of meetings have been removed from this listing owing to difficulty in reaching them for updated information and billing purposes. If your meeting has been removed and wishes to continue to be listed, please contact us at 1216 Arch Street, Ste. 2A, Philadelphia, PA 19107. Please accept our apologies for any inconvenience.

AUSTRALIA

All Australian meetings for worship are listed on the Australian Quaker Home Page (www.quakers.org.au). Meetinghouses in Brisbane, Sydney, Melbourne, and Perth offer overnight accommodation. Further details from Yearly Meeting Secretary (<quaker@netspace.net.au>), or phone + 61 (0) 3 98278644.

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).

WOLFVILLE, N.S.—Sundays 10:30 a.m. (902) 542-0558.

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

GOETTINGEN—Unprogrammed meeting 11 a.m., second and fourth Sundays. Goerlitzer Str. 51 (Caspers). Phone 0551-3791726.

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. Sundays. Hill House near Animal Research Institute, Achimota Golf Area. Phone: (233 21) 230 369.

GUATEMALA

GUATEMALA—Unprogrammed. First and third Sundays. Call Loren at 849-5510.

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.

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

AUBURN—Unprogrammed meeting, Sundays 9 a.m. Room 205, 132 N. Gay St. Phone: (334) 887-9688 or 826-6645.

BIRMINGHAM—Unprogrammed meeting.

10 a.m. Sundays. 4413 5th Ave. S., Birmingham, AL 35222. (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.

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.

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

CADDO—(Ark., La., Okla., Tex.). Unprogrammed. Call (El Dorado, Ark.) (870) 862-4179, (Mena, Ark.) (870) 394-6135.

FAYETTEVILLE—Unprogrammed. (501) 521-8657 or 267-5822.

LITTLE ROCK—Unprogrammed meeting, discussion 10 a.m., worship at 11 a.m. at 3415 West Markham. Phone: (501) 664-7223.

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 Crowden School, 1475 Rose St. (at Sacramento), Berkeley.

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

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

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

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

GRASS VALLEY—Meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 13075 Woolman Ln. Phone: (530) 265-3164.

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

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.

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

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

OJAI—Unprogrammed worship. First Day 10 a.m. For meeting place, call Quaker Dial-a-Thought (805) 646-0939, or may be read and heard on <http://home.earthlink.net/~vals/OjaiFriends/OjaiFriends.html>.

ORANGE COUNTY—Meeting for worship 10 a.m. 117 W. 4th St., Ste. 200, Santa Ana, CA 92701-4610. (714) 836-6355.

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: (626) 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting. Unprogrammed. Call (909) 882-4250 or (909) 682-5364.

SACRAMENTO-Meeting 10 a.m. 890-57th Street. Phone: (916) 457-3998.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 3850 Westgate Place. (619) 687-5474.

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) 246-0524.

SAN LUIS OBISPO-Two worship groups in area: (805) 239-9163, 528-1249, or 528-6487.

SANTA BARBARA-Antioch Univ., 801 Garden St., 10 a.m. children's program and childcare. P.O. Box 40120, Santa Barbara, CA 93140-4012. Phone: (805) 965-0906.

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

SANTA MONICA-First-day school and meeting 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. Unprogrammed worship 10 a.m. Garzot/Duffield Building, Libby Park (corner of Valentine and Pleasant Hill Rd.). Contact Ron Higgins (707) 887-1160.

STOCKTON-Delta Meeting. Unprogrammed, 10:30 a.m. 2nd First Day, AFSC Center, 445 West Weber. For information, call (209) 478-8423.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (559) 734-8275.

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

Colorado

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

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at Pikes Peak Justice and Peace Commission, 29 S. Institute St., 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, First-day school, and adult discussion, 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.

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

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: (860) 354-1346.

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

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

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

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

Delaware

CAMDEN-Worship 11 a.m., (10 a.m. in June, July, Aug.), First-day school 10 a.m., 2 mi. S of Dover, 122 E. Camden-Wyo Ave. (Rte. 10). 284-4745, 698-3324.

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

HOCKESSIN-Worship 10:45 a.m. 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-Worship and First-day school 10:30 a.m. 4th and 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, <www.quaker.org/fmw>. Unprogrammed meetings for worship are regularly held at:

MEETINGHOUSE-2111 Florida Ave. Worship at 9 a.m., 11 a.m., and 6 p.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.

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. First Days.

CAPITOL HILL WISDOM GROUP-at William Penn House, 515 E. Capitol St. SE, at 10:30 a.m. First Days.

Florida

CLEARWATER-Clerk: Priscilla Blanchard, 8333 Seminole Blvd. #439, Seminole, FL 33772. (727) 786-6270.

DELAND-Worship and First-day school 4 p.m. Unitarian Church, 820 N. Frankfort. Info: (904) 734-8914.

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.

FT. PIERCE-Stuart Area Worship Group, 10:30 a.m., Fall-Spring. (561) 460-8920 or 692-2209.

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, (863) 676-2199.

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

MELBOURNE-9:30 a.m. (321) 777-1221 or 676-5077. Call for location.

MIAMI-CORAL GABLES-Meeting 10:30 a.m. 1185 Sunset Dr., 661-7374. Clerk: Gerry O'Sullivan, (786) 268-0556.

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.

TALLAHASSEE-2001 S. Magnolia Dr., 32301; hymn singing 10 a.m., worship 10:30 a.m.; weekly Bible study; midweek 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

ANNEWAKEE 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. (706) 796-0970 or (803) 278-5213.

ST. SIMONS ISLAND-Meeting for worship. For information, call (912) 638-4671.

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: George R. Harker, (808) 879-4160, P.O. Box 1137, Kihei, HI 96753; 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-Friends Meeting, unprogrammed worship at 1025 Alder St., 10 a.m. Sundays. For information call Elizabeth Willey, 263-4788.

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 872-6415.

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: (847) 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. (First-day school, childcare), Oak Park Art League, 720 Chicago Ave., P.O. Box 3245, Oak Park, IL 60303-3245. (708) 386-6172—Katherine.

ROCKFORD-Unprogrammed worship, First Days, 11 a.m., 326 N. Avon St. (815) 964-7416 or 965-7241.

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.

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. Talbot. Unprogrammed, worship 10 a.m. Children welcome. 926-7657.

INDIANAPOLIS-Valley Mills Friends Meeting, 6739 West Thompson Road. Charles Bunner, pastor. Call (317) 856-4368 for meeting times. Web page: <http://vmfriends.home.mindspring.com>

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, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.

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

VALPARAISO-Duneland Friends Meeting. Unprogrammed worship 10 a.m. Youth Service Bureau, 253 Lincolnway. (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.

DECORAH-Child and adult First-day school 9:30, worship 10:30. Childcare available. Meetinghouse, 603 E. Water St. (563) 382-3922. Summer schedule varies.

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**-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 meeting for worship at 10 a.m. Child care available. (785) 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: (785) 233-5210 or 232-6263.

WICHITA-Heartland Meeting, unprogrammed worship 11 a.m. First Days. 14700 West Highway 54. (316) 729-4483. Carry-in lunch and business following worship on last First Day of month. Our Web address is: <http://heartland.quaker.org>.

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 10:30 a.m. Sundays. 649 Price Ave., Lexington, KY 40508. Telephone: (859) 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 (225) 665-3560.

NEW ORLEANS-Unprogrammed worship Sundays 10 a.m. Nursery provided. 921 S. Carrollton Ave. (504) 865-1675.

RUSTON-Unprogrammed. Call: (318) 251-2669.

SHREVEPORT-Unprogrammed. Call: (318) 459-3751.

Maine

BAR HARBOR AREA-Acadia Friends. Worship 9 a.m., Neighborhood House, Northeast Harbor. (207) 288-4941 or (207) 288-8968.

BELFAST AREA-Unprogrammed meeting for worship, 9:30-10:30 a.m. Telephone: (207) 338-6823.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 725-8216.

CASCO-Quaker Ridge. Unprogrammed worship 10:30 a.m. summer only. 1814 meetinghouse open to visitors, S of Rt. 11 near Hall's Funeral Home. (207) 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, U.S. 202). No meeting July-August. Telephone: (207) 786-4325.

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.

✙ **OXFORD HILLS**-Unprogrammed meeting, worship 9:30 a.m. 52 High St. Hope Ripley Ctr., So. Paris. (207) 583-2780.

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 Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2191.

Maryland

ADELPHI-Worship 10 a.m. Sunday. Sunday school 10:20 a.m. (Fourth Sunday at 10 a.m.). Additional worship: 9-9:40 a.m. 1st, 2nd, 4th, and 5th Sunday. 7:30 p.m. each Wednesday. Singing 9-10 a.m. 3rd Sunday. Nursery. 2303 Metzger, near U. of Md. (301) 445-1114.

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

✙ **BALTIMORE**-Stony Run: worship 9:30 and 11 a.m. except 8:30 and 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. Sept.-May (except 3rd Sunday-10 a.m.), 10 a.m. June-August. 3107 N. Charles St. (410) 235-4438. Fax (410) 235-4451. E-mail: sparkle@clark.net.

BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 472-4583.

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: Winslow Long, P.O. Box 1005, Chestertown, MD 21620. (410) 778-1503.

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. Dale Varner, clerk, (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) 749-9649.

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-Preparative Meeting 11:30 Kerr Hall, Boyds. Children's program and weekly potluck. (301) 540-7828.

SOUTHERN MARYLAND-Patuxent Friends Meeting. Worship 10 a.m. 12220 H.G. Trueman Rd., P.O. Box 536, Lusby, MD 20657. (410) 394-1233. <www.patuxentfriends.org>

TAKOMA PARK-Preparative Meeting. Unprogrammed worship 10 a.m., First Days, at "Crossings," One Columbia Avenue. P. O. Box 11365, Takoma Park, MD 20913. (301) 891-8887.

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: Jim Thoroman, (978) 263-8660.

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-Worship and First-day school, 10 a.m., 65 Phillips St., SHED kindergarten, (978) 470-0350.

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.

DEERFIELD-GREENFIELD-Worship group Thursday 5:30 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscoot traffic lights). Wheelchair accessible. (508) 877-1261.

✙ **GREAT BARRINGTON**-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 Main Rd. (Rt. 23). Phone: (413) 528-1230.

✙ **LENOX**-Friends Worship Group, 10:30 a.m., Little Chapel, 55 Main St. (413) 637-2388.

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-Pine River Friends. Unprogrammed meeting 10 a.m. Clerk: Nancy Nagler, (517) 772-2421.

ANN ARBOR-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Claire Tinkerhess, (734) 663-9003.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Theatre, N.E. corner Lone Pine Rd. & Cranbrook Rd., Bloomfield Hills. Summer: Springdale Park, (end of) Strathmore Rd. (248) 377-8811. Clerk: Marvin Barnes: (248) 528-1321.

✙ **DETROIT**-First Day meeting 10:30 a.m. Call 341-9404, or write 4011 Norfolk, Detroit, MI 48221, for information.

✙ **EAST LANSING**-Red Cedar Friends Meeting, unprogrammed worship and First-day school, 12:30 p.m. All Saints Episcopal Church lounge, 800 Abbott Road. Worship only, 9:30 a.m. except first week of month, Sparrow Wellness Center, 1200 East Michigan Ave., Lansing. Both accessible. Call (517) 371-1047 or 371-1754.

FLINT-Crossroads Worship Group (Conservative); unprogrammed worship on 2nd and 4th Sundays, 3 p.m. Contact: (810) 743-1195 for location.

GRAND RAPIDS-Worship and First-day school 10:30 a.m. (616) 942-4713 or 454-7701.

KALAMAZOO-Meeting for worship and First-day school 10 a.m., discussion and childcare 11 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MT. PLEASANT-MIDLAND-ALMA-Unprogrammed meeting 10 a.m. Discussion 11 a.m. 1400 S. Washington, Mt. Pleasant. Clerk: Nancy Nagler, (989) 772-2421.

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.

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-worship First Day 9:30 a.m. Assisi Heights (1001 14 St. NW) in Canticle Hall at the back of the building. First-day school. Phone (507) 287-8553.

ST. PAUL-Prospect Hill Friends Meeting-near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 917-0383 for more information.

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 second Friday of month at 7 p.m. (651) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 11 a.m. (10 a.m. Summer). Phone: (651) 439-7981, 773-5376.

Missouri

COLUMBIA-Discussion 9:30 a.m., unprogrammed worship 10:30 a.m. 6408 Locust Grove Dr. (573) 474-1827.

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.

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) 615-3673.
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: Sara Hubner, (207) 384-0991, or write: 392 Main St., S. Berwick, ME 03908.

GONIC-Worship 2nd and 4th First Day at 10 a.m. Corner of Pickering Rd. and Quaker Lane. 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: Judith Pettingell, (603) 643-2164.

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.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

PETERBOROUGH-Monadnock Meeting at Peterborough/Jaffrey town line on rte. 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.

WEST EPPING-Unprogrammed, 10 a.m. on 1st and 3rd First Days. Friend St., directly off rte. 27. Clerk: Fritz Bell, (603) 895-2437.

New Jersey

ARNEY'S MT.-Worship, 10 a.m., 2nd and 4th First Days; intersection of rtes. 668 and 669. Snowtime, call (609) 894-8347.

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.

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 a.m. Old Marlton Pike, one mile west of Marlton.

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

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

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

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

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

MARLTON-See CROPWELL.

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

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

MONTCLAIR-Meeting and First-day school 11 a.m., except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (973) 744-8320. Visitors welcome.

MOORESTOWN-118 E. Main St. For meeting information call (856) 235-1561.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High and Garden Sts. Visitors welcome. Call: (609) 261-7575.

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

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

NEWTON-Meeting for Worship 10 a.m. Sundays. Haddon Ave. and Cooper St., Camden. (856) 232-8188.

PLAINFIELD-Meeting for worship and First-day school 10 a.m. 225 Watchung Ave. at E. Third St. (908) 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-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship 10 a.m. only, 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-6152 or (609) 654-3625. E-mail: <jranco@aol.com>.

RIDGEWOOD-Meeting for worship and First-day school 10:30 a.m. 224 Highwood Ave. (201) 445-8450.

SALEM-Meeting for worship 10:30 a.m., First-day school 9:30 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 9:15 a.m. Meeting for worship 10:30 a.m. 104 N. Main Street. (856) 769-9839.

New Mexico

ALBUQUERQUE-Meeting and First-day school 10:30 a.m. 1800 5th St., N.W., (505) 843-6450.

LAS CRUCES-Meeting for worship 10 a.m. 622 N. Mesquite. Contact: David Richman (505) 525-8322, Jean McDonnell (505) 647-1943.

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.

TAOS-Clearlight Worship Group meeting for worship first and third Sundays 10:30 a.m. Taos Mental Health Building, cr. Salazar and Sipapu. Call (505) 751-1778.

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.

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-Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (716) 526-5196 or (607) 243-7077.

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

CLINTON-Mohawk Valley Monthly Meeting. New Swarthmore Meeting House, Austin Rd., Clinton, NY 13323. (315) 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. Rt. 40, 20 miles N of Troy. (518) 664-6567 or 677-3693.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 962-4183.

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 W of Smyrna. Phone: Chris Rossi, (315) 691-5353.

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 QUARTERLY MEETING-meetings normally at 11 a.m.

BETHPAGE P.M.-second and fourth First Days

CONSCIENCE BAY M.M.-St. James

FLUSHING M.M.

JERICHO M.M.

MANHASSET M.M.-10 a.m. June to August

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-Southampton College and Southold

SHELTER ISLAND E. M.-10:30 a.m. May to October

WESTBURY M.M.

Contact us at <longislandquaker@netscape.net> or (631) 271-4672. Our website is <www.nyqm.org/liqm>.

NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Mannheim. (845) 255-5791.

NEW YORK CITY-Brooklyn Meeting at 110 Schermerhorn Street: unprogrammed worship every Sunday at 11 a.m. and every Tuesday at 6:30 p.m.; Fifteenth Street Meeting at 221 East 15 Street (Rutherford Place), Manhattan: unprogrammed worship every Sunday at 9:30 a.m. and 11 a.m. and every Wednesday at 6 p.m.; Manhattan Meeting at 15 Rutherford Place (15th Street), Manhattan: programmed worship first, third, and fifth Sundays at 9:30 a.m.; Morningside Meeting at Earl Hall, Columbia University: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship Sundays at 11 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.

OLD CHATHAM-Meeting for worship 11 a.m. Powell House, Rte. 13. Phone (518) 794-0259.

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. (845) 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. Easter to Thanksgiving. Rte. 7, Quaker Street, New York 12141. For winter schedule call (518) 234-7217.

ROCHESTER-84 Scio St. (one block N of East Avenue across from East End Garage downtown). Meeting for worship Sundays at 11 a.m. school year; 10 a.m. summer (ASL-interpreted). Religious education for children and adults 9:45 a.m. (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, 2nd Sundays 10 a.m., all other Sundays 11 a.m. year-round except August, when all worship is at 11 a.m. First-day school, third Sunday in September through second Sunday in June, at meeting for worship times. 133 Popham Rd. (914) 472-1807 for recorded message and current clerk.

SCHENECTADY-Meeting for worship and First-day school, 10 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.

WESTBURY (L.I.)-Worship, First-day school 11 a.m. 550 Post Ave. at Jericho Turnpike. (631) 271-4672.

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and childcare 11 a.m. 227 Edgewood Rd. (828) 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. (828) 669-9198.

BOONE-Unprogrammed meeting for worship 10 a.m. First Days. 171 Edgewood Drive, Boone, NC 28607. Michael Harless, clerk, (828) 263-0001.

BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (828) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (828) 675-4456.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Childcare. During June, July, and August, worship at 9 and 10:30 a.m. 531 Raleigh Rd. Clerk: Carolyn Stuart, (919) 929-2287. 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. John Young, 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. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3911.

North Dakota

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

Ohio

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

ATHENS-10 a.m., 22 Birge, Chauncey (740) 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 9:30 a.m. 1516 Salem Ave., Rm. 236. Phone: (937) 643-9161.

DELAWARE-Unprogrammed meeting and First-day school, 10 a.m., the music room in Andrews House, at the corner of W. Winter and N. Franklin Streets. Meets from September to May; for summer and 2nd Sundays, call (740) 362-8921.

GRANVILLE-Unprogrammed meeting at 10 a.m. For information, call (740) 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 and Third Sundays 10:30 a.m., Betsey Mills library, 4th and Putnam Sts. Phone: (740) 373-5248.

OBERLIN-Unprogrammed worship Sundays, 10:30 a.m., 102 AB A.J. Lewis Environmental Center, Oberlin College. Midweek meeting Thursdays, 4:15 p.m., Kendal at Oberlin. P.O. Box 444, 44074; (440) 774-6101.

OXFORD-Unprogrammed worship and First-day school, 10 a.m. (513) 524-7426 or (513) 523-1061.

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

WILMINGTON-Campus Meeting (FUM/FGC), Thomas Kelly Center, College St. Unprogrammed worship 10:30 a.m. year-round.

WOOSTER-Unprogrammed meeting and First-day school 10:45 a.m. SW corner College and Pine Sts. (330) 345-9343 or (330) 345-8664.

YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Diane Chiddister, (937) 767-5921.

Oklahoma

OKLAHOMA CITY-Friends Meeting. Unprogrammed meeting for worship 7 p.m. Sundays in parlor at 2712 N.W. 23rd (St. Andrews Presb.). (405) 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-South Mountain Friends Meeting. Each First Day at 543 S. Mountain Ave. Business, adult ed., and singing 9:30 a.m. Children's program and silent meeting for worship 11 a.m. Hospitality and child care available during all activities. Bill Ashworth, clerk, (541) 482-0814.

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 (541) 997-4237 or 964-5691.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship at 8:30 and 10 a.m. First-day school at 10:15 a.m. Phone: (503) 232-2822.

BRIDGE CITY PREPARATIVE MEETING-Worship at 10 a.m. at Historic Neighborhood House, 3030 S.W. 2nd Ave., First-day school at 10:15 a.m. Contact Janet Jump, (503) 528-0213.

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Catlin Gabel School, 8825 S.W. Barnes Road. Contact Margie Simmons, (503) 644-0501.

HOOD RIVER AND THE DALLES-MOUNTAIN VIEW WORSHIP GROUP-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Ore. Contact Lark Lennox, (541) 296-3949.

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. (Rte. 202-263), Lahaska. (215) 794-7299.

CARLISLE-252 A Street, 17013; (717) 249-8899. Bible Study 9 a.m. Meeting and First-day school, 10 a.m.

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 Linda 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 S of Rte. 1.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. E 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 E of town). (610) 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) 866-0882.

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

GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmontown Rd., off Rte. 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-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.

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.

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

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

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

HUNTINGDON-Unprogrammed meeting for worship, 10:30 a.m., for location/directions call (814) 669-4127.

INDIANA-Unprogrammed meeting for worship 10:30 a.m., first and third Sundays. (724) 349-3338.

KENDAL-Worship 10:30 a.m. Kendal Center, Library, U.S. Rte. 1, 3 1/2 mi. S of Chadds Ford, 1 1/2 mi. N of Longwood Gardens. Alice Erb, clerk.

KENNETT SQUARE-on Rte. 82, S of Rte. 1 at Sickles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. (717) 392-2762.

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

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

LEWISBURG-Worship 10:30 a.m. Sundays. Vaughn Lit. Bldg. Library, Bucknell University. Telephone: (717) 524-4297.

LONDON GROVE-Meeting 9:30 a.m., childcare/First-day school 10:30 a.m. Newark Rd. and Rte. 926., 5 miles W of Kennett Square. (610) 268-8466.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. W 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.-May, 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, Thomas Swain (610) 399-1977.

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

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

NEWTOWN (Bucks Co.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. except summer months. 219 Court St. (off S. State St.); 3 mi. W 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. at Swede and Jacoby Sts. (610) 279-3765. P.O. Box 823, Norristown, PA 19404.

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

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk; (215) 234-8424.

PHILADELPHIA-Meetings for worship Sunday 10:30 a.m. unless specified otherwise. *indicates clerk's home phone.

BYBERRY-3001 Byberry-Southampton Rd., 19154. (215) 637-7813. Worship 11 a.m. (June-Aug. 10 a.m.)

CENTRAL PHILADELPHIA-15th & Cherry Sts., 19102. (215) 241-7260. Worship 11 a.m. (July-Aug. 10 a.m.)

CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 342-4544. Worship 11:30 a.m. (Jul.-Aug. 10:30 a.m.)

CHESTNUT HILL-100 E. Mermaid Lane, 19118. (215) 247-3553.

FRANKFORD-1500 Orthodox St., 19124. (215) 533-5523.

GERMANTOWN-47 W. Coulter St., 19144. (215) 951-2235. (August at Green Street.)

GREEN STREET-45 W. School House Lane, 19144. (215) 844-4924. (July at Germantown.)

MM OF FRIENDS OF PHILADELPHIA-4th and Arch Sts., 19106. (215) 625-0627

UNITY-Unity and Wain Sts., 19124. (215) 295-2888. Worship 7 p.m. Fridays.

PHOENIXVILLE-Schuylkill Meeting. Rt. 23 and Whitehorse Roads, Phoenixville, PA 19460. (610) 933-8984. Forum 9 a.m., worship 10 a.m.

PITTSBURGH-Meeting for worship 9 a.m. and 10:30 a.m. First-day school 10:30 a.m.; 4836 Ellsworth Ave. (412) 683-2669.

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

POCONO-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (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**-Meeting for worship 10 a.m. year-round. First-day school also 10 a.m. except summer. Conestoga and Sproul Roads (Rte. 320), Villanova, 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. Sugar Rd., 2 miles NW 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 Rte. 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) 688-3564.

WELLSVILLE-Warrington Monthly Meeting, worship 11 a.m. Rte. 74 east. Call (717) 432-4203.

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, 19390.

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.

Rhode Island

PROVIDENCE-Meeting for worship 10 a.m. each First Day, 99 Morris Ave., corner of Olney St. (401) 331-4218.

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. Stern Student Center (4th floor student community room), 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 at the First Christian Church or in homes, at 4 p.m. EST, i.e., 4 p.m. EST or 5 p.m. EDT, when it is in effect. For directions call Lewis Shallcross at (864) 895-7205.

HORRY-Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (843) 365-6654.

South Dakota

RAPID CITY-(605) 721-4433.

Tennessee

CHATTANOOGA-Unprogrammed meeting for worship and children's First-day school 10 a.m. 335 Crestway Drive, 37411. (423) 629-2580.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: (931) 277-5354. Meetinghouse: (931) 484-0033.

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) 762-8130.

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth Sundays. 2804 Acklen Ave., (615) 269-0225. Thais Carr and Pam Beziat, co-clerks.

WEST KNOXVILLE-Worship and First-day school 10 a.m. 1517 Meeting House Lane, (865) 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) 538-6214 or (806) 655-0446.

AUSTIN-Meeting for worship, Sunday 11 a.m., Hancock Recreation Center, 811 E. 41st (W of Red River), Austin, Tex. Supervised activities and First-day school for young Friends. (512) 452-1841.

DALLAS-Unprogrammed meeting for worship Sundays 10 a.m. 5828 Worth St. (214) 821-6543. <www.scym.org/dallas>.

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) 531-2324 or 299-8247.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. Andrew McPhaul, Clerk, (409) 744-4214.

HILL COUNTRY-Unprogrammed meeting 11 a.m., discussion 10 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

HOUSTON-Live Oak Meeting. Unprogrammed worship 8:30 and 10 a.m. Sunday and 7 p.m. Wednesday. First-day school 11:15 a.m. Childcare provided. 1318 W. 26th St. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday morning at 10:45. 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 7052 N. Vandiver. 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) 753-1299.

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 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

X MIDDLEBURY-Worship 10 a.m. at Parent/Child Center, 11 Monroe Street, Middlebury. (802) 388-7684.

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

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

SOUTH STARKSBORO-Unprogrammed worship 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 Chris O'Gorman, (802) 775-9552.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S of Alexandria, near U.S. 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 FM, discussion at 3 p.m., worship at 4 p.m. (434) 223-4160 or (434) 392-5540.

FLOYD-Unprogrammed meeting and First-day school 10:30 a.m. Call for directions. (540) 745-2365 or 745-6193.

HARRISONBURG-Valley Friends Meeting. Unprogrammed worship, 10 a.m. Sundays, 363 High St., Dayton. (540) 879-9879.

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 Friends. Unprogrammed worship Sundays 10 a.m. First-day school 10:20 a.m. Child care. 10 mi. W of Lexington off W. Midland Trail at Waterloo Rd. Info: (540) 464-3511.

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-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) 598-1676.

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 10 a.m. Sundays, childcare and First-day school, 104 W. Kingswood Dr., (757) 253-7752.

WINCHESTER-Hopewell Centre Meeting. 7 miles N from Winchester. Interstate 81 to Clearbrook Exit. Go west on Hopewell Rd. 0.7 miles. Turn left into Hopewell Centre Driveway. Unprogrammed meeting for worship 10 a.m. First-day school 11 a.m. Clerk: (540) 667-9114. E-mail: <abacon@visuallink.com>.

Washington

BELLEVUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (425) 641-3500.

BELLINGHAM-Bellingham Senior Center, 315 Halleck St. Unprogrammed worship 10 a.m., sharing 11:30 a.m. Children's program. (360) 752-9223; clerk: Susan Richardson, (360) 733-5477.

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) 385-7981.

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-Friends Worship Group. Meets monthly at 11 a.m. Call (509) 326-4496 or (509) 535-2464.

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

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

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

West Virginia

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

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

PARKERSBURG-Mid-Ohio Valley Friends. See Marietta, Ohio, listing.

Wisconsin

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

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

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.

MENOMONIE-Meeting for worship 10:30 a.m. 1718 10th St. Phone: (715) 658-1042.

MILWAUKEE-Meeting for worship 10:15 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

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The Barn, 1938

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E-mail contributions@pendlehill.org
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*Let us then try what Love will do: for if men
did once see we Love them, we should soon
find they would not harm us.*

WILLIAM PENN



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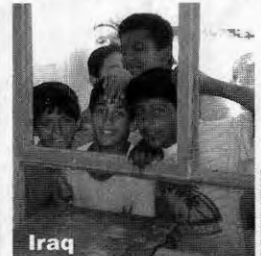
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