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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

OWNING THE LORD'S PRAYER

*Dorothy Steere on
The Substance of Hope,
from FRIENDS JOURNAL,
December 1955*

An
independent
magazine
serving
the Religious
Society
of Friends



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■ AMONG FRIENDS

Finding Hope

Since the national election in the United States last November, I've been reading many commentaries by people who hoped for a different outcome that in effect ask, "Now what do we do?" or make dire prognostications about our immediate future. It's tempting to get caught up in discouragement.

We are not the first people to live through troubling, frightening, or disappointing times. I have found myself asking older Friends what the world felt like to them during the McCarthy period, the Great Depression, or the Nazi regime. The responses I've received have reassured me that we will find our way through the challenges of the present. Other sources of hope, for me, are the role of nonviolence in ending apartheid in South Africa, thanks in large part to the remarkable spirit of black South Africans; and the generosity and joyfulness of many Latin Americans, despite deep poverty, oppression, and long years of armed conflict. The importance of the life of the Spirit for people in such times is incalculable.

The contents of this particular issue have caused me to reflect on the influence that ordinary people can have in the course of living their lives. Brian Drayton brings us a profile of Mary Penington (p. 27) that traces her spiritual search and her struggles with grief and self-indulgence. Her triumph over these things and her perseverance through the many harsh trials of early Quakerism are an example of what can be accomplished through discipline and determination. Her life stands as a testimony 323 years later.

It's not necessary to search so far back in history, however, to find examples of how the everyday conduct of one's life can leave a lasting effect on others. In "A Kitchen with a View" (p. 14), Ann Morrison Welsh describes how the simple act of hospitality and warm, loving support between friends has provided a haven and deeply healing place for her and her family. Moreland Smith, in "Doorways" (p. 18), tells about seemingly chance encounters with individuals who've had noetic experiences and how these encounters have made him more aware of the openings through which it is possible to gain deeper awareness of the movement of Grace in our lives. Children, too, can be touched by something simultaneously everyday and extraordinary, as described by William Alberts in "Talking to Bob" (p. 20), when third-graders connect with a retired airline pilot in Labrador.

This month, we have included an article by Paul Buckley, "Owning the Lord's Prayer" (p. 6), that we hope will provide a simple and rich way to deepen one's meditative and prayer life. Paul makes clear that it is possible to spend years with this prayer without exhausting its ability to provide spiritual insight and growth.

As we celebrate this 50th Anniversary year of FRIENDS JOURNAL, I'm keenly aware of how profoundly the words in our pages can affect others. We often receive letters and notes from people who tell us how important the JOURNAL is to them. We are blessed that so much hope, inspiration, and encouragement flows through these pages, and that it has done so for so many years.

FRIENDS JOURNAL

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Trans-Labrador Highway in winter

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Instructing each other

In regard to the views-on-economics exchange/debate going forth in your Forum of late:

Jack Powelson ("Economics by innuendo and error," *Viewpoint*, *FJ* Aug. 2004) and Russell Nelson ("Not to be taken seriously," letter in the *FJ* Forum, Aug. 2004) have long stood behind conservative economic principles and ideas—or, should I say more accurately, libertarian (dare I even say "Austrian"?) principles—with good intent and no small measure of eloquence, both in their online journal and in letters written here. Their interest is in explaining to us that free markets tend to foster more innovation, and that healthy capitalism can—and has—acted as a positive force in the development of societies all over the world.

And I see David Morse's concern ("A Quaker Response to Economic Globalization," *FJ* May 2004, and "Identifying the seeds of violence," letter in the *FJ* Forum, Dec. 2004), which would tend to some opposite conclusions, to also be based on good intent. His expression is that he feels people need to remember that history has also shown us that exploitation can occur, and has occurred, when irresponsible capitalism—based on power and outright bullying—takes the inside track of the market.

In the first place, I do not see a problem with Quakerism and capitalism. It seems to me Quakers have made some of the most successful business people through the centuries. I have always been taught to believe that saving, frugality, and prudent investment were actually very "Quaker" hallmarks. And I also happen to believe that centralized economies run by the state are not in keeping with the tradition of individual conscience we Quakers have championed through the years. It also seems to me that extreme socialist states have been exceedingly repressive to dissent to an equal degree to all forms of fascism, for example. If we remember that our tradition is that of standing foursquare in defense of dissenters (if not outrightly being dissenters ourselves), we probably shouldn't come down too heavily on the side of economic forms that breed repression, be they socialistic or fascist.

I don't believe profit is, in and of itself, an evil. It is more how it is obtained and what the use of it is afterwards that matters. In business, when used correctly, profit aids growth—which often means more jobs and greater benefit to the people engaged in the activity. There is nothing in the Bible or any other wisdom tradition I can think of that condemns reward for honest work. Quite

the contrary.

But this discussion bothers me in the sense that we may be watching too much of the hard-and-fast going on here. Capitalism itself is not bad, but capitalism built on exploitation surely is. Rearranging the market to insure economic justice in itself is not bad, but that particular effort to assure economic justice built on an inbred mechanism of stagnation, or realignment by outright theft, surely is.

It has been said that the worst part of capitalism may be uneven wealth, while the best benefit of socialism may be shared misery. There is some truth to that.

A dozen random books of wisdom from a spectrum of religious views would tend to agree, I think, that moderation in all things breeds a supreme and universal spiritual advantage to the practitioner of such a modality. Perhaps if we temper capitalism with responsibility and fairness to be sure that free trade is fair trade and that all involved make good barter with their goods, services, labor, and resources, we may find that the learned viewpoints of all the concerned Friends in question here are really not that negative to one another, but actually may instruct one another and the rest of us.

And—for the record—I have found myself voting for certain Republicans on principle from time to time, and am conservative in some of my views beyond what one would normally find in our meetinghouses, but I am never without the feeling of acceptance and care from my meeting and would never denigrate a Friend's concern just because it may strike me as "too liberal" or "too conservative."

Bob Spryszak
Roselle, Ill.

A new culture is needed

In our society, Friends have raised the banner for marriage clearness. Marriage under the care of a meeting is a unique Quaker testimony. Friends Meeting at Cambridge (Mass.), which processes two or three Quaker marriages a year, has forged a strong clearness process. We base the discernment in worship; we often share our spiritual journeys; and we ask hard questions with such tender topics as family abuse, comfort with God-language in the vows, privilege, and how the couple handles major arguments. We often let a couple know from the first request that the clearness process usually involves two gatherings, sometimes three. Similar to how the couple is sensing each other, I feel the couple as a

unit is forming a covenant with the monthly meeting.

A major weakness to our mettle is how we challenge and support the couple in their first year of marriage and thereafter. Not many spouses come to meeting and speak to Friends of the typical difficulties any two assertive people have in cleaving together. So I found Friend Ron McDonald's article, "Reflections on the Purpose of Marriage" (*FJ* Sept. 2004), evocative. How does our community nurture marriages after the shining moment of the wedding? We can ask the couple, "How's it going?" But until the meeting builds a culture where it's accepted to talk about private problems, it's unfair to expect a struggling couple to turn to members of the meeting for help. Not many weighty Friends communicate easily the vicissitudes of marital storms. Conflict resolution in families is as important a testimony as peacemaking in the streets.

Minga Claggett-Borne
Cambridge, Mass.

Who vanished and who survived

I read with great interest the account by Paul Buckley of "The Second Ohio Separation" (*FJ* Sept. 2004). Even though this feature was about the Wilburite-Gurneyite separation, I thought perhaps, incidentally, some light might be shed on why, in the earlier separation of 1828–30, the resulting Hicksite body in Ohio has completely disappeared, even though it was the larger of the two bodies from that unfortunate schism.

I realize the Evangelical revivalist camp-meetings, so popular in the mid-19th century, obviously had a great influence on promoting religious enthusiasm and in bringing new members into the Orthodox Friends community. These would probably have had little interest to those of Hicksite persuasion. But the whole yearly meeting to disappear completely by 1900? After all, this did not happen in Indiana and Illinois; and these yearly meetings were smaller by far than Ohio.

This matter has to my knowledge never been historically addressed in any depth. In my own opinion, all Friends of whatever bent were so galvanized by the antislavery issue and the Underground Railroad in the mid-1800s that, once that issue was settled by the Civil War's conclusion, there was a vacuum of interest and enthusiasm in the Religious Society and the local meetings. This, coupled with the movement away

Comments on the review of *When the Rain Returns*

I was deeply saddened by Stanley Zarowin's review of *When the Rain Returns: Toward Justice and Reconciliation in Palestine and Israel* (FJ Nov. 2004). The volume was written by a group of 14 experienced peacemakers, mostly Quaker (but also Jewish, Muslim, and Meunonite), many with decades of experience working on the issue of Israeli-Palestinian relations. Among the participants were a black woman from South Africa who lived under apartheid, as well a person active in the U.S. civil rights movement, individuals who have spent significant amounts of time living and working in Israel and Palestine, and others with backgrounds in mediation and conflict resolution.

The group traveled together in 2002, and listened carefully and empathetically to individuals from a variety of perspectives. The work was guided by principles clearly stated (but not mentioned by the reviewer), such as the belief that "all persons are of equal humanity," that "only mutual respect can lead to long-term security," and that "creative nonviolent ways [do exist] that [can] allow the parties to this conflict to work together to bring about a fair, stable, and hope-filled outcome."

Whether or not one agrees with their conclusions, the authors are far from "naïve," as Stanley Zarowin describes the book's overall tone and its sentiments in support of Jewish-Palestinian reconciliation. Instead, the authors took seriously the Quaker call to work for both peace and justice, rather than resigning themselves to the idea that this is an impossible goal. If the book appears "uneven" in its discussion of the horrors committed by

both Israelis and Palestinians, this simply reflects the reality on the ground: While all parties have engaged in unacceptable brutality, an occupying power (in this case, Israel) is clearly in the dominant position and able to engage not only in acts of state-sanctioned aggression, but also of structural violence. This is not a situation of parity between two equal parties.

There are several factual errors in the review, but rather than enumerating these, I am compelled to address one set in particular, because they involve an appendix I wrote, which Stanley Zarowin praised as "balanced and accurate." While I hate to seem churlish when being given a compliment, his description of my historical discussion (and, implicitly, the Palestine-Israel Timeline for which I also bear primary responsibility) unfortunately makes several implications that are quite different than what I actually wrote. For instance, there was not widespread agreement in the world community about the creation of the state of Israel in its 1947 form; in fact there was great controversy between that model and a second approach that would have led to a single federal state with significant autonomy in Jewish and Christian/Muslim areas. It was only after the United States put significant pressure on a number of countries that United Nations Resolution 181 (the partition resolution) passed.

Second, at no point do I write, nor do I believe, that "an overwhelming force of Palestinians and their Arab allies, ignoring the opinion of the world community, instantly launched a military attack designed to throw the Jews into the sea," as Stanley Zarowin suggests. While it is true that when Israel declared itself a state, the surrounding Arab countries attacked it, the claim of overwhelm-

ing force on the part of these Arab armies has been thoroughly critiqued and discredited by numerous Israeli historians. Furthermore, this assault did not occur in a vacuum. Instead, there was significant turmoil in the region between the U.S. partition vote on November 29, 1947, and the Israeli declaration of statehood on May 14, 1948. In particular, during this period, well-organized and well-equipped Zionist military forces systematically extended their control beyond the areas specified by UN Resolution 181 to include additional parts of Palestine that they judged essential to the success of the still-to-be-declared State of Israel. One aspect of this was Plan Dalet, which was intended, among other goals, to reduce Palestinian presence through depopulation and destruction of Arab towns and villages in the areas granted to Israel by the United Nations. As a result of this civil fighting, before May 14, 1948, numerous Palestinian villages and towns were destroyed or taken over by Zionist forces, leading to what Chaim Weizmann referred to as "a miraculous clearing of the land." The occupants of these communities are among the people who remain refugees today.

I would urge readers of FRIENDS JOURNAL to look at the book itself and its extensive appendices and bibliography, rather than relying on comments of an individual who appears more interested in describing his own view than in discussing the contents of the book he is supposedly reviewing.

Deborah J. Gerner
Lawrence, Kans.

from farm life, simply caused the Hicksite yearly meeting to evaporate. The Orthodox Friends, Gurneyite and Wilburite, had their evangelical revival movement, plain dress, and address, respectively, to give them identity and distinctive features, so they survived.

Austin A. Scott Jr.
Victoria, B.C.

A "no" to the grid

Lester Brown, author of "Plan B: The Rescue of a Planet and a Civilization" (FJ

Oct. 2004), seems oblivious to our crying need for more local self-reliance, increases in self-sufficiency, and local self-determination. Central planning is a problem, like globalization. Hooking everyone up to the grid is a dangerous problem. As a wind-generator owner for ten years, and a prospective wind-generator salesman, I was quite interested in the article, but found alarm bells going off at the mention of "my old friend Ken Lay of Enron." Sure, wind can help us, but why need we be dependent on corporate decision making?

I liked a button I saw the other day on

the subway: "Do for Self!" Of course, I like the joining of hands in localized cooperation even more. It's become hard to believe that anything else can lead to a sustainable future for humanity.

Joel Barlow
Brooklyn, N.Y.

Continued on p. 41

THE LORD'S PRAYER

by Paul Buckley

In 1997, my wife and I decided on a radical midlife career change. Over the next year, we quit our jobs, sold our house, and moved to Richmond, Indiana, where I enrolled in Earlham School of Religion.

My interest was in Quaker Studies—I had no intention of studying religion—but I knew that most of my fellow students at ESR would be preparing for careers as pastors or chaplains. It seemed

As a child, I went to Catholic schools and attended mass at least once a week. We were taught to memorize lots of prayers and repeated them frequently. But simply repeating the words over and over had never been very meaningful. It seemed a lot like chanting the words to a magic spell—especially when, as an altar boy, I recited long strings of phonetically memorized Latin. Sometime in high school, I stopped saying them.

When books didn't work, I tried to just talk to God, but it was unsatisfying. I just wasn't sure what to say. For a while, my attempts at understanding prayer came to a halt.

Meanwhile, I was making good progress with a simple, straightforward, academic approach to learning about the Bible. I bought and studied several books, reading the corresponding portions of Scripture as I went along. It was the first time I had looked at most of it, but by the time classes started in the fall of 1998, I had a working knowledge of the Bible.

In the course of my biblical studies, I came to Matthew 6:9, where Jesus says, "This is how you should pray . . ." and then proceeds to recite words that I had heard repeated hundreds of times—the Lord's Prayer. Since my other approaches to prayer weren't working, following these instructions seemed as good a starting place as any.

As a first step, I decided to simply recite the words to the prayer, but to pay careful attention to each one. While this seemed like a straightforward task, it proved nearly impossible to carry through to completion. Long ago, some part of my brain had evolved into an "Our Father" autopilot. When it was activated, I could say the whole prayer without really paying any attention at all. Slowing down and concentrating produced minor improve-

ments—I could get through a couple of lines before my mind would start to wander—but practice didn't make perfect.

Still, even slow progress was progress. Although I continued to be plagued by mental intrusions, more and more they came to be related to the text itself. What, I wondered, does it mean for a name to be hallowed? Why would I have to ask God to *not* lead me into temptation? What, in simple English, did it all mean?

One thing became clear: I was taking on too much at a time. As a second stage in my learning process, I decided to break the task into more manageable pieces. Instead of trying to recite the whole prayer, I took it a piece at a time and, at the end of each phrase, I stopped and tried to restate what I had just said. This wasn't an attempt at precise translation, but instead, I was trying to say—in my own words—what each passage meant to me. Just as important, getting to the end stopped becoming a goal. Now I was content just to do a few phrases with full attention.

I've been engaged in this contemplative process for several years, and it has become one of my principal spiritual disciplines. Hundreds of times I have started, but more often than not, I do not get through the prayer from beginning to end without my mind wandering—not even by breaking it into bite-sized pieces. My academic work in Quaker Studies has helped me with some of the more difficult parts, mostly by exposing me to more of the Bible and by showing me how others have approached this deceptively simple prayer. Over these years, I have developed a deep appreciation for these few words and have come to believe that they contain the essence of Jesus' faith and practice.

I can now say with some confidence that I own this prayer and it owns me.

Over these years, I have developed a deep appreciation for these few words and have come to believe that they contain the essence of Jesus' faith and practice.



like a good idea to do a little preparation. In particular, I felt a need to know the Bible better and to understand prayer.

I tried a scholarly approach to learning about prayer. There are plenty of books about prayer, but they didn't speak to me. Some seemed too dogmatic, while others were too flighty for my tastes. Most of all, they seemed to assume that their readers already knew what a prayer was and what the basic mechanics of praying were. I wasn't sure that I did.

Paul Buckley is a Quaker theologian and historian living in Richmond, Ind., where he is a member of Clear Creek Meeting. His most recent book is Twenty-First Century Penn, a collection of five of William Penn's theological works in modern English.

what you are saying? You will just be speaking into the air. (1 Cor. 14:9)

What follows is a selection of personal reflections on individual passages from the Lord's Prayer. This is not a scholarly analysis of the text, nor is it intended to be read as a better translation of the original Greek. My Greek is limited to reading definitions in a Greek-English dictionary. Nor can I claim to have discovered any hidden or secret meanings. It is simply my best effort at letting the prayer speak to me.

In each section, a few words from the prayer—what I have come to look on as a single petition to God—will be presented along with a Scriptural passage that seemed to be related to that petition. These are followed by some of the thoughts that have arisen in my meditations on that phrase.

Please accept my comments, feelings, and reactions merely as a starting point. They are intended as an invitation for you to do the same. At the close of each section I have offered one or more possible restatements of the petition and provide space for you to write your own interpretation.

Petition 1: Our Father who art in heaven

*Abba, Father, all things are possible for you; take this cup from me. Even so, not what I will, but what you will.
(Mark 14:36)*

Jesus clearly thought of God as a beloved and loving parent. When talking to others, he frequently referred to God as "my father" or "your father." His prayers often start simply with the word "father." Although there are a few instances of God being addressed as "father" in the Hebrew Scriptures, God is more often portrayed as a distant figure, approached infrequently by the High Priest in the innermost sanctuary, the Holy of Holies, of the Temple in Jerusalem. Ordinary people were not spiritually clean enough to deal directly with God. For Jesus to speak directly to God and to address God as his parent must have struck some of his contemporaries as the height of impudence, if not simply sacrilegious.

mate manner. When praying in the Garden of Gethsemane on the night before he was crucified, Jesus is reported to address God as "Abba"—an Aramaic word inserted in the earliest Greek texts that means "Papa" or "Daddy." We don't know what Aramaic word Jesus used at other times when the Greek says *πατήρ* (*pater*), but I believe that this was not the only time Jesus appealed to God as his papa. To me, it seems likely that when he taught his disciples to pray, he also used the unceremonious and intimate "Abba" and invited them to do the same.

There is something even more unique about the first two words of this prayer. As mentioned above, Jesus is frequently quoted saying "my father" or "your father," but this is the only time that he is quoted as saying "our father." In doing so, he further widens the bounds of intimacy between God and humanity; he includes everyone in a single family with himself. He invites each person to join him in being a child of God.

There are those who will feel that words like "father" or "daddy" are inherently patriarchal and oppressive. Regardless of what "Abba" meant in Aramaic 2,000 years ago, in contemporary society, some attributes of parenthood are assigned to men and others to

often include "mama" or "mommy" in my restatement of this petition.

Other people did not have a happy relationship with either of their parents and find even this substitution inadequate. If so, look in your life for someone who loved you without reservation and use that person as a model when calling on God. Think of God as a grandparent, an aunt or uncle, or as the dear friend who is closer than anyone related to you biologically. Remember that in the Song of Songs, God is portrayed as a lover. If this petition is to serve as a focus for your meditation, you get to choose who to address it to.

My petition:

Heavenly Mama, Papa of us all!

Yours: _____

Our Father who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The Book of Common Prayer

Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us to the time of trial, but rescue us from the evil one.

The New Revised Standard Version of the Bible

Our Father in heaven, may your name be honored. May your Kingdom come soon. May your will be done here on earth, just as it is in heaven. Give us our food for today, and forgive us our sins, just as we have forgiven those who have sinned against us. And don't let us yield to temptation, but deliver us from the evil one.

The New Living Translation of the Bible

Hallowed be thy name

You are to give him the name Jesus, because he will save his people from their sins. (Matt. 1:21)

My first problem with this phrase was the word "hallowed." The primary association I had with "hallow" was "Halloween." I knew the word somehow meant holy, but it seemed to be more than that. Meditation (and dictionaries) didn't help. Finally, I looked up the Greek word, *αγιαζω* (*hagaizo*), that is translated as "hallowed" or in other places as "sanctified" or "made holy." But the word in Greek also conveys a sense of something that is set apart as sacred and pure—something hidden from our profane view. With this in mind, I went on to consider how that changed my understanding of "name."

At the time Jesus lived, a name was not just a word by which something was known; it was believed to reveal the essence of the thing itself. Parents, for example, would not simply choose a name for a child because it sounded nice—they needed to find the right one, the one that expressed who the child really was. In the quote above, an angel tells Joseph to name Mary's child "Jesus," which means, "Jehovah is salvation," because, the angel explains, "He will save his people from their sins."

A consequence of this view of names was that to know a name was to know the fundamental nature of the thing named and, in some sense, to have power over that thing. To know God's name would be to know God's essence and to have some power over God.

In the Hebrew scriptures, God's name, יהוה (*Yahweh*) was a word too holy to be spoken. Whenever a reader encountered the sacred Tetragrammaton, the word אדוני (*adoni*—Hebrew for "Lord") was substituted. Even today, most English Bibles use "the Lord," instead of "Yahweh."

In the first century, the overwhelming majority of people were illiterate and only knew the Scriptures as they heard them read aloud. For those people, God's name would therefore be as ineffable as God—never seen or heard, never touched, tasted, or smelled. It existed—everyone and everything had a name whether it was known or not—but it was beyond the

of what a name represents has changed dramatically. Today, a name means something very different. I came to realize that if I was going to say something in English that meant the same thing that Jesus meant, it would require putting this petition into very different words. Perhaps, "You are so holy and so wholly different from me that I can't say anything about who you are."

While this restatement appealed to me intellectually, over time I found a deeper and more personal wording that better expresses what this phrase has come to mean to me:

My petition:

Just to call your name is a blessing.

Yours: _____

Petition 3: Thy kingdom come

Behold, the kingdom of God is within you. (Luke 17:21)

Just as some people are uncomfortable with the word "father," "kingdom" has contemporary meanings that a person living 2,000 years ago might not recognize. I have found that substituting the original Greek word *βασίλεια* (*basileia*) can be helpful. A kingdom, in ordinary speech, is a physical space ruled by a human being. The *basileia* is a spiritual state dedicated to God.

When I first began to really pay attention to this phrase, it seemed that there was a word missing, that it should be "Thy kingdom *will* come" or "Thy kingdom has come." I preferred the first—I was waiting for God to come and fix things. But, as I became acquainted with other references to "the kingdom" in the Gospels, I realized that Jesus was not talking about something in the distant future, but something that was very close. The

But, what is this *basileia*? Jesus talked about it quite a bit in the Gospels, but he described it by way of parables: "The kingdom of God is like a mustard seed . . . like yeast hidden in flour . . . like a treasure hidden in a field . . . like a merchant seeking pearls . . . like a net cast into the sea . . . like a man who hired laborers to work in his vineyard . . . like a king who prepared a wedding banquet for his son. . . ."

In these parables, Jesus never says directly what it is—only what it is like. Perhaps a straightforward description would have been ineffective or even impossible for his disciples to understand. It also seemed to be something hidden or overlooked, but we are not told to search for it. Jesus said some people will say to "look here or look there," but we should not listen to them. The *basileia* is within us.

Surely, we should know if something so wonderful was already within us, but perhaps we blind ourselves by so intently seeking it outwardly. Jesus was saying stop chasing after heaven on Earth—we can find God's peace and tranquility by making a place for it in our hearts and souls.

My petition:

There is a home for you in my heart.

Yours: _____

Petition 4: Thy will be done

I am my beloved's, and his desire is toward me. (Song of Songs 7:10)

We don't have to believe that Jesus was divine to believe that the night before he died, he knew what was coming. He could have run away, but instead, he went off by himself and prayed to his Abba. In his prayer, he asked if he could be spared the ordeal that awaited him, but the

freely chose to do God's will.

Just as the words "father" and "kingdom" can be stumbling blocks for modern readers, I stumbled over "God's will" for some time. It felt rigid and unrelenting. "God's will" seemed like a heavy, unavoidable obligation imposed on me—something a harsh and demanding God would require of meek and subservient worshippers.

But this wasn't my experience of God. Even in the times when God might have reason to be angry with me, I have always felt God reaching out to me, calling me, wanting to take me back—if I would come.

Rather than "God's will," I have felt God's desire for me, the kind of desire that a lover feels for his or her beloved. Even when I have turned furthest away, I have felt God yearning for me to return. When I see the words "God's will" I remember that yearning and desire.

I believe that the creation of the universe is ongoing. In the beginning, God had a vision of all creation in harmony. All these years later, God still desires the fulfillment of that vision and hopes that I will take my place within it. Doing that does not require me to be someone other than who I am; it calls on me to be my truest self. By my actions, I can help to achieve God's vision or to hinder it. When I do what God desires for me, I am part of a creation that is moving towards the realization of God's vision of harmony.

When I put my own desires ahead of God's, an opportunity to participate in the fulfillment of God's perfect creation is lost. But the vision remains; God's hopes for me remain; and another opportunity is presented.

My petition:

May your love for all creation be answered.

Yours: _____

On earth, as it is in heaven

Be perfect, therefore, as your heavenly father is perfect. (Matt. 5:48)

Several years after I began my contemplation of the Lord's Prayer, I became aware that I was skipping over this part. The phrase itself seems pretty straightforward—there are no strange words, so an obvious restatement is just to leave it as it is—but I realized that my difficulty was with "heaven." It's not a word I use often; the possibilities of heaven and hell are not really important to my spiritual life. Mostly, I'm just not sure what "heaven" means to me. I don't really think I am going to sit on a cloud with a harp after I die. Nor is there another image of an afterlife that I can believe.

For this reason, I generally don't use the word "heaven" in everyday conversation. If I say "heaven," others might reasonably assume that it means the same thing to me as it does to them. It seems safest to just ignore the word and avoid the issue. But this isn't everyday conversation; prayer is a conversation with God. Surely in prayer I should be even more careful to say what I mean.

This wasn't a problem for Jesus' disciples. Two thousand years ago, the reality of a separate, spiritual realm was accepted in somewhat the same way that today we accept the existence of polar ice caps or subatomic particles. (I've never seen either one, but I believe they exist.) To early Christians, heaven was a real place above the sky and beyond the stars. It was the dwelling place of God and other heavenly beings. But over the last several hundred years, the distance to the stars has swelled to what seems almost infinity and the place of heaven has receded further and further from our everyday world.

I believe in the reality of the spiritual world, but I don't truly know anything about its nature. I don't know that there are other heavenly beings or that people will go there when they die. I don't know what it would mean that God's will is done there. At the same time, just ignoring these seven words feels unacceptable.

Fortunately, I don't believe that the meaning of this phrase depends on believing in the existence of heaven as a place we go after we die. Heaven and angels may or

of perfect harmony. This heaven is a place where all freely receive God's love and freely return it to God at all times and in all ways.

Seen this way, the phrase challenges us to live a life of comparable faithfulness. It prays that we who are now living on earth will be as consistent in seeking and doing what God desires as an inhabitant of heaven would be. I have come to see these few words as a petition for help in becoming what I hope to be: Right now, I may be an imperfect, very human, being, but I can aspire to perfect faithfulness and I can ask God to help me achieve it.

My petition:

Help me to be faithful.

Yours: _____

Petition 6: Give us this day our daily bread

*Do not store up treasures on Earth. . . .
For where your treasure is, there will your heart be also. (Matt. 6:19, 21)*

At first glance, this looks like a simple request for food. And it's a pretty specific one: give me bread "this day" and, looking to the future, give it to me "daily." A lot of the prayers I said as a child sounded like this:

"Give me a bike."

"Let me pass this test."

"Don't let me get caught."

These are the kinds of prayers I can no longer say—it feels presumptuous to think I can tell God what I really need. Surely God knows my needs better than I do.

In considering this petition, I have learned not to be too literal—in both Greek and Hebrew the word for bread can mean any kind of food. More than that, I have come to read it as a metaphor for all the things a person needs to live.

But I think there is more involved. Why specify "this day" or include the word "daily"? Both seem unnecessary. God provides what we need today and every day. One possibility is that "daily bread" is a reminder of the manna that God provided the Israelites when they fled from Egypt. God warned them to gather only what they needed each day and not to save up extra. They were to trust in God to give them what they needed each day.

There is a similar call for absolute trust elsewhere in the Gospels when Jesus sends his disciples out to preach. He told them to take virtually nothing with them—no money, no change of clothes, and no bread. They were to depend entirely on the people that they served to feed and clothe them and to provide a safe place to sleep. Or, perhaps more accurately, they were to depend on divine providence every day and in every way.

Such instructions were not reserved for those closest to Jesus. In the quotation above from the Sermon on the Mount, Jesus preached against accumulating wealth in this world. He warned us all that our hearts will be where our greatest treasure is. Then, he pointed to the birds and asked, "If God takes care of the birds, won't God also take care of you?" Good parents care for their children every day and we are all God's children.

In teaching us to ask for "daily bread," Jesus was telling us to seek today what we need today and not to worry about storing up extra for tomorrow.

If we try to carry more than we need right now, it will only weigh us down on our spiritual journey.

My petition:

Give me only what I need for today.

Yours: _____

And forgive us our trespasses as we forgive those who trespass against us

If you forgive others, your heavenly Father will forgive you. (Matt. 6:14)

Asking for forgiveness is essential to spiritual health. To say, "Forgive me," I must admit that I am in need of forgiveness because I have done something wrong. For a long time, I thought that was the purpose of this petition—to get me to see that I had done wrong and then to ask for and obtain forgiveness. But hidden in this phrase is something much harder than admitting my own wrongs and asking for mercy. In the second half, the meaning of the petition shifts dramatically.

One of the stages of the grieving process is bargaining. A person at this stage might say, "God, if you make me well, I'll go to church every week." Sometimes, we try to entice God into doing something we want by offering to do something in return that we think God wants. We act as if we can reward God for good behavior.

This petition turns the bargain on its head. Rather than saying "God, if you forgive me, I will forgive others," it puts the burden on us to forgive others first.

When it came to rewriting this petition, I found that it was easy to say something abstract. Forgiving anonymous "others" is easier than forgiving the people I live with and work with every day. In order to be honest with myself, I often need to be more specific:

"Forgive me as much as I forgive my boss for making me work on a Saturday."

"Forgive me as much as I forgive the committee that passed me over for the job I wanted."

"Forgive me as much as I forgive other drivers on the highway."

"Forgive me as much as I forgive my mother."

"Forgive me as much as I forgive my son when he defies me."

"Forgive me as much as I forgive people who leave the seat up on the toilet."

Sometimes, I need to remind myself what is required of me. On those days, I reword this petition as, "If I don't forgive others, you don't have to forgive me."

Forgive me as much as I forgive others.

Yours: _____

Petition 8: And lead us

He restores my soul: he leads me in the paths of righteousness. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. (Ps. 23:3-4)

Usually when the Lord's Prayer is recited, these three words flow right into the next few without the slightest pause. When I first took up this work in 1997, I did the same thing, but the more I considered that longer phrase, the more I came to believe that there was a comma missing. There seemed to be two different ideas entwined and I needed to consider each of them separately. When I did, I felt that in these three words I had found the heart of the prayer and the heart of my response to its message: Lead me.

It's easy to think that "lead me" is the same as "show me the way and I'll follow it." In my meditations, I discovered that I had two problems with such an interpretation. First, it seemed to imply that there might be times when God does not show me the way. This may sound like a good excuse when I haven't been faithful, but in my heart I know it isn't true. Although I might not always pay attention or want to hear what God is telling me, I am never on my own. "The way" is always visible.

More serious is the presumption that in saying "lead me" I am telling God that, if the paths of righteousness are revealed, I will walk in them. If it were only that easy.

One prominent image of God as a leader or guide in the Scriptures is as a shepherd. It is useful to remember that a shepherd doesn't just point out the way for the sheep; they need to be actively

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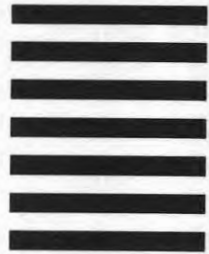
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guided. The shepherd's job starts with constantly urging the sheep to go in directions that they seem reluctant to choose. Sometimes, the shepherd needs to use a staff to gently guide a wandering sheep back into the flock. Other times, the staff is used to deliver a decisive thump, "encouraging" a laggard to catch up. Sheep do not always appreciate the need for such guidance—neither do I.

Having the humility to ask God to lead me is a first step toward living a faithful life. It is only when I give up trying to "lead my own life"—when I give up believing that I am in control—and ask God to be my guide that I can hope to do God's will or to discover the presence of God's basileia in my heart.

My petition:

Be my guide.

Yours: _____

Petition 9: Not into temptation

God knows the secrets of your heart.
(Ps. 44:21)

For a long time, every attempt to reflect on these words ended up raising the same question: "Why would a loving God ever lead anyone into temptation?"

Besides which, temptations are all around us—we hardly need anyone to lead us to them. Most don't seem so serious: "Will I go 70 when the speed limit is 65?" "Should I eat the last donut?" "Can I gloat (just a little bit) over my successes?" Perhaps the ultimate fate of the universe depends on such things, but I doubt it. Besides, I'm a self-aware adult; I know my weaknesses, even some that I will not admit to others. Usually, it isn't too difficult to avoid indulging them—and the times when I might need to pray about avoiding temptation are precisely those times when I have already found it all by

myself, and what I really need is a little help losing it again.

Or am I fooling myself? Did I really find trouble all by myself? More importantly, am I really that self-aware? Do I really know my limitations?

I am the father of three adult children. All their lives, I have wanted nothing but the best for them. In a lot of ways, my ultimate goal has always been that they grow into strong, honorable, independent adults. Long ago I realized that if whenever something went wrong I had stepped in to spare them unhappiness, or if I had taken on any burdens they might have to bear, or if I had protected them from the consequences of their own choices, they would have remained children—no matter how old they grew to be.

Each time they faced up to a new test, they grew up a little bit—whether they passed it or not, and whether or not I could have done things better.

Often, to be a good parent, I had to let them do things all by themselves. Sometimes, I had to let them fail. Even harder for me, there were times when I could see trouble coming and had to let it happen.

God is our good parent. For us to grow spiritually, God must let us face our times of trial. Sometimes, we will fail, but we can come to know ourselves better in that failure.

For each of us, there are times when we overestimate our spiritual maturity. For our own good, God may need to guide us into a time of trial. When those times come, we can ask God if it is possible to postpone the test or to escape it entirely. But when we are faithful, like Jesus at Gethsemane we will end our pleas with, "Not what I will, but what you will."

My petition:

Help me to face my weaknesses.

Yours: _____

Petition 10:

But deliver us from evil

He lifted me out of the slimy pit, out of the muck and mire, and set my feet upon a rock. He gave me a firm place to stand.
(Ps. 40:2)

What is "evil"? Two thousand years ago, horrible things happened to good people every day. Innocent babies died. Diseases swept through the population, taking some and leaving others for no apparent reason. The rains wouldn't come when they were needed and whole communities faced starvation. Or, the rains would fall for days on end, causing floods and drowning the land. A Roman (or Persian or Egyptian) army would march through the land, killing, raping, and pillaging as they went. The highways were haunted by thieves and murderers. As the apostle Peter wrote in his epistle, evil stalked the land like a roaring lion looking for someone to devour.

My world is a safer one. I personally don't worry too much about being the victim of war or famine. Where I live, crime is infrequent and diseases are rarely long-lasting, crippling, or fatal. But I can't fool myself into believing that I am completely safe, even on a purely physical level. Or that the world at large shares even the degree of safety that I enjoy. For this, I am grateful, but I don't think danger in the world around us is what this petition is about.

We may pray that God will protect us from external evil—from natural disasters or the evil acts of others—but these are far less dangerous than the evil within us. External evil may threaten our physical safety, but the evil we do ourselves threatens our spiritual safety.

Most of the time, we are not in serious danger. To act in a truly evil way is difficult. It requires that we know what we are doing is seriously wrong and it will estrange us from God, but we choose to do it anyway. To really do evil is to completely turn away and sever your relationship with God. I pray God will be with me if I ever face such a choice.

In my everyday life, this petition serves to remind me of a much more prosaic difficulty. Eating an extra chocolate éclair is more foolish than evil, but excusing my weaknesses—indulging my foolishness—makes each new challenge easier to evade. Likewise, if I practice faithfulness in these

little things, I am strengthened for the test when it comes.

This petition is a reminder of my capacity for self-deception.

My petition:

Save me from my own stupidity.

Yours: _____

**Petition II:
For thine is the
kingdom, and the
power, and the glory,
for ever and ever**

My kingdom is not of this world. (John 18:36)

This petition has always been the hardest for me to sort out. Being brought up Catholic, it was never part of the prayer I said or heard recited in Mass. It felt like it was tacked on and never quite fit for me. To me, these words were too formal. They seemed to portray God as a power-hungry, glory-mad tyrant. They didn't fit into the personal, intimate conversation with my Abba that preceded them.

When I found out that most Bible scholars do not believe that these words were part of the original prayer (it's not included in most modern translations of the Bible), I was relieved—perhaps I could just ignore them. But the phrase continued to challenge me. Why, I wondered, would they have been added? Did they have something important to say to me?

My first breakthrough was in reminding myself that I didn't have to accept the image of God as an earthly king or the basileia as a kingdom of this world. The basileia is God's vision of creation as it can be and should be. Saying that the basileia is God's reaffirms that vision. That affirmation reminds us where our greatest

treasure lies and reinvites God to live within us.

Second, I realized that this whole prayer is not concerned with God's power *over* us, but with the power from God that empowers us. It is about the strength we receive from God to grow into our truest selves. Acknowledging the source of that power recognizes the foundation of our spiritual strength.

Finally, admitting that all true glory is God's requires us to look honestly at our own claims to fame. Without God's gifts, we build passing dreams with limited abilities to achieve momentary recognition. We remain trapped in our mortality. When we use the power God grants us to build the basileia, our lives become glorious.

When I remember all that, I can give up my feelings of oppression and declare my gratitude joyfully.

My petition:

Thank you for all your blessings.

Yours: _____

Using this Article for Religious Education

For use by a group, I suggest the following approach. At the start of each session, have different people in the group read the passage, Scripture verse, and reflections aloud. Take 10 or 15 minutes to contemplate the petition in silence and to write individual interpretations of it. This may be difficult for some in the group. We live in a world that abhors silence and quiet contemplation. Some people will have immediate reactions and want to share them, but others need time for the petition to speak to them. Even after the last person has stopped writing, there are often stirrings of the Holy Spirit that still need time to settle.

In a first round, give each person the opportunity to share his or her personal rewording of the petition. As each person speaks, the others can help by giving the speaker their complete attention without interrupting. A little time between speakers will allow everyone to reflect on what was said and to jot down any notes before

going on.

After each person has had an opportunity to speak (some may choose to pass), a second round of comments and reactions will give each person a chance to share any thoughts or feelings that arose during the period of meditation. This is also an opportunity to build on what others have said or to pose questions for the group. This process is intended to be contemplative, not academic—there is no single right answer. Each person's job is to share his or her own reflections as clearly as possible. If another person's thoughts are different from your own, it isn't necessary to reconcile the differences. Diverse offerings represent various ways that individuals have heard the text, and each of those ways may provide an opportunity for others to hear something new. As in the first round, it is helpful to pause after each speaker has finished for note taking and quiet reflection on what has been said. A third round, or general discussion, will finish the session.

**Petition 12:
Amen**

Then I heard the voice of the Lord saying, "Whom shall I send? Who will go for us?" And I said, "Here I am. Send me!" (Isa. 6:8)

I used to think that "amen" wasn't really a word. It seemed to have no meaning, but only served to mark the transition from sacred speech to ordinary speech. It was like saying goodbye at the end of a telephone call.

This is a far cry from what the word meant to the Israelites fleeing Egypt or to Jesus' disciples. In Hebrew, אָמֵן (*amen*) was an affirmation—it meant "truly," "verily," or "so be it." When the word was carried over into Greek, ἀμήν (*amen*) retained these meanings and, when it was pronounced at the end of a sermon or prayer, carried the sense of "may it be fulfilled." Rather than being a transition

A Kitchen with a View

by Anne Morrison Welsh

A kitchen tells you a lot about a home and the people who live there. Grandmother Corpening's kitchen in rural Burke County, North Carolina, was that kind of place. There was always a friendly fragrance around—the wonderful smell of biscuits, country ham, or freshly baked apple pies. Though simple, Grandmother's kitchen was clean, well-kept, and orderly, reflecting her heritage. The cane-bottom chairs around her long table had been sat upon for generations.

But that was long ago, and now here is another kitchen.

It's early morning, and no one else is up. I'm sitting at the table in the kitchen of Friends who live up north. It's a warm and spacious room, airy and light, with two large windows looking onto the backyard. The table is large and honey-colored—maple wood, perhaps. It holds six people easily, ten if it needs to. I have sat at this table off and on for almost 40 years, so it feels like home.

This early spring morning is cool and cloudy. There was a little rain during the night, and the birds haven't yet ventured to the bird feeders beyond the kitchen window, near the forsythia bush, which is about to bloom. I'm glad my friends don't trim their forsythia or try to shape it into a ball, but just let it alone. That way, its long arms can fling out its yellow, flowery flames wherever nature leads.

There is order and beauty in this kitchen, and indeed all through the house. The dignified old furniture that has been cared for through several generations knows its place well, in room after room, and still comfortably serves our friends today, as well as their circle of friends and family, a circle so large it stretches all the way from the Mason-

Anne Morrison Welsh, a member of Swannanoa Valley Meeting in Black Mountain, N.C., is a freelance writer and a columnist for two weekly newspapers, the Black Mountain News and the Yancey Common Times Journal.

Dixon Line to the mountains of North Carolina and to Nepal.

The likes of this house might never be found in *House Beautiful*, yet it is beautiful, and deeply pleasing to body, heart, and soul. Countless friends who have come through its large front door and been comforted would have given it first prize, had there been a contest. Such a prize might read: "This home belongs to friends."

The living room, though a bit formal, is truly hospitable, the kind of place where a guest can fall asleep on the couch or in a recliner chair in front of the fireplace. I discovered the magic of the recliner almost 40 years ago, after the sudden, tragic death of my husband, when life for our family turned upside down in a moment. From then on, for many an evening the children and I were invited over to dinner with these dear friends. We sat around the kitchen table and found that we could still eat and laugh at the same time.

After supper, the kids would go upstairs to play with the toys and the gerbil, or out back with Frances, the stray dog who came and stayed forever. And I would stretch back in a recliner and talk quietly about things with my friends for a little while. Before long, without intending to, I would be closing my eyes, and that was quite all right. The Chinese say that it is a compliment to the host if a guest falls asleep in their home.

Another time this home was a haven for our family. Some years after we had moved back down south, our son Ben developed dreadful bone cancer. The treatments took us to Memorial Sloan-Kettering. For an eternity, it seemed, we drove Ben back and forth from North Carolina to New York City. Our friends' house became a welcome stopover on the way, but of course much more. If I let myself, I can still see Ben gamely mounting the steps up to the big front door,

crutches flying ahead, not holding him back. For another sweet moment, we were home again.

Forty years later, I find that our friends' home is still that kind of place. It has offered needed rest and solace for many other souls over the years.

I could write a volume about these friends, who happen to be Quakers, and thus Friends. Maybe someday someone will. I hope so. Perhaps it will suffice to return to the kitchen for a look around. The kitchen is usually the heart of a home.

On one wall there is a large bulletin board on which are pinned photos of friends and family, including several of our friends' new grandson. There is a photograph of four young men in crisp uniform, fresh and hopeful. One is the son of a friend, and he is now in Iraq.

Not surprisingly, the bulletin board announces upcoming meetings and program calendars, and there is also a reminder of the kind of foods needed by the local food bank.

A thumbtack holds up the Quaker Motto Calendar, opened to March 2004. The mottoes for this month focus on the meaning of success:

Our own success, to be real, must contribute to the success of others.

—Eleanor Roosevelt

To know even one life has breathed easier because you lived—this is to have succeeded.

—Ralph Waldo Emerson

We are united with all life that is in nature. Man can no longer live his life for him alone.

—Albert Schweitzer

A beautiful circle tile of the infant Jesus, looking unmistakably like a colorful della Robbia sculpture, is hooked into a corner of the bulletin board.

A bright invitation to a party announces: "For all my wonderful helpers—A thank-you party in my new home."

Over to the side, the refrigerator holds

a large Quaker poster, which states simply: "There is no Way to Peace; Peace is the Way."

And there is a little picture of a Byzantine Madonna, dark-skinned, entitled, "Mother of the Streets." The Madonna looks like Mother Teresa.

At the top of the refrigerator there is a prayer: "Come Holy Wisdom, lead us on the path of justice."

If I stretch my arm to the end of the table I can reach Peterson's *Field Guide to the Birds* (a male cardinal is now at breakfast at one of the feeders), or browse

much more. For another sweet moment, we were home again.

through a folder on environmental pollutants, or look at *A Guide to Healthier Eating Out*.

On a window sill is a dainty row of tiny cream pitchers, some of them doubtless inherited from a mother long deceased, who took excellent care of

things, four children and an ailing husband, yet also found time to care for the world's ills.

I could say much more about these two Friends, but I should at least mention their years of parenthood, work in the steel mills, service to the homeless and

needy, love of home, Quaker peace work, and love of nature and travel. Now retired, they volunteer every week at a local ministry to some of the city's poor.

The cardinal has almost finished his breakfast, reminding me to stop and get mine. A woven-grass basket on the kitchen table holds oranges, apples, and pears—symbols of the hospitality here. It doesn't matter which fruit I choose, or if I choose none. I can go hunting for cereal or tea. Or make myself an omelette. It doesn't matter. I am welcome. I am at home. □

Below: Friends (and friends) Nancy Gideon Clark and Herbert T. Clark share their kitchen. They are members of Baltimore (Md.) Meeting—Homewood.



Courtesy of Nancy and Herbert Clark

this year,
FRIENDS JOURNAL
will reprint
an article from
a past issue
of the magazine.

by Dorothy Steere

The title of this talk is taken from that passage in the Bible which says, "Faith is the substance of things hoped for, the evidence of things unseen."

In our two trips in the last four years we have seen much that is disquieting and that has made us wonder how men could be so cruel to other men and how governments could go on building power that would seem to have no termination except in destruction. It is easy enough to be pessimistic and disheartened and to feel that the substance of things hoped for leaves little room for faith, and that if you have any faith, it surely must rest in the things unseen, for it would seem that the ocean of darkness and death all but overwhelms the ocean of light and love.

The Substance and Evidence of Hope

Some of you have heard me say that years ago when I went to college my father and I had a talk which I have never forgotten. We had been discussing the struggles you might encounter going off on your own for the first time, and at the end of the

Dorothy Steere (1907–2003) was a writer on spirituality who traveled widely on behalf of American Friends Service Committee with her husband, Haverford professor Douglas Steere. This is the unrevised text of an article that appeared originally in FRIENDS JOURNAL, December 31, 1955.



Dorothy Steere (left) in 1987 and (below) probably in the 1950s

conversation he looked at me with great tenderness and said, "Dorothy, you will always find what you are looking for." He was thinking especially of people and groups and organizations. In the years that have followed I have learned that there is a great deal of truth in what he said.

Much of what you see does depend upon what you are looking for. But does that make it an illusion? My daughter has expressed the danger of refusing to admit the darkness and hopelessness if you are intent on seeing the things which make for hope. But in a world like ours, with journalists and politicians and men of affairs shouting gloom from every newspaper and broadcasting company or giving us words which send us first up and then down in our moods or elation or anguish, it is important that we not lose sight of the substance and evidence of hope. One's faith helps one to see this hope, but seeing the substance of things hoped for also increases faith. It works both ways.

There is nothing worse than a sentimentalist who wears a forced smile and goes about being sugary-sure when the world seems tumbling about us. But there are those who select despair only, and they are just as hard to endure. It is necessary to be realistic, but that doesn't mean blinding ourselves to the evidence of good in people or the world. Hope and vision are both necessary to keep the people from perishing.

I expect that one of the most difficult things for us as a young nation and for the young of our nation is to keep from insisting that unless good things come to birth and are realized in their lifetimes, they are of no use. I am not at all sure that modern young people would agree with Wordsworth when he says,

Enough if something from our hands have
power
To live, and act, and serve the hour
And if, as toward the silent tomb we go,
Through love, through hope, and faith's
transcendent dower,
We feel that we are greater than we know.

To "feel that we are greater than we know" "through love, through hope, and faith's transcendent dower" isn't enough for people who want to see results here and now, or at least before they leave this life. It is hard to work for the good as if it were coming tomorrow, and at the same time to realize without losing heart that

our goals may be years and even generations away, or that they may be known only in an eternal order of things. "There may not be time for this kind of future hope," we cry—not with all the forces of destruction we have at our disposal.

It is here that our faith needs to be strongest. If we can believe that there is a God working in the processes of history, that He is operative in our world and in our lives, and that He longs for our good, we can feel that we are in His hands, and that "in some good time, His good time, we shall arrive." Because of our faith in a loving, caring God who holds us in the midst of anything that may happen to us, we Christians should say as Paul said to Timothy, "God hath not given us the spirit of fear but a spirit of power and love and of a sound mind."

No Lost Good

I believe that more of us could bear the uncertainty of having positive goods come into being in our lifetime if we could feel that there is no lost good. I am not sure where this conviction of mine has come from. It probably is a composite of the Bible and Browning and a number of other books and persons who have strengthened my own intuition of the way a good God must work. But I believe with all my heart that every act, every

*It is necessary to be
realistic, but that doesn't
mean blinding ourselves
to the evidence of good
in people or the world.
Hope and vision are
both necessary to keep
the people from
perishing.*

word, every attitude and longing that is creative is caught up in the heart of the Eternal and is preserved. In this sense man is greater than he knows. He is more

than he seems. What each one of us does is more important than it would appear, and hope can "spring eternal," for its triumph, if we are in the hands of God, is ultimate.

Faith in God

The "reason of the hope there is in you," as far as the Bible is concerned, comes from one's faith in God. Do you remember how the psalmist cries, "Why art thou cast down, oh my soul? And why art thou disquieted within me? Hope thou in God?"

In the faith of everything that might happen to Israel, to the chosen people, in the face of all that cast them down and disquieted, the prophets knew that their hope lay in God. The people often strayed and sinned and fell short of His commandments, but with Him there was still hope of salvation.

God is our hope! But man is not hopeless as long as there is that in him which was put there by God, that spark of His own being which can be kindled and ignited and can burn with a flame that is not his own. Men and women with this flame have lived in every generation and have played their part in keeping men's consciences uneasy about the evil and the suffering and sickness in the world about them; they remained uneasy until something was done to alleviate conditions as they found them. God will not let us go until we work not only to perfect ourselves but to perfect the world we are placed in, and to make it a comfortable place for others besides ourselves.

But often enough our minds and souls are besieged with numbing or nibbling fears, and pessimism holds us inert. And so we need to share the hope which we have with one another "and be ready," as the Bible says, "always to give an answer to everyone that asketh you a reason of the hope that is in you, with meekness and fear."

In De Pury's *Journal From My Cell*, which tells so graphically the substance of the prisoner's hope, he says, "Despair consumes you, but hope is the stronger," and he goes on to say, "The Church is well-founded on the joy human beings take in sharing their hope."

A sick and faithless generation, just as a sick and faithless person, tends to select

Continued on page 26

Doorways are so commonplace in everyday life that we scarcely give them a thought, unless a door sticks or a lock is balky. But a doorway may have more meaning for us symbolically or metaphorically. Many who have enjoyed reading aloud to children will remember Frances Hodgson Burnett's classic for children, *The Secret Garden*, in which a doorway is the very first important feature. A little girl, the protagonist, discovers a strange key under mysterious circumstances. Soon afterward she spies a doorway, hidden behind vines covering a high brick wall. The key unlocks the door and she steps into a delightful secret world.

As adults we are better able to handle abstractions. Life thus offers us the possibility of discovering metaphorical, archetypal, or exploratory doorways. Some of these doorways open onto new vistas of secular knowledge. Others can offer us access to long-sought experiences of expanded spiritual awareness. But if an archetypal doorway has no resemblance to a literal, physical doorway, it may escape our notice. Thus we need to be more "doorway-conscious," lest we miss some once-in-a-lifetime opportunity.

Years ago a reference to a book title was an exploratory doorway. I purchased and read the book, and thereafter never ceased being interested in, curious about, and fascinated by people's accounts of their illuminative spiritual experiences. Thus the first year I went to New York Yearly Meeting at Silver Bay on Lake George I was, in psychological jargon, "primed" for possible anecdotes of illumination.

There must have been 400 or more people present that year. Between sessions, while strolling about the conference grounds, I chanced (or was it synchronicity?) to fall into a casual conversation with a young woman I'd never seen before, who proceeded to relate an unusual spiritual experience. Having been "primed," I listened with much interest to her account of how her husband had been stricken with a mysterious paralysis. He became less and less able to function at his office and eventually lost his job. As the paralysis progressed he became more and more helpless, and eventually bedridden. His

Moreland Smith is a member of Princeton (N.J.) Meeting.



DOORWAYS

by Moreland Smith

Alla Podolsky

wife had to give up her job and stay home to take care of him. With three children and no income, their financial situation was becoming desperate.

This young Quaker woman was caught in an incredibly stressful situation. She had to care for her paralyzed husband around the clock, keep the children going, and worry about the family's precarious finances. On top of that, she was frustrated by the medical profession's inability to diagnose or prescribe for her husband's paralysis.

At this juncture, she learned of a church-sponsored retreat in her area, and

decided to attend—as a last resort—for desperately needed spiritual support. Somehow, she was able to arrange for another person to take care of her husband and children for a week so she would be free to go.

She found the quiet, relaxed atmosphere and the daily routine of prayer and meditation at the retreat to be of considerable help, but even by the final day of the program she still did not feel sufficiently restored to go back and face the stresses of her home situation. Then, just a few hours before the retreat ended, one of the retreat leaders approached her and

LIFE OFFERS US THE POSSIBILITY OF DISCOVERING METAPHORICAL, ARCHETYPAL, OR EXPLORATORY DOORWAYS.

asked if she was now ready to "receive the gift of the Holy Spirit."

Her instant reaction was quite negative. She said she was not worthy to receive such a gift. The retreat leader chided her and reminded her that it was not up to her to judge her worthiness or unworthiness; only God could make that judgment. So, as instructed, she sat in a chair and the retreat leader offered a brief blessing for her.

Instantly she experienced a dramatic transformation of attitude, and began to weep, not from self-pity, not from joy or ecstasy, but from a sudden comprehension of the all-rightness of everything in Creation. When she arose from the chair, her perceptions were radically altered. Everything she looked at seemed to be pristinely fresh and new and suffused with a glow of rose-colored light. (This reminded me of Revelations 21:5: "Behold, I make all things new.") And every person she looked at seemed to arouse in her a feeling of total, unconditional love. She felt as if she were walking on air. Somewhat later she realized that she had lost her customary interest in food, and she went for days without experiencing normal hunger. Also, she discovered that she no longer felt fatigue, and she was satisfied with sleeping only an hour or two a night.

Her sole concern, she confided, was that this utterly blissful state would not last. And after some months it did indeed gradually fade away. However, the experience left her a changed person, and the memories of it were so vivid that she was continually sustained by them.

Incidentally, she reported that her husband had recovered completely, leading me to speculate that, like a Friend I knew in Fifteenth Street Meeting in New York City, he had been afflicted with a transient form of paralysis which is known today as Guillain-Barre syndrome.

A statistician could have a headache trying to figure the probability that among some 400 people wandering over many acres of conference grounds, the person I encountered on my stroll that particular afternoon would be the one person with the kind of story for which I had been primed. Jungians, on the other hand, would no doubt attribute the encounter to synchronicity.

Whether by chance or synchronicity or Providence, the next time I went to yearly meeting at Silver Bay, I found myself conversing between sessions with another young Quaker housewife who had a somewhat similar retreat experience. I'd like for my hypothetical statistician to estimate the probability that on two separate occasions a year apart I would by coincidence encounter, among the 400 or more people present, the one special person who would have the story for which I had been primed. Again, Jungians would probably say it was a matter of synchronicity.

Anyway, this second young Quaker woman had also gone to the same retreat center. The difference was that she had not gone because of being in great distress, but simply out of a very ardent desire for further spiritual growth and development. And during the retreat she, too, had the experience of receiving what the retreat people called "the gift of the Holy Spirit."

She said that when she returned home people were amazed at her appearance. All the care lines on her face had either been softened or erased, and everyone said she looked years younger. She felt younger, too, and full of energy. But what she considered most important was the wonderful way her retreat experience had enhanced her relationships with her husband and her children. And like the young woman I had met the previous year, she felt that her attitude toward life and all her relationships, outside the family as well as within the family, had undergone a phenomenal and permanent transformation.

Because I had still another such encounter, my statistician by now should be on tranquilizers and my Jungian acquaintances should be smugly satisfied that synchronicity is the only possible explanation for what had been occurring.

(Personally, I would be inclined to go beyond either probability or synchronicity and attribute my information to the enigmatic workings of Divine Providence.)

My third encounter came about as the result of a retreat I attended at Pendle Hill. Although this was Quaker turf, the retreat was sponsored by an outside group and the format was basically Japanese Buddhist. The retreatants came from diverse backgrounds, and Friends were a small minority. Anyway, after a week of total silence, people resumed conversing, and one of the first topics of conversation was the rumor that someone in the group had, as certified by the retreat leader, experienced a very profound spiritual realization. But nobody seemed to know who it was, and the individual in question wasn't talking.

After the concluding ceremony of the retreat I was walking from Pendle Hill to the Wallingford railroad station to catch my train home. On the way I encountered a woman I recognized as one of the retreatants. She also was on her way to the railroad station, so we chatted as we walked. I commented on the rumors about one individual's having had a profound spiritual breakthrough and she admitted that it was she. She could discuss it privately, but had been reluctant to mention it in front of the whole group.

Although all three of the aforementioned incidents involved retreats as doorways, that doesn't mean that doorways lead exclusively to retreats. I'm just relating a few of my own personal experiences, which happened to involve retreats. Actually, the number of doorways we could enter in a lifetime must be infinite. They're all there, but perhaps we have to be primed and doorway-conscious in order to spot them.

The book that sparked this discussion was written over a century ago, and it's still in print. It was written by a Canadian psychiatrist, Richard Maurice Bucke, and the title is *Cosmic Consciousness*. At the time it was published it was praised by the great American psychologist William James, author of *The Varieties*

Continued on page 26

Talking To Bob



by William G. Alberts

William G. Alberts, a member of Plymouth Meeting in Plymouth Meeting, Pa., offers a ham radio program at Plymouth Meeting Friends School. His call letters are KC3PX.

On a clear, cool Friday afternoon several months ago, I led a small group of third-graders up to the ham radio room above the Admissions Office. We were going to try to make a contact. Radio PMFS, The Voice of Plymouth Meeting Friends School, was going to go on the air!

Jonah, Alexis, Dominique, Sarah, Sam, Grace, and James all scuttled up the steps and arranged themselves in a semi-circle around the radio. Lights, dials, and

knobs beckoned. Over to the side, an ancient Commodore 64 computer decoded Morse code conversations. With the sound turned off, letters appeared silently, one by one, across the screen.

To our right, another computer was running a GeoChron program. It is a clock in the form of a Mercator projection-style map of the world. The continents move across the screen from left to right—west to east—synchronized with the real-time movement of the Earth. Superimposed on the display is a shad-



owed area that indicates which part of the Earth is in daylight and which is in darkness at any given moment.

Everybody got settled. There were a few questions and comments, and then we began:

"Take a deep breath," I said. "Then, let it out slowly . . . and listen."

Amid the exhalations, I tuned the transceiver across the 20-meter band. In the background we heard the static and miscellaneous noise caused by lightning in Indonesia, or Peru, or Africa (or, coincidentally, by the largest solar flare that has ever been recorded).

The air bristled with possibilities.

Of course, I knew that this sort of suspense holds currency with third-graders for about 30 seconds tops. By then, something had better happen!

More static . . . more odd beeps and whistles . . . the kids were shifting restlessly.

"We're going to have to call CQ," I said. "Does anybody remember how?"

Seven hands shot up.

The origin of this particular call comes from the early days of radio, when telegraphers would send the Morse letters "CQ" (I am seeking you) as a way of saying, "I'm here—does anyone want to talk to me?"

We talked about what we were going to do. Then, I checked to be sure that the transmitter was tuned up and ready. The kids watched the dials as needles jumped.

"Is the frequency in use? Is this frequency in use? This is KC3PX, a school station in Plymouth Meeting, Pennsylvania. We're about to call CQ. Is this frequency occupied?"

When I released the button, all we heard was more static crashes and hissing.

"I think the frequency is clear," I said.

In which third-graders at a Friends school make contact with the far-outside world.

"Who wants to go first?"

That was a loaded question of course. Amid the general jostling and the chorus of "I do!! I do!!" Sam raised his hand.

As he stepped up to the microphone, we reviewed the procedure. I again asked if the frequency was clear and then modeled:

"CQ . . . CQ . . . CQ . . . This is KC3PX . . . Kilo Charlie 3 Papa X-ray . . . calling CQ."

Then it was Sam's turn.

"CQ . . . CQ . . . CQ."

He stood right up to the mic and spoke clearly and loudly—not shouting, but not holding back. He projected.

After Sam called, he released the push-to-talk button and the speaker hissed. Eight pairs of ears listened expectantly, but no voice answered.

One by one, all seven children stepped to the mic and repeated the process. After

we had gone one round and gotten no response, I was about to announce that it looked as though we wouldn't be getting one, but decided to ask instead:

"Does anyone want to try again?"

Grace raised her hand and smiled. She stepped up to the mic and when we were ready, she began:

"CQ . . . CQ . . . CQ."

One of the things I have always loved about this is the randomness of the potential response. Our signal circles the Earth at the speed of light. Anyone, anywhere on Earth might answer! On this particular Friday afternoon, when Grace released the button, a voice crackled into the room over the small speaker. It was Bob, WA1DXU/VO2, in Labrador.

I explained that we were a school station and that I had seven third-graders in the radio room with me. If he wouldn't mind taking the time, I said, each of them would like to say hello to him.

Bob laughed and said he'd be delighted to take the time. So, one by one, Grace, Jonah, Alexis, Sarah, James, Sam, and Dominique stepped to the microphone and spoke.

"Hello Bob," Dominique said when it was her turn. She stared past the microphone and out the window.

"My name is Dominique . . . Delta, Oscar, Mike, India, November, India, Quebec, Uniform, Echo—Dominique—and I'm 9 years old. Over."

She heaved a sigh. Her name is a tough one to spell phonetically.

Sam smiled to himself.

One by one, Bob spoke to each child. He explained that he was a retired airline pilot. He said he knew where Plymouth Meeting was because he remembered the Roxborough antenna towers from his days flying into the Philadelphia Airport.

But now he was spending the winter in Labrador.

We found Labrador on the globe and then looked it up in the atlas that the Parent-Teacher Organization bought for us a few years ago.

Bob told us that he lived in a 16' x 16' log cabin that he had built himself. By coincidence, it was about the same size as the room in which we were sitting. He said that the wind outside was blowing 40 miles an hour and it was snowing heavily. In fact, it had snowed two feet that day!

The kids shot excited glances at each other. A snowstorm! Sounded like fun!

Bob laughed when he described the

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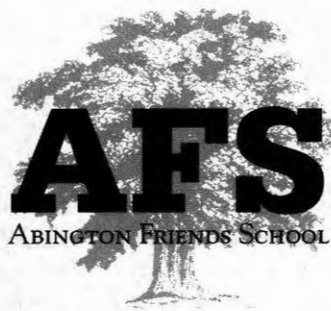
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weather and added that he hadn't seen the sun in three weeks! He also said that he spent the day outside on his snowmobile.

"That's the way I get around up here," he announced, adding, "I've seen caribou and martens and polar bears today!"

I asked him where, exactly, his cabin was located. "What's the nearest town?" I asked, so that we could pinpoint him on the map.

His answer surprised even me.

"I'm roughly 200 miles north and east of Labrador City. That's the nearest town. My nearest neighbor is 60 miles from here."

He said it casually, but as he did, I looked around the room at the faces. I'm sure mine mirrored theirs. It was beginning to sink in. Bob was in the middle of nowhere! In a snowstorm! With polar bears outside!

Stranger still, he sounded happy!

Then, James came to the mic and asked the question that was on all of our minds: "Why are you there?"

Bob chuckled as he answered in a sincere and enthusiastic voice, "Because I love the winter!"

Some of the kids nodded to each other as if they understood, some looked skeptical, some were incredulous. It was hard to imagine!

Alexis told Bob that we would like to send him one of our special postcards. (They're called QSL cards—another abbreviation from the early days of short wave radio when all communication was in code. They are a physical confirmation of a radio contact.) Maybe, she asked, he could send us his card in return?

Bob responded with another bombshell: "There's no mail up here. There aren't any roads. There's no phone, no TV, no electricity. This radio is all I have if I need to make contact with the outside world. It's powered by a battery that I recharge with a generator driven by a lawnmower engine!"

Eyebrows raised all around the group.

Bob announced that, just then, he had his feet up by the wood stove. He was enjoying talking to us and when our conversation was over, he planned to take a nap.

We asked more questions. Bob told us that he comes to his cabin every year, in October, to winter over. He added that in Labrador, winter lasts almost nine months! In the summer, he lives in Windham, Maine.

Unfortunately, time was getting short. I needed to get the kids back to their classroom. Reluctantly, we wrapped up our conversation and bade Bob goodbye.

"73! 73!" (Another phrase left over from the days of Morse code.) The kids called out to Bob. "Goodbye!"

"73!" Bob laughed back to us. "Study hard. Have fun!"

And he was gone.

As we walked back across the campus, Alexis asked, "So what happens if Bob gets sick?"

We all thought of that.

"He has to take care of himself," answered Jonah.

That said it all.

Right now, I'm sitting at my desk. My house is a comfy 68° Fahrenheit. It happens to be snowing outside as I type. I can hear the cars as they make their way slowly down the hill. The lights are on in this room. The phone is next to me on my desk. My car is parked in the driveway. The tank is full.

I wonder what Bob is doing.

Over the past few weeks, I've thought of Bob on several occasions. Recently, when I sat in the returns/exchange area at IKEA, I thought of him. I was there with half a dozen other people as we waited our turn to be helped. I was holding ticket 97. A sign on the wall read, "Now Serving." Beneath it flashed a number in red lights, keeping us orderly in our queue. There would be no butting in line. We were all relieved of that.

We waited.

"92 . . . 93 . . . 94 . . ."

The cell phone of the woman next to me went off, blaring the first bars of an electronically generated version of the *1812 Overture*. She glanced at the caller ID, punched a button and answered curtly, "What?"

95 . . . 96 . . .

I took a deep breath and closed my eyes. I imagined a man trudging to his cabin in the snow. It's dusk. He's wearing snowshoes. The only sound is the wind and the crunching of his footsteps. The cabin is dark, but he'll soon light the oil lamp. He'll shake the snow off his coat and remove his boots. He'll stir up the wood stove and get it crackling. He'll make his dinner.

Then, he might just put his feet up by the fire, turn on the radio, take a deep breath, let it out slowly, and listen . . . for a small voice . . . calling. □

"Moral Values" and FCNL's Legislative Agenda

by Elizabeth W. Hofmeister

There has been a good deal of post-election discussion of the role that "moral values" played in the outcome of last fall's national elections. At Friends Committee on National Legislation's annual meeting last November, members of the General Committee were clear that Friends must reclaim moral values from those who would use them for their own political purposes. Friends also must actively proclaim that our values are "based on Jesus' message of peace, forgiveness, and justice, and his call to give succor to the poor, the helpless, the scapegoated, and the outcast."

I have attended the FCNL annual meeting for at least a dozen years, first as a representative to the General Committee, later as a committee member and volunteer, and since July 2003 as an FCNL staff member. Over the years I have been consistently impressed with the nonpartisan discourse that has characterized these meetings. I have rarely heard gratuitous partisan comments about particular members of Congress or the shortcomings of the administration from the podium or floor of the meeting.

But what would be the feeling this time, so soon after such divisive national elections? Many of those who came to annual meeting in November had been deeply engaged in pre-election registration and get-out-the-vote activities, and with political campaigns. These people were disheartened that all their efforts had been for naught and that we now face a deepening quagmire in Iraq, an endless "war on terrorism," and the continued neglect of many important domestic programs. Coming together allowed these Friends to vent their frustrations, and also to be encouraged and supported by others of like mind.

FCNL has lobbied on Capitol Hill for more than 60 years, and many of those attending the meeting have been actively engaged with the organization for years if not decades. They know that the legislative issues on which FCNL lobbies, like nuclear disarmament and reduced military spending, will not be changed in one election cycle. They recognize that this is not the time to give up in despair.

Friends attending the 2004 annual meeting affirmed, through a minute approved during the session, that FCNL's work is rooted in moral values. It is Friends' belief in these values that allows all of us to continue to move forward even in these bleak times. Articulating these values will enable us to engage in constructive dialogue with our neighbors and our members of Congress; with "followers of all faiths, traditions, and beliefs; and with those whose primary concern is the 'security' of our nation."

At the meeting, Friends also approved FCNL's legislative priorities for the 109th Congress. As a nonpartisan Quaker lobby organization, FCNL "seeks to bring the religious experience of Friends to bear on public policy decisions." It witnesses "to God's love for every person by sounding a clear voice for truth and peace, bringing forward alternatives to violence, and working for justice."

The priorities statement is, in effect, the staff and committee work plan for the next two years. It draws on input solicited from Friends meetings and churches around the country—this time involving 150 meetings and churches. The priorities typically address broad policy areas, giving the staff latitude to lobby for or against particular legislation as it comes before Congress. With the worsening situation in Iraq, the General Committee felt it was important to include specific language calling for the removal of all U.S. military forces and bases from Iraq while fulfilling "U.S. moral and legal obligations to reconstruct Iraq through appropriate multinational, national, and Iraqi agencies." Unless and until the United States makes clear that it has no long-term interest in occupying Iraq, it cannot "win" this seemingly intractable war.

In the last few months, and particularly since the election, I have come to understand that while it is a small organization compared with the many deep-pocketed lobby groups on Capitol Hill, FCNL has significant strength. That strength is based on the recognition by staff and supporters that they are in this work for the long haul, and that the work is grounded in the moral values of Friends.

Both the FCNL legislative priorities for the 109th Congress and the minute on moral values are posted on the FCNL website at <www.fcnl.org>. □

Elizabeth W. Hofmeister, a member of Bethesda (Md.) Meeting, is FCNL's publications manager.

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Hanging Out Laundry With My Sister In Fallujah

by Janeal Turnbull Ravndal

Monday morning I woke to news of the siege, speculation as to who was still in the city. At least the poor were. Bombing was imminent if not already begun. Some of our soldiers had already died.

Fallujah went with me to Pendle Hill worship. But when we shared prayer requests at close of meeting I said nothing.

Then laundry. The early November morning was so warm I hung out sheets and towels and T-shirts amid still gold and crimson trees.

And I thought, "How can I enjoy this glory when they are fighting in Fallujah?" Then, "But how can I not exult in this beauty when there is such suffering in Fallujah?"

Tuesday the news reported that heavy metal music was being blared in Fallujah, loud enough to drown out any calls to arms. It seemed the ultimate attack on civility; and of course it would also drown out, five times a day, the call to prayer. After our worship someone requested we "hold in the Light" everyone in Fallujah.

That afternoon I tried to write down my hanging out the laundry and heavy metal blues. The poem began as a grouchy, whiney try, full of election dejection. It included the thought that no one in Fallujah was hanging out laundry. I deleted most of it and took a nap. I was just plain depressed.

When I complained to Chris as we took our evening walk, it was about what a spoiled brat I am. He said not to be so hard on myself, that I was allowed to be sad about Fallujah. He recommended that I stop listening to the news. That made me more grouchy. I always listen to the news. I want to know what's going on. What's more, I don't like being told what I should do.

But the next day I did try a "news fast." And when I returned to try again on my Fallujah poem it occurred to me that I did not know, could not be absolutely certain, that no one was still hanging out her laundry in that city. The question entered the poem,

addressed to a woman lifting whatever is clean into the sun's light.

Then, somehow, before the next day's meeting for worship, I knew the woman was real. She was a sister, carrying on somehow the age-old ceremony of determined cleanliness. Maybe there was not a clothesline. Perhaps the garments were not even scrubbed, just aired on a courtyard fence or shrubbery. But there might be a line. She might even use the same kind of cheap, imported clothespins I got at the dollar store.

Hope was a theme at that day's worship. And my new sister in Fallujah visited me and gave me hope. My spirits lifted. Later I wondered, "Is she helpful because she is singular, so that I do

not have to confront the whole bloody city?" Perhaps it's more that she is part of a creative process, both as I think of her and as she defiantly continues to spread her clothes in the sun. I admire her as she embraces the ordinary in a climate of fear and horror. To me her actions express faith, the opposite of fear.

These days I am listening to the news again sometimes. I know about the numbers of dead in that city with its beautiful-sounding name, and in other places in our troubled world. It makes me sad, but I am a little locked into my sadness. And I continue to visit the woman who is still hanging up her wash in Fallujah, to call on her. I wonder sometimes about her family, her education, what she prays for. I think how her black veil will dry first, how she feels its dark warmth as she gathers it up again. I am not sure that I want to know my new sister's age or class, or whether she is a beauty or very plain. But somehow I am absolutely certain of one thing. She will not—she cannot—die. Dying is just not among her options. She will carry on. And for the time being, she and I will continue to hang out our laundry together. □



Janeal Turnbull Ravndal lives and teaches at Pendle Hill in Wallingford, Pa.

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by Judy Kashoff, with much assistance from Samuel Snipes

Wyoming Snipes Kashoff passed away two years ago, on February 22, 2003, at the extraordinary age of 38. At the end of his life a presence at Buckingham (Pa.) Meeting, Wyoming was previously associated with Falls (Pa.) Meeting, and appeared regularly for 20 years. Members of Falls will remember him as the light redhead who trotted in front of Sam Snipes's carriage.

In addition to driving the Snipes family to meeting on Sundays, Wyoming traveled to Trenton every Saturday, often with members of the George School faculty. He participated in many local events, including Bristol Township's 275th birthday parade and Newtown's 200th bicentennial parade, with his daughter, Monday. Generations of Young Friends rode on wagons and sleighs behind Wyoming when visiting the Snipes farm. Upon their maturity, many of them were then carried to their nuptials in his carriage. Wyoming was also an avid gardener and pulled a horse-drawn cultivator, as Sam assisted.

At the age of 22, Wyoming semiretired and came to live with the Kashoffs. There, Wyoming hung up his harness, but con-

tinued an active life, teaching Dave Kashoff to ride, and carrying another Young Friend, Dave's daughter Meredith (Stern), over fences to win several blue ribbons. He enjoyed many trail rides through the woods and fields, and occasionally gave flying lessons—but only to the more confident riders.

There are many stories of Wyoming's exploits—the time he jumped over the graveyard wall with carriage in tow (this one landed Sam in the hospital); the time he tried to squeeze through two police cars (the carriage didn't make it); and how, at 34 years of age, he leapt over (and through) a three-rail fence to wander the neighborhood with his new female stablemate in hot pursuit. One of Sam's fonder memories is of a high-spirited and thrilling race through the snow on a moonlit holiday eve with Wyoming and Monday, each hitched to their own sleigh.

Wyoming came to Quaker circles at the young age of one year, when James Brooks, a young man close to the Snipes family, brought him back from the State of Wyoming as a gift to Sam. James went on to a successful career of cow-punching and now teaches horsemanship to movie stars. His gift to Sam was a gift to Bucks Quarter Friends, and Wyoming will be remembered with great fondness by many. □

Judy Kashoff is a member of Buckingham (Pa.) Meeting. Samuel Snipes is a member of Falls (Pa.) Meeting.



Courtesy of Samuel Snipes

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But those whose faith in God is living have a health that communicates itself to others, and a confidence which comes from confidence in God and His spirit operative in man.

Evolution in Awareness

We have progressed in our world to the place where many have caught a vision of the kind of world we might be living in. Our consciences have evolved. We have come to the place where we see not only that physical violence is abhorrent, but that psychological violence is also abhorrent. We feel this in many areas of our life, in child labor laws, in changed sweated-labor practices, in the treatment of the insane (although there is a long way to go yet in this field), in prisons, in discriminatory practices, in our uneasiness that war is the solution to conflict. There is this "evolution of awareness," as Claude Bragshaw says in *The Delphic Woman*, "an increasing realization, through fret and friction of time and space, of that which is timeless and spaceless," or, one might say, of that which is necessary, enduring, and good.

Lillian Smith, in her little book *Now is the Time*, reveals more clearly than I realized before in her writings the quality of her own inner motivation for the work she has done against racial discrimination and where she pins her faith. Speaking of an America which had its democratic roots in Christianity and yet practiced segregation and discrimination, she says, "We were torn to pieces. Here was a moral problem, an earth-sized ambiguity that would give our souls and our world no peace until it was solved. . . . The long cold war with our consciences had begun." And Lillian Smith shows her faith when she says, "The power of integrity and truth is so strong, even a few speaking out at a critical time can close off the wrong path and start men on the right one. . . . [This might be the great historian Toynbee speaking!] There is no situation in the world today that is too difficult to solve. If we could only believe it! Our difficulties east and west lie in our state of mind. . . . Faith in our moral strength will return to us too; as the old guilts grow small, hope will grow large." □

term "cosmic consciousness" to the kind of spiritual experience he was describing. Others have called it "illumination," "realization," or "enlightenment." Elsewhere in the world it has been labeled *ken-sho*, *satori*, *moksha*, *samadhi*, or *fana*.

A quarter century after Richard Maurice Bucke, a British physician, Winslow Hall, wrote *Observed Illumi-*

**WE NEED TO BE
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nates, supplementing Bucke's studies. What Bucke called "cosmic consciousness," Hall referred to as "illumination" or "the noetic state." From a scientific perspective he speculated on its causes or origins—for example, age of onset, season of the year when it occurred, etc.

My own nonscientific view of the phenomenon is that it is best explained by the ancient sailboat metaphor. If one is in the middle of a lake in a sailboat, and there is no wind blowing, one is becalmed, and raising the sail isn't going to help matters. On the other hand, if the wind is blowing and one fails to take the initiative to hoist the sail, again nothing is going to happen. The only way to get one's boat under way on a windy day is to hoist the sail and catch the moving air.

It seems to me that, spiritually, all of us are in the same boat. We have no control over the wind of Grace, which blows only when and where Divine Providence has decreed. But if perchance it might be blowing in our direction, we must raise our spiritual sail in order to take advantage of it. In other words, it takes two to tango, oneself and Grace. □

Mary Penington (1625–1682)

by Brian Drayton

Mary Penington's name is usually mentioned first because she was married to Isaac, and secondarily as mother of Gulielma, William Penn's first wife. I encourage you to make her acquaintance in her own right, however, because she was a brave, articulate, and fervent spirit whose autobiography is good reading and who gives good company to the modern seeker.

Born into a Protestant knightly family, Mary was orphaned early and fostered by a good family of moderate piety. While thriving under the kindness of her foster family, Mary was engaged from youth in a search for an authentic spiritual life. It is significant that the first Scripture verse she recalls is the beatitude, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This stands as a motto for the most significant thread in her life thereafter: consistently, it is the depth and life of prayer that is Mary's main concern.

Her search took her into Puritanism, caus-

ing tension with her family; but her foster mother's son, William Springett, was led into the same kind of search, and he and Mary found deep companionship in a brief, loving marriage. William was lost to "a consumption," and their infant son to an early death. Mary bore their daughter, Gulielma, a few months later, and entered a period of alternating fervency and dissatisfaction. Not finding relief in all her religious exercises, she passed into a time of self-indulgence, though she found no rest: "I frequented . . . places of pleasure, where vain people resort to show themselves and to see others in the like excess of folly in apparel, riding about from place to place, in the airy mind. But in the midst of all this, my heart was constantly sad, and pained beyond expression. . . . To all this excess and folly I was not hurried by being captivated by such things, but sought in them relief from the discontent of my mind."

Her seeking was not finished by her happy second marriage to Isaac Penington, already a mature scholar and seeker of wide experience. Neither had yet found rest in the Spirit among

all the crowding sects and preachers of the age, of which they tasted broadly. Together they sought a sense of truth, and explored into the nature of life under the deeper and more radically open guidance of the Spirit. Mary was gifted with powerful dreams in which she believed she saw a foreshadowing of her later encounter with Friends, inviting her to meet with Christ, a wise and welcoming companion.

The first few times the Peningtons met Friends, they were intrigued by their direct earnestness, but put off by their roughness. Furthermore, Isaac, a deeply learned and controversial writer, was inclined to engage these simple apostles at an intellectual level, and easily overcame them in dispute. As Mary wrote about one encounter, "my husband [being] too hard for him in the fleshly wisdom." Yet something kept the Peningtons interested. It was characteristic of Mary to feel that in shared prayer she would be able to test the quality of this new revelation: "Though I despised these people, I had sometimes a desire to go to one of their meetings, if I could, unknown, and hear them pray, for I was quite weary of doctrines; but I believed if I was with them when they prayed, I should be able to feel whether they were of the Lord or not."


In about 1658, the Peningtons made their commitment to the movement. While Isaac

Brian Drayton is a member of Weare (N.H.) Meeting.

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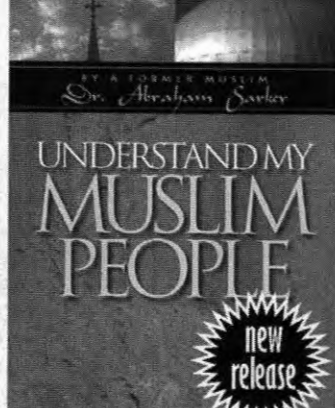
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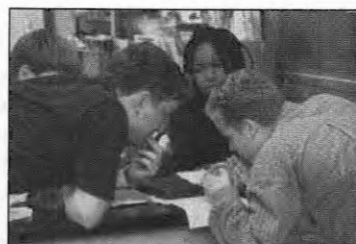


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became a prolific writer and public Friend, Mary managed a household that became almost a southern Swarthmoor Hall, a place of hospitality and refuge. During the ensuing 20 years, Isaac was imprisoned six times, totaling about five years, for refusing oaths and hat honor, among other things. In legal battles, their estate in Chalfont was taken away. Resourceful and resilient, Mary managed the purchase and refurbishment of a run-down cottage, once again establishing the Penington center of gravity. She and Isaac continued to provide counsel and comfort to Friends and seekers until his death in 1679. Her lament for him preserves the memory of a time of poverty of spirit, before their settlement as Children of the Light, and it says much about what she sought and what she loved in the life of the spirit:

Oh the heavenly, bright, living openings that were given thee! God's light shone round about thee. Such a state as I have never known of in any other, have I heard thee declare of. But this it did please the Lord to withdraw, and leave thee desolate and mourning. . . . In that state I married thee; my love was drawn to thee because I found thou sawest the deceit of all notions. . . . This little testimony to thy hidden life, my dear and precious one . . . have I stammered out, that it might not be forgotten. . . . They who are strong, and overcome the evil one, and are fathers in Israel have declared of thy life in God, and have published it in many testimonies. . . . My bosom one! My guide and counsellor! My pleasant companion! My tender sympathizing friend! Yeah, this great help and benefit is gone! . . . Such was the great kindness the Lord showed me in that hour, that my spirit ascended with him that very moment the spirit left his body, and I saw him safe in his own mansion, and rejoiced with him there. From this sight, my spirit returned again to perform my duty to his outward tabernacle.

Mary continued a little longer, dying in 1682.

For further reading

Mary Penington's own account, with a useful introduction, is in print as *Experiences in the life of Mary Penington (written by herself): the spiritual autobiography of Mary Penington c 1625-1682*, edited by Norman Penney (1911), reprinted by Friends Historical Soc., 1992. Maria Webb, in *Penns and Peningtons*, wrote an account of early Quakerism through intertwined biographies of Mary and Isaac Penington, and William and Gulielma Penn. Finally, Douglas Gwynn's *Seekers Found* has a chapter on the Peningtons that puts them in the context of the spiritual ferment of the 1600s, and makes clear how the Quaker Gospel came as daybreak to these deep souls. □

February 2005 FRIENDS JOURNAL

Ephesians

By Thomas R. Yoder Neufeld. *Believers Church Bible Commentary Series, Herald Press, 2002. 400 pages. \$29.99/paperback.*

I've been a fan of the Believers Church Bible Commentary series for a number of years. I love the Bible, and I'm always on the lookout for resources to help Friends engage the Bible more deeply and authentically. There are many fine commentaries available; what makes this series unique is its Peace Church perspective. I have yet to find a set of commentaries more appropriate for Friends who want to understand the Bible and how it might speak to us today than this joint publishing venture by several Brethren and Mennonite groups.

Each volume in the series goes passage by passage through its particular biblical book, providing background information and making accessible the fruits of biblical scholarship as they relate to contexts, phrases, and even individual words. In addition, for each section of the biblical book there is a section called "The Text in Biblical Context" and "The Text in the Life of the Church." These two sections are of particular value for Friends, the first because it helps us see the Bible whole and the second because of the way it puts a passage into the perspective of the Christian church generally, and of Peace Churches in particular.

The book of Ephesians includes several passages definitely not on our Friendly Favorites list: passages about putting on "the whole armor of God"; true peacemaking being inseparable from Christian evangelism; and the so-called Household Code, which counsels husbands and wives, children and parents, and masters and slaves on appropriate attitudes and behavior for believers "filled with the Spirit." How are we Friends to understand these passages? How can we find ways of sitting with Scripture the way we sit in meeting for worship, listening for the Spirit through the words?

One way is to meet with other Friends for Bible study, reading a book of the Bible whole and listening deeply for the movement of the Spirit in the book itself and in our shared reflections on it. A commentary like this one offers one more voice in the circle, a voice sharing our commitment to peace and justice but nurtured in a different branch of the Peace Church family. In the introduction, Thomas Yoder Neufeld says he "offer[s] this commentary as one more attempt to make sure the church listens to the prompting of the Spirit as it speaks through Scripture." He doesn't skip on the parts that are difficult for us to hear!

The appendix of this volume includes the author's own "schematic translation" of the

book of Ephesians, arranged on the page to make the literary structure more visible. Short essays in the appendix on topics such as apocalypticism, gnosticism, and wisdom are also a big help.

—Susan Jeffers

Susan Jeffers, a member of Ann Arbor (Mich.) Meeting, graduated from Earlham School of Religion with an MA in Biblical Studies.

An Introduction to the Old Testament: The Canon and Christian Imagination

By Walter Brueggemann. *Westminster/John Knox, 2003. 434 pages. \$24.95/paperback.*

This book will be an eye opener for anyone who has ever thought about the Bible. For those who have been hurt by the Bible, it shatters the authoritarian narrowness that twisted the text into a whip. For those who are indifferent toward the Bible, it reveals the deeply human and timely nature of the text. For those who distrust the Bible, it offers a perspective marked by honesty and clarity. And for those who revere the Bible, it uncovers new depths of richness in the text.

The book's broad reach reflects the author's range of expertise. Walter Brueggemann is a social critic with a sharp eye for contemporary oppression and injustice. His style of writing combines clarity and precision, along with profound insight and occasional bursts of eloquence. He is a renowned biblical scholar. His encyclopedic grasp of cutting-edge studies and of broadly accepted foundational works informs his own thoughtful grappling with the text.

Teacher, scholar, preacher, and prolific writer, Walter Brueggemann commands our attention not just because of his credentials but because of his personal commitment to the text. For him, the Old Testament focuses unceasingly on the God whose words and deeds call us to live in right relation with our creatureliness in all its aspects, and who promises constant companionship as we journey along that path.

In this introduction, he deals with each book of the Old Testament, briefly explaining origin and outline, then providing key insights that bring the book to life and beckon us to the biblical text itself. Sometimes these insights are based in scholarship, other times they make contemporary connections that reveal how close the text is to our present-day concerns.

Brueggemann puts to rest many common objections to the Bible—not by refuting them but by demonstrating that they are based on an antiquated understanding of the biblical text. Take the matter of historical accuracy.

He forthrightly asserts that "the capacity to accept the textual material as imaginative rather than historical is a necessary prerequisite for reading intelligently."

Like many biblical scholars, he uses the four consonants of the Hebrew name for God, YHWH, as does the original text. That this renders the name unpronounceable is precisely the point: According to some Jewish traditions, the name of God should not be spoken. In its place they use the Hebrew Adonai, usually translated as "Lord." Other scholars write the name as "Yahweh."

"[W]hat purports to be 'history,'" Brueggemann explains, "is a venturesome act of interpretive imagination whereby the will and purpose of YHWH is defining—in judgment and in grace—for the life and memory of this community." The text, then, is not a source of proofs or a challenge to science. It is a deeply engaging description of the ever-shifting interplay of the Divine and the human, as expressed through the lens of ancient Israel.

To see how Brueggemann applies this understanding of "history" (and to confront the issue of biblical violence that puts off many Friends), consider how he treats the book of Joshua. This book purports to tell of the Israelites' conquering of Canaan. One of its signature passages is Joshua 10:40: "So Joshua defeated the whole land; . . . he left no one remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded."

The verse is from the part of Joshua (ch. 2–12) that describes the taking of the land. (The rest, ch. 13–25, is mostly a numbingly detailed account of who got which parcel of land.) Scholars now acknowledge, he explains, that the first part "does not reflect significant rootage in 'history,' but is to be understood as an imaginative creation designed to provide ground for a theological-ideological claim upon the land." He continues, "The 'historical' element of the narrative has little force and occupies little interest for the textual tradition." The text, then, is an after-the-fact (probably hundreds of years after) demonstration of the power of the God in whose land the Israelites are dwelling.

Though the Israelites may be cleared, God is not. The text still says that the destruction occurred "as the Lord God of Israel commanded." Few scholars maintain the literal meaning of the text; most propose varying credible interpretations that distance God from the destruction. Walter Brueggemann is not so sanguine: "In my judgment we are bound to say that YHWH is here implicated in the violence." Though acknowledging that such an interpretation is "deeply problematic for us," he maintains that "any other reading is

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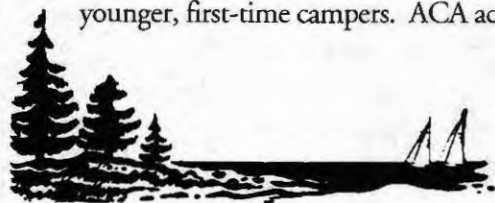
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likely to be a dishonest cover-up."

This example of how he deals with a controversial text shows his willingness to pull no punches. His clear vision and respect for the biblical text do not lessen his willingness to grapple with that text. Readers who are repulsed by passages like Joshua 10:40 will find that Walter Brueggemann shares their feelings. But for him the Bible remains open. And he moves on to explore—and elucidate—the beauty, the pathos, and the problems that emerge from its pages.

For me, Walter Brueggemann's most penetrating insight is what he calls "the traditioning process." By this he means that most stories and beliefs, far from being eternal and unchangeable, are often reinterpreted and even rewritten to address current issues, and that current events are often couched in words and images that link them to pivotal past events. This dynamic flexibility maintains a linkage between past and present faith experiences. The process is rarely evident in the biblical text; Walter Brueggemann's explanation helps bring it to light.

One of the delights of reading Brueggemann's book is that his own writing mirrors that "traditioning process." He presents his material with a dynamic that builds on what has come before; ideas and interpretations previously presented morph and shift in light of the current topic. The book seemed to flourish in my hands, both explaining and demonstrating the traditioning process that gave rise to the present Old Testament.

For Brueggemann, two core terms are "canon" and "interpretation." "Canon" refers to the Bible as we have it now, as distinct from the back-story of how it got that way. The sequence he selects is the canon of the Jewish Scripture, which identifies and arranges its books differently than does the Christian Scripture. Thus his work is divided into three sections: Torah (from Genesis to Deuteronomy), the Prophets (from Joshua to The Twelve—also called the Minor Prophets), and the Writings (a varied collection that he groups as follows: Psalms, Job, and Proverbs—"the three great books"; Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther—"the Five Scrolls"; Daniel—"the quintessential book of hope"; and finally the books of Ezra-Nehemiah and Chronicles—"the 'History Books' [that] are not 'history' in any modern sense of the term").

Why use the Jewish order? Because, Walter Brueggemann explains, it better establishes the relative gravity of the biblical books. Torah—better translated as "instruction" than "law"—is "foundational"; its complex combination of narratives and commandments provides the inspiration and discipline that are normative for faithful living. The Prophets is

"derivative," applying Torah to Israel's everyday expression of its faith and practice. The Writings, also "derivative," is a stylistically diverse group of books, each in dialogue with "the older traditions of the Torah and the Prophets," as set within the context of the community's fragmented cultural and historical circumstances.

Just as "canon" provides the structure of his book, so "imagination" provides its common theme. For me, this was the most enlightening aspect of the book, especially because it seems to contradict the words of the Bible as we read them. Walter Brueggemann sees the biblical stories as, by and large, the product of Israelite imagination. The writers are interested in conveying a faith experience of God's action in the concrete events of life, and they do this by using their imagination.

The stories are not pure fantasy, however; they do have historical aspects. But those aspects are put in the service of imaginatively conveying the divine experience. The writers do "tell what happened," but they use literary styles and techniques, not factual reporting. (Friends might say that they are writing experientially, but in an imaginative manner.) This approach has strong communal advantages. The imaginative aspect encourages communal participation in how the stories are told; their historical aspect ties the community to other people's faith experiences. "Imaginative expression" calls the listening community to how, in certain times and places, God's presence and action were known—and can be known in their own lives as well.

Brueggemann puts no time limits on this imaginative expression of a faith-based experience. It is active throughout the development of the biblical text, usually by writing or revising texts that are set in the past. Nor does this imagination cease with the final book of the Old (or New) Testament. Though he maintains a sharp distinction between interpretation and "undisciplined, uncritical fantasy," he sees imaginative expression as an ongoing process. It is, he says, "an act of receptivity through which new interpretations 'come to us' and are 'given to us' in ways that lie beyond our own generativity." It is "a fertile arena in which God's self-disclosing power calls us beyond our own interpretive horizon so that 'new truth' may arise in interpretation." (Is this, perhaps, what Friends mean by "continuing revelation"?)

I think a word needs to be said about the New Testament. Though it is outside the scope of this book, Brueggemann includes it from time to time. But never as "coming attractions" for the age of Christianity or even the life and work of Jesus. Today's biblical scholars, many of whom are Christian, maintain that the Old Testament has an integrity

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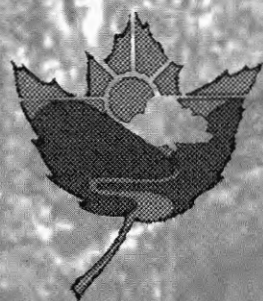
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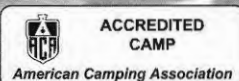
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and impact of its own. Its words are relevant to the text itself. They are not mysterious hints of what will happen centuries later, nor are they murky code that can only be deciphered with the "key" of Christianity.

Nonetheless, the ties between the Testaments are fundamental. Brueggemann affirms that the Old Testament, "is indispensably important in a Christian reading of the New Testament." In a way similar to George Fox's use of biblical words and ideas in his writings and sermons, the New Testament writings, especially the Gospels, are replete with Old Testament phrases and references. What's more, the Old Testament's witness to centuries of God's presence and action is the rootstock from which two traditions grew, rabbinic Judaism and Christianity, and each of them looks to that ancient text for enlightenment in its present situation. After all, for the communities of the New Testament, "the Bible" was the Old Testament. Because the Old Testament is part of their history, Christians cannot afford to ignore or even minimize this huge section of the family album and what it says about their ancestors.

Walter Brueggemann's book is not a casual read, but not is it overwhelmingly complex. The serious reader will find it both engaging and enlightening. There are a few places, however, where someone unfamiliar with developments in biblical studies may find the going rough. I can only counsel perseverance—and the assurance that he, as a seasoned teacher, repeats key ideas and explanations throughout the book.

Brueggemann has done a masterful job of bringing clarity and engagement to what is sometimes a confusing and even boring biblical text. This is no mean task, given the Old Testament's separation from us in time, custom, literary style, and worldview. But for anyone who has ever thought "I'd like to know more about the Bible," or wants to dig beneath a familiar text to find even richer messages, I can think of no better single volume than this one.

—Tony Prete

Tony Prete, a member of Central Philadelphia (Pa.) Meeting, has been engaged in biblical studies for the past 12 years.

The Prayer of Fire: Experiencing the Lord's Prayer

By Lorraine Kisly. Paraclete Press, 2004. 135 pages. \$15.95/paperback.

This easily read book, which deals with what the author refers to as "the fountain from which all Christian prayer flows," is

February 2005 FRIENDS JOURNAL

packed with evidence of the author's in-depth work. Interwoven into her text are meaty passages from 48 authors whose own insights have helped her shape and hone understanding of the substance of this familiar prayer.

Central to the author's emphasis is teaching readers to allow this prayer to act upon the "pray-er," rather than merely praying the prayer. Interestingly, she incorporates the words of Christ in the Garden of Gethsemane, "Watch and pray," as a part of this process, and repeats this theme throughout at key points. She integrates the invitation for allowing change through the prayer into each section of the book, as phrase by phrase she points out how the prayer has been undervalued over the centuries. The "now-ness" of the prayer is also a theme as she encourages participants in understanding and grasping the essence of this timeless connection with Christ.

Lorraine Kisly points out how the "movements of the Spirit are subtle and silent," demanding that readers rethink appropriate responses to truths; the prayer may open to them in realizing how the power of the prayer can be utilized most effectively.

The practical application of the book is based on the author's suggestion that "the Lord's Prayer is a laboratory for watching and praying." The evidence is in an extended passage regarding setting up a definite routine for prayer, suggestions for ways to utilize the prayer itself, attention to physical aspects of participating in the prayer, and an entire section in the appendix on body movement to the various sections of the prayer.

Friends will find this book particularly useful aside from the helpful text. Kisly bases her remarks on allowing the prayer to teach "as Christ is teaching it to each one of us" through repeated exposure in times of quiet meditation. In addition, as the phrases of the prayer are introduced, her probing questions, queries into the attitudes and receptivity of the reader, seem a familiar vehicle for deep contemplation. Fans of the writing of Richard Foster in *Celebration of Discipline* may welcome this small but meaningful volume.

—Ann Carter

Ann Carter is a songwriter and recorded Friends minister who lives in Russiaville, Ind.

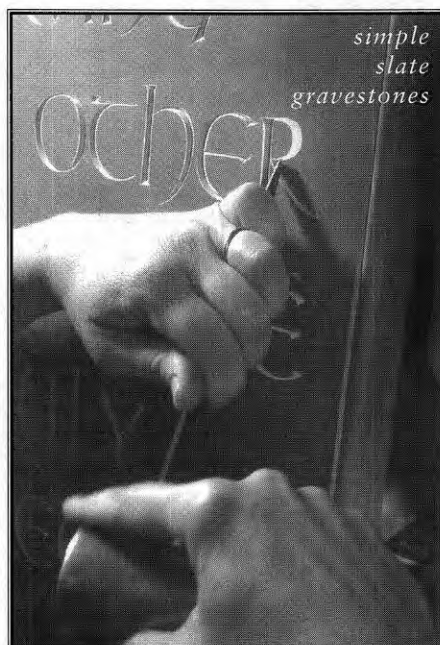
How the Bible Came to Be: Exploring the Narrative and Message

By John W. Miller. Paulist Press, 2004. 188 pages. \$18.95/paperback.

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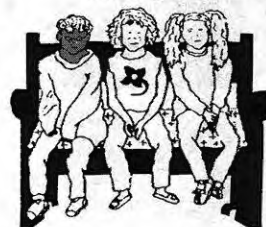
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the Bible came to be”—the real content is in the subtitle. John Miller describes how the ancient biblical message, often conveyed through narrative, is modified and adjusted as the text undergoes two major organizational stages. That takes 40 pages.

In the next 68 pages, he makes his case for the New Testament being the natural third stage in the development of Hebrew Scriptures, or Tanak. His arguments are convincing from the Christian perspective but do not address adequately the Jewish perspective. Even so, Christians acknowledging—and functioning from—their Jewish roots is a far cry from the triumphalist position that Christianity has maintained since the fourth century. Prior to that, John Miller demonstrates, Christianity fought tenaciously to maintain its ties to Tanak.

This is a scholarly work, but Miller writes clearly enough for nonscholars as well. He also provides clarifying tools: charts that present his ideas visually; a glossary (albeit brief and including some terms that anyone reading this book would already know); and most intriguing, the use of boldface type for key passages in his text. At the end of the book, all the boldface passages are collected, forming a compressed summary of the book's contents.

—Tony Prete

In Brief

This Was Not Our War: Bosnian Women Reclaiming the Peace.

By Swanee Hunt. Foreword by William Jefferson Clinton. Duke University Press, 2004. 304 pages. \$29.95/hardcover. Clearly incensed by the myopic efforts of contemporary historians to reduce the last decade's events in Bosnia to statistics and the exploits of male political leaders and warriors, Swanee Hunt, former U.S. ambassador to Austria and currently director of the Women and Public Policy Program at Harvard University's Kennedy School of Government, has heard the voices of 26 Bosnian women and offered them an opportunity to counterbalance some of the gender-skewed, postwar analysis that has blatantly ignored the experiences of more than half the Bosnian population. "Top-down policies should be critiqued by ground-level actors," writes Swanee Hunt. In this book, she creates the framework for that to occur. Keenly reported, intelligently reasoned, and passionately presented, *This Was Not Our War* is a must read for policy makers, historians, cultural anthropologists, and peacebuilders.

—Ellen Michaud

Ellen Michaud is Friends Journal's book review editor.

A new ten-room school building in Panjab, Afghanistan, funded with \$50,000 from Abington (Pa.) Quarterly Meeting in Philadelphia Yearly Meeting, is expected to be ready to receive its first classes of students in March. Abington QM pledged last year to raise \$50,000 for construction of the school in a project supervised by American Friends Service Committee. At the session of the quarterly meeting on October 3, 2004, it was reported that over 80 percent of the \$50,000 goal had been achieved. Contributions came from the ten monthly meetings and several schools in the quarter, from individuals, and from Friends at Foulkeways. This response was described as a "highlight of the year" for the quarter. Panjab, with about 6,000 residents, is in the mountains 100 miles west of Kabul, Afghanistan's capital. An existing school in Panjab has an enrollment of 670 girls in grades 1 to 11. Because of overcrowding, these students can attend school only for half days. The new school will allow for larger enrollment and enable students to attend full days. Meanwhile, funds received by Abington QM in excess of \$50,000 will be used to provide needed equipment and furnishings for the school.—*Abington (Pa.) Meeting and Norristown (Pa.) Meeting newsletters*

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Multnomah (Oreg.) Friends held a news conference on August 2, 2004, in support of same-sex marriage. Multnomah Friends believe that their concerns extend beyond the civil rights issue—believing in the spiritual nature of marriage between two loving persons. They are distressed by the appropriation of the religious argument by "defense of marriage" adherents, and seek the opportunity to affirm the spiritual equality and value of all loving relationships. "We want to keep the dialogue open," said Bonnie Tinker, who convenes the North Pacific YM committee on marriage and equality. "We hope to arrange for roundtable discussion with others from different religious backgrounds." —*Friends Bulletin, October 2004*

Jews and Palestinians can live together in Peace. In 1978 when Abdessalam and Aishe Najjar moved to a barren hillside halfway between Tel Aviv/Jaffe and Jerusalem, they hoped to create a different reality for their children—that Jews and Arabs could live together. Abdessalam and Aishe raised their four Arab children together with Jewish children in the "Oasis of Peace." Abdessalam is instrumental in developing educational facilities in the community and serves as the mayor. Aishe has worked as a kindergarten teacher in the bilingual and bicultural school. Their daughter Laila's best friend is Adi Frish, who is Jewish and also grew up in this "Oasis."



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Adi's mother, Ramah, is a nurse, and his father, Ilan, works on building the infrastructure of the village. As hard as it has been, they stay because they believe in peace. The children of both of these families speak Arabic and Hebrew. Today this small generation is coming of age at a time of great regional strife and uncertainty. The Jewish youth are in the process of completing their compulsory military service, and many of the Arab youth are pursuing university education. Both groups are starting jobs and raising families. Laila, Adi, and the rest of the children all agree that they want to continue to live in the "Oasis of Peace." They want their children to share the experience they have had and continue to be an example to others of what is possible. —*American Friends of Neve Shalom/Wahat Al-Salam*

On Sunday, November 21, the Ramallah meetinghouse reopened. After being unused for almost nine years, the meetinghouse, built in 1909, opened its doors for worship. Despite bomb damage in 1967, the meetinghouse was used until 1995. At this time Friends chose to meet instead at the Friends Girls School because of needed repairs. In 2002 it was severely damaged again during the Israeli Army incursion into Ramallah. Any thought of abandoning it was quashed by a municipality ruling that it was an historic building. Help from Philadelphia and Baltimore yearly meetings and other Quakers worldwide has since helped to restore the building. Ramallah Meeting is located near the center of the city, serving to welcome and befriend locals and visitors to witness, and provide a space for worship and community development of nonviolent activism in the pursuit of peace and justice. Among the more than 30 people at meeting this day were local families and overseas visitors, Palestinians, Americans, British, Danish, Swedish, and South Africans. To mark the occasion, over 100 trees were planted in the meetinghouse garden after worship. Ecumenical Accompaniment Program in Israel and Palestine (EAPPI) acknowledged gratitude for its close link with Ramallah Quakers, and donated two olive trees. The long-living olive tree symbolizes endurance, and its fruit is a mainstay of the Palestinian rural economy. Quaker Peace and Social Witness—working with and on behalf of Quakers in Britain—is a partner of EAPPI, which recruits volunteers to accompany Palestinian and Israeli peace activists in nonviolent actions and advocacy efforts to end Israeli occupation of the West Bank and Gaza Strip. —*Arlene Kelly, Philadelphia Yearly Meeting.*

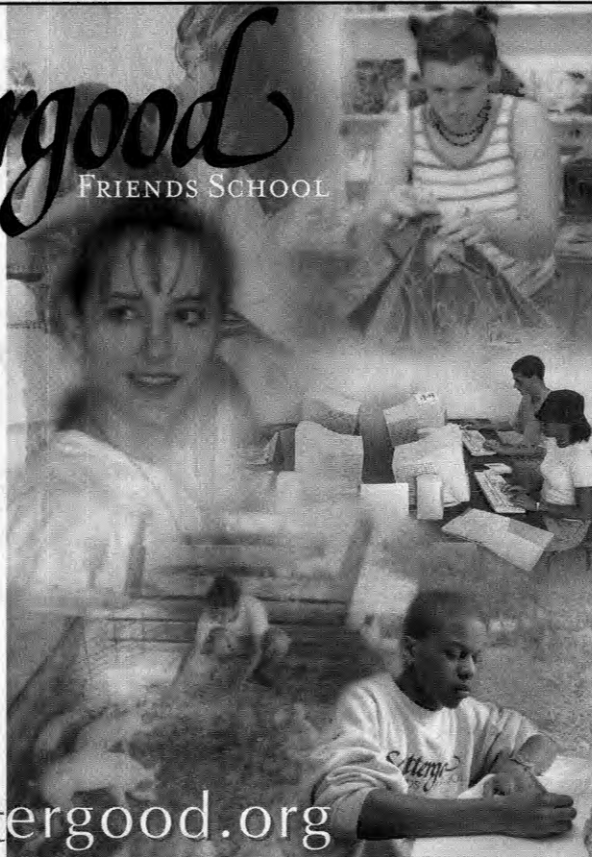
Upcoming Events

- February 27—Friends Schools Day of Peace
- March 20–26—Europe and Middle East Young Friends (EMEYF) annual Spring Gathering
- March 23–27—Southeastern Yearly Meeting
- March 24–27—Annual gathering of Europe and Middle East Section (EMES) Quakers
- March 25–27—South Central Yearly Meeting
- March 31–April 3—Philadelphia Yearly Meeting
- March 31–April 3—Ireland Yearly Meeting

Opportunities/Resources

•American Friends Service Committee's 2005 Mexico Summer Project is now accepting applications. The workcamps have brought together young people from different countries in the Americas, Europe, and the indigenous communities of Xilitla, Mexico, since 1939. The 2005 workcamp, from June 26 to August 15, will focus on migration, indigenous rights, and environmentally appropriate technologies. Applicants must be between 18 and 26 years old and able to converse comfortably in Spanish. Cost: \$1,250. Application deadline: March 18. Scholarships are available. For more information and an application, go to <http://www.afsc.org/latinamerica/int/mexicosummer.htm>.

•Quaker Institute for the Future (QIF) will be hosting a Summer Research Seminar for 8–12 participants, July 1–31, 2005, at College of the Atlantic, Bar Harbor, Maine. The research is intended to deal with empirical, conceptual, ethical, and spiritual issues at stake in furthering Quaker testimonies on questions about economics, ecology, and public policy. The role of communal discernment will be of special interest. The Summer Research Seminar will take seriously the conviction that Quakers have important discoveries to discern more clearly, and share more explicitly, concerning epistemology and methods for research on public policy. Friends interested in doing research in economics, ecology, history, philosophy, ethics, public policy, governance, social development, communication, and other related fields are encouraged to consider joining this experiment. Research dealing with the role of corporations is of special interest. Contact Gray Cox at gray@coa.edu; or Keith Helmuth at ekhelmuth@mind-spring.com, (215) 545-3417, or 2038 Spruce St., Philadelphia, PA 19103.



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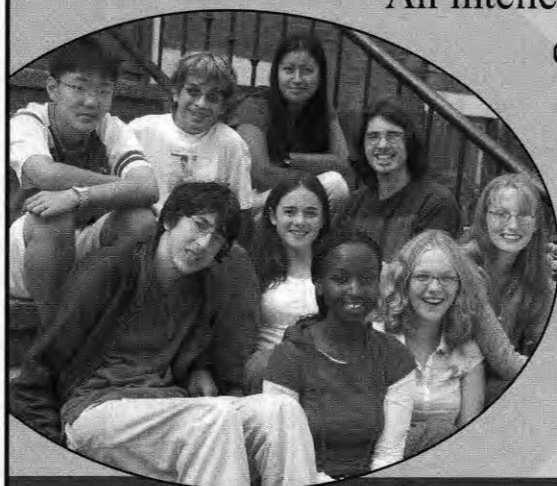
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■ MILESTONES

Deaths

Doehler—*Cheryl A. Doehler*, 60, on June 21, 2004, in Montclair/Glen Ridge, N. J., after a difficult illness. Cheryl was born on December 28, 1943, in Cleveland, Ohio. In the late 1970s she came to Montclair, where she purchased a house and was introduced to the Religious Society of Friends by a member of Montclair Meeting. There she raised her sons and provided a welcome retreat for young people and visiting friends who benefited from her warm smile and nurturing ways. Many Montclair Meeting Friends, as well as family and neighbors, remember vividly the way this unabashed hugger welcomed them when they first came to meeting. Cheryl always seemed to have time for a cup of coffee with a friend, to listen and laugh, and to get to the heart of joys or sorrows. She became a member of Montclair Meeting in 1981. She loved the fellowship of Powell House and New York Yearly Meeting sessions at Silver Bay. She played an active role in Junior Yearly Meeting for many years, and she was involved in the beginnings of the Alternatives to Violence Project. She was a longtime participant in a spiritual nurture group at Plainfield (N.J.) Meeting. She volunteered, then joined the staff of the First Cerebral Palsy Center School of New Jersey in Belleville, where she served as human relations coordinator and as a computer and literacy teacher with adult clients. Montclair Meeting became her family, and she gave unstintingly of her energy and enthusiasm, eventually serving on every committee, and eagerly devoting herself to religious education both for children and adults. She revitalized the adult discussion time on First Day mornings and gave untold hours of service as clerk of the Library Committee, using her computer skills to create databases of the library holdings. Whether on the Reception and Advancement Committee or not, Cheryl was a consummate welcomer. Many meeting attenders and eventual members recall that it was Cheryl who opened her arms and heart, and made them feel welcome at Montclair Meeting. A deeply spiritual person who lived from the center of prayer, over the years and in her final illness Cheryl faced difficult health problems with courage and determination. She lived her life in the same way she worked at her beloved weaving: by setting a strong warp of faith and love, and then gathering the many-hued strands into the beautiful and unique fabric of her life. Cheryl is survived by her two sons, Francis Doehler and William Doehler; and the extended family.

Richards—*Frederick H. Richards*, 84, on December 12, 2003, at his home in Reading, Pa. He was born in New York City on November 16, 1919, the oldest of four children born to Edward C.M. Richards and Elizabeth Coan Richards. He grew up on a farm near West Chester, Pa., where he attended Westtown School. Fred read widely. His father, a forester, went to Europe for graduate studies in forestry and game management, so Fred and his siblings attended an international school near Geneva, Switzerland. Then the family moved to Norris, Tenn., where his father was chief forester of the Tennessee Valley Authority for its first five years. Fred was the lead in an operetta, interlocutor of a minstrel show, and reporter for the *Norris Spillway*, when he had the opportunity to interview

Eleanor Roosevelt for the school paper. He went to college at Swarthmore, but became ill, learned Spanish, and worked with American Friends Service Committee. He eventually graduated from Swarthmore College, where he was captain of the swim team. After a devastating earthquake had destroyed much of the town of Tuxpan, Mexico, Fred worked with AFSC to help rebuild homes there. As a Quaker, a Christian pacifist, and a patriotic U.S. citizen, Fred returned to the United States just before Pearl Harbor in 1941 in order to protest the draft. He believed strongly that conscription was undemocratic. He was sentenced to federal prison for one year and a day, which he served in Danbury (Conn.) Federal Correctional Institution. Fred was drawn deeply into Quaker principles by reading early Quaker journals; attending meeting for worship and through family discussions and visits from Quakers, pacifists, and conscientious objectors to Nur Mahal, a 52-acre farm and family home near Westtown School outside West Chester, Pennsylvania. The name, suggested by an uncle who worked in India, means "House of Light." At Nur Mahal the first AFSC agricultural workcamp was organized, and it was there that the post-World War II Food for Europe program, partly initiated in Yellow Springs, Ohio, got on its feet. Yellow Springs students left their studies in order to cultivate a "Pacifist Farm" to make it known that they cared about all people who were hungry as a result of the war. The students gathered at Fred's family home for a 24-mile public walk to Swarthmore, pushing a cart of food and letting it be known that human suffering knows no nationality. After graduating from Temple Medical School, Fred accepted the position of chief medical officer with the American Independent Oil Company in the Neutral Zone in the Persian Gulf. He practiced medicine there until the company struck oil in 1956. He did further medical and surgical studies and worked in Muscat and in British hospitals before returning to the United States, where he practiced medicine in Pennsylvania, Nevada, New Mexico, and North Dakota. Wherever he lived, he insisted on learning the language, so he made close friends, and kept them. Fred was a loyal friend to his younger siblings. He had five children and adopted a sixth. He took part in demonstrations against conscription, for amnesty for imprisoned conscientious objectors, against the Vietnam War, against nuclear arms testing on Shoshone land at the Nevada nuclear test site, and against the invasion of Iraq. He wrote letters to senators, members of congress, and editors, and a pamphlet, *Why Repeal of the Patriot Act Is Important*. As a young man, he had three godchildren before he had any of his own. Just after the war he visited Germany with suitcases full of powdered and condensed milk for the children. He married a British Quaker woman and cycled through Europe, across the desert, and to Baghdad. He was predeceased by a son, Benjamin Woods Richards. He is survived by four children, Malika Richards, Aurelia Payne, Rafael Richards, Amanda Jones, and Stacy Collins Richards Adams; a brother, William L. Richards; two sisters, Elizabeth R.S. Richards and Annette Richards Parent; five grandchildren; two godchildren in Germany and France; and Jennifer Richards, his former wife.

Walker—Charles (Charlie) Coates Walker, 83, of Cheyney, Pa., on July 11, 2004, after a long illness. Charlie was born on September 15, 1920, in Gap, Pa., to Joseph Lewis and Mina Coates Walker. He graduated from Paradise High School in Lancaster;



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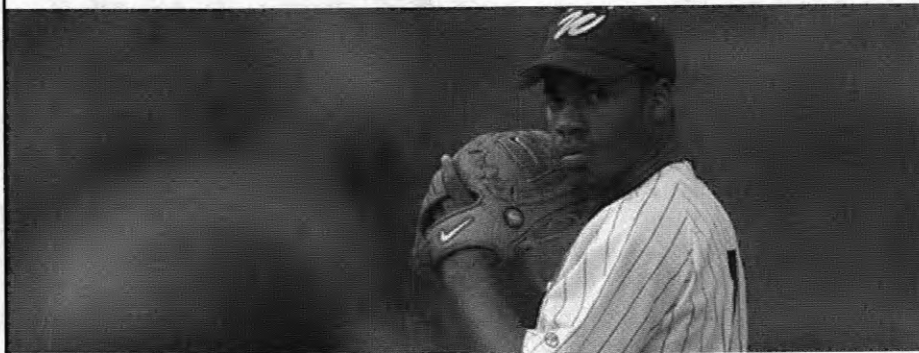
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then graduated in 1941 from Elizabethtown College, where he met his future wife, Marian Groff. An early and staunch supporter of nonviolence, he became a conscientious objector and served in a Brethren Civilian Public Service Camp in Lyndhurst, Va., where he and Marian were married in 1942. Feeling led to oppose the system of conscription, he openly walked out of the camp, and was arrested and sentenced to four years in a federal penitentiary in Petersburg, Va. After eight months he was paroled to work at an Alexian Brothers Hospital in Elizabeth, N.J. After Charlie and Marian returned to Pennsylvania, they joined Concord Meeting in Concordville, Pa. He and Marian helped with the youth program at FGC in Cape May for many years. Charlie worked for AFSC for 28 years in various capacities, including from 1960 to 1968 as a college secretary for the Middle Atlantic Region. Also he worked for the Center for Conflict Resolution at Haverford College. While working for the Fellowship of Reconciliation, he arranged for A.J. Muste to speak on nonviolence at Crozer Theological Seminary; an audience member, the young Martin Luther King Jr., was especially impressed with the message. Charlie devoted himself to civil rights, developed his skills as an organizer and trainer for nonviolent direct action, and worked with King during the Montgomery Bus Boycott. He was also involved in recruiting and training Freedom Riders, student sit-ins, and coordinating Philadelphia-area participation in the 1963 March on Washington. Later he helped organize the War on Poverty. He was also involved in vigils at Ft. Dietrick in Maryland, the site of research for biological warfare. He was a prolific writer of pamphlets, manuals, monographs, and the handbook *Organizing for Nonviolent Direct Action*. He wrote chapters and epilogues for many books and edited *Liberation* magazine. He also edited several newsletters including the *Friendly Agitator* and *Capital Punishment in Pennsylvania*. He was a weekly commentator on his own radio program in West Chester. He later became head of the Pennsylvania Committee to Abolish the Death Penalty. He helped found World Peace Brigades in the 1960s and Peace Brigades International in 1981. In 1991 he traveled to India to receive the International Jalamanal Bajaj Award for promoting the values of Mohandas Gandhi outside of India. He also worked for Friends Suburban Project in Concordville, developing community mediation to solve problems in a suburban setting. During this time he organized a 24-hour vigil in response to the MOVE crisis in Philadelphia. Charlie retired in 1986. Music, especially piano, was always important for him. He was an excellent athlete, a dedicated Phillies fan, and passionate about billiards, basketball, and croquet. Cheyney University inducted him into their Athletic Hall of Fame for being a decades-long super-fan. He coached his daughter Gloria to national and international Women's 8-Ball and 9-ball Championships. His daughter Brenda Beadenkopf is currently writing a book about his life. Health problems affected him in later years, leaving him debilitated by a series of strokes and heart attacks. Charlie was preceded in death by his brother, Herbert Walker. He is survived by Marian Walker, his wife of 62 years; sons, Larry Walker and Allan Walker; daughters, Winifred Mecherly, Brenda Beadenkopf, Valerie Peery, and Gloria Burger; 23 grandchildren; and 7 great-grandchildren.

A message from the "Green Man"

I am grateful to have received your complimentary special issue on "Friends and the Environment" (October 2004); it spoke to my condition. The human relation to the natural world has become the crux of my spirituality. I experience it as kind of backward metamorphosis in which the wings of my faith need to become caterpillar feet in order to practice a gentler way to walk over the Earth.

I now serve as a volunteer garden coordinator at the Harlem elementary school where I had taught, as I pursue a PhD in Ecological Learning—focused upon how children need nature to learn. I also do performances as "The Green Man"—the archetype that roots the human back into the Earth.

New York (City) Quarterly Meeting's Friends Committee on Unity with Nature (or Quaker Eco-Witness) has become my primary support group for ten years; together we seek a joyful and sustainable way to live with the whole Earth community. *EarthLight*, the magazine of Spiritual Ecology begun by Pacific Yearly Meeting in 1988 (and now nondenominational), has shaped my thinking. I believe Quakers could have a significant role in discerning our response to the Earth crisis in this time of "The Great Work," as ecologist Thomas Berry calls it.

Tom Goodridge
New York, N.Y.

The employment of children

I was pleased to receive the November 2004 issue as the first of my new subscription. The diverse topics of the feature articles provide useful insights into the lives and work of other Friends, with the implied queries for my own enrichment. The Forum reflects briefly into past topics; "Testing a Father's Faith" in the September issue seems to have been particularly provocative. And the Special Book Section points to a variety of works, of which I might otherwise not be aware.

It is Lee Thomas's article, "Global Partnerships: Opening the Way toward Economic Justice and World Peace," which prompts me to write. The suggestion that international business can be influential in improving working conditions around the world makes good sense, as does working toward an established standard. What struck me, though, was the first point of the

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SA8000 standard, which excludes people under age 15.

I was about 10 when I started delivering newspapers in my neighborhood. When I was 14, I started working full-time during the summers to earn spending money for school. The options for employment at that age were limited, due in part to child labor laws; and I did not enjoy the jobs that I was able to find. But, in my current field of software engineering, significant contributions by people under 15 are not unreasonable.

The perceptions of childhood vary widely in different societies. Traditional cultures often recognize the passage into adulthood as occurring at the time of puberty. In the United States, children under 15 can be held criminally responsible for their actions, but they cannot vote and are typically not allowed to make life decisions for themselves. In some cultures it is not uncommon that orphaned children much younger than 15 can become heads of households for their siblings in order to keep the remaining family together.

I am concerned that SA8000 excludes from its protections people under the age of 15 who want or need to earn income. Some queries: What is the right way to protect children from exploitation in the workplace without denying them the possibility of safe employment paying an equitable wage? Is it appropriate to pick age limits independent of the cultural standards that measure an individual's maturity and determine individual responsibility? Does SA8000 effectively preclude cottage industries in which suitable tasks are found for all members of the family, so that all can be a part of the process? Does the SA8000 exclusion of child labor effectively push children who do work into jobs outside that standard, which are less safe and more exploitive? Is there a need to "protect" children from voluntary employment that is safe and equitably compensated?

John van der Meer
Bridgewater, Mass.

Are Republicans not welcome as Quakers?

With regard to politics, my Inner Light just doesn't seem to shine in the same direction it does for most Quakers—if the political opinions expressed so often in major Quaker publications such as *FRIENDS JOURNAL*, *FCNL Newsletter*, and the British publication, *The Friend*, are, in fact, representative of the political views of most Quakers. I believe they are.

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As a Republican, I sometimes feel like a complete outcast in the Religious Society of Friends—a feeling of being tainted, stained, disgraced, and of being immoral in the eyes of Quakers for actually liking many things in the Republican cafeteria line better than what is being offered in the Democratic one. It feels like a big taboo to be a Republican. It feels almost like a creed: if you're not a left-leaning Democrat, you really don't belong in the Religious Society of Friends. For years, I almost felt ashamed to admit to other Quakers that, yes, I had voted for some Republicans; and, yes, I had actually voted for George W. Bush in 2000.

There is a constant one-sided drumbeat of left-leaning political views expressed in the major Quaker publications. There are almost no political views that run counter. The taboo gets pounded in.

After reading *FRIENDS JOURNAL* or *FCNL Newsletter*, I often have to remind myself that Quakerism is a religion, not a branch of the Democratic National Committee.

Republicans are about half of the U.S. electorate and nearly half of all Catholics. My guess, based on a survey of Quakers, is that Republicans make up less than 1 percent of all Quakers. I wonder why?

John Spears
Hopewell, N.J.

Decision-making queries

Having read some pamphlets about discovering the sense of the meeting, it seems to me that we can reasonably formulate an illustrative decision model something like the following. Consider these three illustrative queries, each query supported by the same set of feedback questions.

Illustrative Queries

Release: Have we released all of our personal feelings on this issue?

Clarity: Have we reached clarity on the short-term and long-term consequences of this issue?

Harmony: Have we reached a sense of harmony on this issue?

Feedback Questions

If yes, how do we know? Do we need to make a list of our understandings?

If no, is there more we need to say on this issue today or do we need to lay it aside and let it season some more?

Does this idea make sense to other readers of *FRIENDS JOURNAL*? How would they improve it? I would like very much to know what others think of this illustrative model.

Tom Louderback
Louisville, Ky.

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Quakers used to shun the arts—but no more! Join the Fellowship of Quakers in the Arts; get our exciting, informative newsletter, "Types & Shadows"; keep up with other artistic Friends around the country; and help create a new chapter in Quaker history. Membership: \$24/yr. FQA, P.O. Box 58565, Philadelphia, PA 19102. e-mail: <fqa@quaker.org>. Web: <www.quaker.org/fqa>.

Quaker House Ann Arbor has periodic openings in a 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, 1182 Hornbeam Road, Sabina, OH 45169.

Personals

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write P.O. Box 1658, Andalusia, PA 19020 or call (800) 717-5011.

Concerned Singles

Concerned Singles links socially conscious singles who care about peace, social justice, race, gender equity, environment. Nationwide/international. All ages, straight/gay. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; (413) 243-4350; <www.concernedsingles.com>.

Positions Vacant

ARTHUR MORGAN SCHOOL

Development Coordinator

Seeking experienced development person for full-time position including donor & alumni relations, event coordination, recruitment of students, fund raising, and capital campaign planning.

Modest salary and extensive benefits.

Strong interpersonal, communication, planning, and organizational skills needed.

Send a résumé and letter of interest to Arthur Morgan School Development Committee, 60 AMS Circle, Burnsville, NC 28714. <www.arthurmorganschool.org>. Phone: 828-675-4555

Sierra Friends Center, Nevada City, California

Executive Director opening July 1st, 2005

Sierra Friends Center is a rural educational community offering a semester program for high school juniors and seniors, summer youth camps and residential adult courses. Candidates should exemplify the principles and values of Quaker process and spiritual leadership and possess skills in the following areas: administration, finance, fundraising, communication, and staff development. **Deadline for applications: February 28, 2005.** Application packets: send résumé and cover letter to: Sue Torrey, 5393 Barrenda Avenue Unit A, Atascadero, California 93422 email: <sjtorrey@charter.net>. (805) 466-9046

Plainfield, Indiana, Friends Meeting is seeking a full-time pastor to provide spiritual leadership. We are a Quaker congregation in the midst of a growing community. Immediate opening. Send résumé to: Mary Hubbard, 517 Kentucky Avenue, Plainfield, IN 46168 Phone (317) 839-7653.



The John B. Hurford '60 Humanities Center of Haverford College invites applications for a 2-year Mellon Post-Doctoral Fellowship in the Humanities to begin Fall 2005 from scholars prepared to explore the representation of violence and terrorism in literary, autobiographical, philosophical, political, or religious discourses, or visual media. Area of specialization is open, but could include ethics, cultural studies, religion, the history of political ideologies or movements, studies of colonial or post-colonial experiences, modernity, and globalization, in any of a variety of historical or cultural contexts.

During the first year of the program, the Mellon Post-Doctoral Fellow will participate in a year-long faculty seminar led by Professor Raji Mohan (English) entitled "Representations of Political Violence and Terrorism." (See <<http://www.haverford.edu/HHC/faculty-seminars.htm>> for full description.)

During each of the four semesters of his/her time at Haverford College, the Fellow also will teach one intermediate or advanced level course. Applicants should submit two brief course proposals relating to their areas of interest, one for a broad-based introductory or intermediate-level course, the other for a specialized or advanced course.

Candidates who have received the PhD in 2000 at the earliest or who have completed the requirements for the PhD by the application deadline of **February 18, 2005**, are eligible.

Please submit a letter of application, curriculum vitae, 2 course proposals, and a writing sample of not more than 25 pp., and arrange for three letters of recommendation to be sent to:

Emily Cronin, Program Coordinator, John B. Hurford '60 Humanities Center, Haverford College, Haverford, PA 19041. (610) 896-1336. <ecronin@haverford.edu> [for queries only; please no electronic applications]

AA/EOE: to diversify its faculty and enrich its curriculum and life of the College, Haverford encourages women and minority candidates to apply.

High Point Friends Meeting, High Point, N.C., is seeking senior pastoral minister. Individual must possess strong Christian faith, be experienced in and committed to the witness of Friends in worship, governance, and missions. Applicants should send résumé and references to Chairman, Search Committee, High Point Friends Meeting, 3221 Pine Needles Road, High Point, NC 27265.

Pendle Hill High School Youth Camp Leaders (3): Facilitate and help plan weeklong Quaker high school program. Service projects, field trips, discussions, games, Quaker values and history. July 10-17, 2005, plus planning day in May.

Summer Youth Programs Co-Coordinator: Plan and co-lead 7-week young adult service and spiritual enrichment program, weeklong high school program. April-August (negotiable). Room, board, and salary provided. Contact: Elizabeth Ellis, (610) 566-4507/(800) 742-3150, ext. 129; <elizabethellis@pendlehill.org>.



Camp Dark Waters

Now hiring for the summer of 2005. Join our family in making a difference in the lives of children. Camp Counselor, Cook, and Nurse positions available. Please call Travis at (609) 654-8846 for more information. P.O. Box 263, Medford, NJ 08055. <www.campdarkwaters.org>.

Summer Employment

Staff needed. Quaker owned/directed camp since 1946. Located in one of the most spectacular areas of the U.S., in Adirondacks near Lake Placid, NY. Positions available for cabin and specialty counselors as well as some department head and administrative positions. Good salaries and accommodations. Single or married, children of staff warmly welcomed. See our ad on page 30. Call Mike at (609) 688-0368.

Interns: 9-12 month commitment. Assist with hospitality and seminar planning at William Penn House. Room and board with small stipend. Applications from gays, lesbians, and people of color are welcome. 5 blocks from the Capitol, Supreme Court, and near the Smithsonian Museums. 515 East Capitol Street, SE, Washington, DC 20003, (202) 543-5560, fax: (202) 543-3814, <director@wmpennhouse.org>, <www.Quaker.org/pennhouse>.

Real Estate

Quaker REALTOR specializing in Bucks County, Pa., and Mercer County, N.J. I welcome the opportunity to exceed your expectations. Mark Fulton, Prudential Fox and Roach Realtors, 83 South Main Street, Yardley, PA 19067. (215) 493-0400 ext. 131.

Rentals & Retreats

A Quaker Family Farmlet on Maui

Enjoy the simple elegance of nature's sub tropical wonders: A fully furnished stone octagon cottage on a bluff overlooking the Pacific; use of org. garden and orchard; close to beaches and Maui's commercial attractions. \$100 per day. For illustrated material, write to Lisa Bowers, c/o Wm. V. Vitarelli, 375 Kawelo Road, Haiku, Maui, HI 96708. (808) 573-2972.

Attention Birders and Hikers

Cottage on the foothills of the Chiricahua Mountains in Arizona. Available February through April. Famous birding and hiking trails in the beautiful Cave Creek Canyon. By week or month. Call (520) 558-2378.

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

Cuernavaca, Mexico: Families, friends, study groups enjoy this beautiful Mexican house. Mexican family staff provide excellent food and care. Six twin bedrooms, with bath and own entrance. Large living and dining room, long terrace with dining area and mountain and volcano views. Large garden and heated pool. Close to historic center and transportation. Call Edith Nicholson (011) 52-777-3180383, or Joe Nicholson, (502) 894-9720.

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, April through October. Contact Melanie Douty: (215) 736-0948.

Mock Pond, washer, dryer, dishwasher, deck, barbecue. Available June, July, and August; 2 weeks minimum. Non-smokers. (978) 462-9449 evenings. <broken@comcast.net>

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.

Retirement Living

Beautiful Pleasant Hill, Tennessee. Diverse activist community. Full Service facility. Independent homes to skilled nursing care. Quaker meeting on premises. (931) 277-5003, Phil Thomforde. (931) 277-3518, office, brochure.

The Hickman, a nonprofit, Quaker-sponsored community in historic West Chester, has been quietly providing excellent care to older persons for over a century. Call today for a tour: (484) 760-6300, or visit <www.thehickman.org>.



MEDFORD LEAS

Medford Leas Continuing Care Retirement Community

Medford Leas welcomes you to visit our CCAC-accredited, Quaker-related continuing care retirement community! Blending the convenience and accessibility of suburban living with the unique aesthetic of an arboretum and nature preserve, Medford Leas continues the long tradition of Quaker interest in plants and nature and their restorative qualities. A wide range of residential styles (from garden-style apartments to clustered townhouses) are arranged amidst the unique beauty of over 200 acres of landscaped gardens, natural woodlands, and meadows. With campuses in both Medford and Lumberton, New Jersey, the cultural, intellectual, and recreational offerings of Philadelphia, Princeton, and New York City are just 30 to 90 minutes away. In addition, many popular New Jersey shore points are also within similar driving distances. Medford Monthly Meeting is thriving, active, and caring. Amenity and program highlights include: walking/biking trails, tennis courts, indoor and outdoor swimming pools, fitness centers and programs, computer center, greenhouses, very active self-governed residents' association with over 80 committees, on-site "university" program, and much more. Extensive *lifetime* Residence and Care Agreement covers medical care, prescription drugs, and future long-term nursing and/or assisted living care *without caps or limits*. For more information call (800) 331-4302. <www.medfordleas.org>.

KENDAL

COMMUNITIES and
SERVICES FOR OLDER PEOPLE

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

Continuing care retirement communities:

Kendal at Longwood; Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio
Kendal at Ithaca • Ithaca, N.Y.
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.
The Lathrop Communities • Northampton and Easthampton, Mass.

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>.



Yearly Meeting since 1944, offers an ideal place to retire. Both assisted living and independent living facilities are available. For further information, please call Nirmal or Diana Kaul at (740) 425-2344, or write to Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713.

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. <www.friendshomes.org>.

Schools



EARLHAM SCHOOL of RELIGION

Thinking about Friend's ministry? ESR Master of Divinity/Master of Ministry programs have seven **emphases**: Pastoral Care and Counseling, Spirituality, Ministry of Writing, Teaching, Peace and Justice, Un-programmed Friends, Pastoral Ministry. For further information contact: <axtelsu@earlham.edu> or (800) 432-1377.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, after school arts, sports, and music programs. Busing available. 1018 West Broad Street, Quakertown, PA 18951. (215) 538-1733. <www.unitedfriendsschool.org>.

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.

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**, 60 AMS Circle, Burnsville, NC 28714. (828) 675-4262. <info@arthurmorganschool.org>, <www.arthurmorganschool.org>.

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. 375. <www.sfs.org>.

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) 448-3144.

Frankford Friends School: coed, Pre-K to grade 8; 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.

Services



www.QuakerWedding.com

Visit the Quaker Wedding website Recently updated! Photos of illustrated and calligraphed Wedding Certificates realistically hand-drawn in colored inks.

Ketubahs, gay celebrations of commitment and non-Quaker examples. Ideas, and easy online form for fast estimates. E-mail Jennifer Snow Wolf, a birthright Friend, for sample vows. <snowwolf@att.net>. We don't spam. Allow one month for finished artwork.

Custom Calligraphy. Marriage Certificates; celebrations of commitment; naming documents for newborn or adopted children. Visit my website <wynnlewellyn.com> or call me to discuss your needs. (413) 634-5576.

Senior Solutions: Retired pastoral psychotherapist can provide assessment and treatment plans; facilitate relocation; respite/post-hospital care/hospice; and travel companionship. Contact: Kay Bainbridge, M.A., (610) 296-5489.

All Things Calligraphic
Carol Gray, Calligrapher (Quaker). Specializing in wedding certificates. Reasonable rates, timely turnarounds. Call or e-mail: (404) 296-0672 / <chezgray@mindspring.com>.



• Marriage Certificates
• Calligraphy
• Graphic Design
• Note Cards
• Illustration
Ahimsa Graphics, 24 Cavanaugh Ct., Saundertown, RI 02874. (401) 294-7769 or (888) 475-6219. <www.pennyjackm.calligraphicarts.org>.

Moving? Maybe David Brown, a **Quaker real estate broker**, can help. Contact him at <davidbrown@mindspring.com>.

Custom Marriage Certificates, and other traditional or decorated documents. Various calligraphic styles and watercolor designs available. Over ten years' experience. Pam Bennett, P. O. Box 136, Uwchlan, PA 19480. (610) 458-4255. <prbcallig@netzero.com>.

Purchase Quarterly Meeting (NYYM) maintains a peace tax escrow fund. Those interested in **tax witness** may wish to contact us through NYYM, 15 Rutherford Place, New York, NY 10003.

H.FREEMAN

501 East Main Street
Centerville, IN 47330
765-939-6910
HFreeAssoc@aol.com

ASSOCIATES, LLC

Consulting services for educational institutions and non-profit organizations. Fundraising. Capital campaigns. Planned giving. Recent clients include liberal arts colleges, seminaries independent schools, social service agencies, Pendle Hill, FGC, and many other Friends organizations. <www.Hfreemanassociates.com>.

Summer Camps

Night Eagle Wilderness Adventures, in Vermont's Green Mountains, is a unique, primitive summer camp designed to build a boy's self-confidence and foster a better understanding of native peoples and their relationship with the Earth. Activities tend to spring from the natural environment and teach boys to rely on their own ingenuity. Through community living and group decision making, campers learn to live and play together in a spirit of cooperation rather than competition. For 40 boys, ages 10-14. Two-, three-, and six-week sessions. Please visit our website: <www.nighteaglewilderness.com> or call for a full brochure: (802) 773-7866.

Accredited by The American Camping Association

Make friends, make music. FRIENDS MUSIC CAMP at Olney. Grow musically in a caring Quaker community. Ages 10-18. Brochure, camp video: FMC, PO Box 427, Yellow Springs, OH 45387. (937) 767-1311. <musicfmc@yahoo.com>.

Camp Dark Waters

Give your child a camp experience like the one you had! Camp Dark Waters offers one- and two-week sessions for boys and girls ages 7-14. Focusing on **fun, growth, simplicity, nonviolent resolution, stewardship, equality, and integrity**. Camp Dark Waters' diverse community helps children build new friendships in a family atmosphere. For more information, please call Travis at (609) 654-8846, P. O. Box 263, Medford, NJ 08055. <www.campdarkwaters.org>.

Pendle Hill's High School Youth Camp, for ages 15-18, July 10-17, 2005. Join young people from all over the country in service projects, Quaker community life, exploration of social justice issues, sessions in our art studio, field trips, and fun. Call (610) 566-4507/(800) 742-3150, ext. 137; or write <bobbie@pendlehill.org>.

The Peace Camp at Camp Medusa

Explore the lives of peacemakers. Share woodland walks and crackling campfires. Practice creative peacemaking. Create art and music. Learn from Christian, Muslim, and Jewish voices of faith. Come to this July's Teen Peace Camp in Medusa.

Nestled in the forest 30 miles southwest of Albany, N.Y., and supported by the Hudson Mohawk Association UCC, the Peace Camp welcomes young people of all faiths who will be entering grades 10 through 12. Request information from camp deans Paul and Katja Rehm, 22 Timber Point Road, Greenville, NY 12083. Phone (518) 966-5366. E-mail <kprehm@aol.com>.



Camp Woodbrooke, Wisconsin

Make friends, experience community, develop skills, and learn about the environment. Daily meeting. Quaker leadership. Ages 7-12, 34 boys and girls, 2-3 wks. Brochure (608) 647-8703. <www.campwoodbrooke.com>.

Journey's End Farm Camp

is a farm devoted to children for sessions of two or three weeks each summer. Farm animals, gardening, nature, ceramics, shop.

Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

Summer Rentals

Provence, France. Beautiful secluded stone house, village near Avignon, 3 BR (sleeps 5-6), kitchen/dining room, spacious living room, modern bathroom. Terrace, courtyard, view of medieval castle. Separate second house sleeps 4. Both available year-round \$1,200-\$2,900/mo. <www.rent-in-provence.com>. Marc Simon, rue Oume, 30290 Saint Victor, France, <msimon@wanadoo.fr>; or J. Simon, 124 Bondcroft, Buffalo, NY 14226; (716) 836-8698.



Advertise in FRIENDS JOURNAL

For information contact
Advertising Manager at
1216 Arch Street, 2A,
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A partial listing of friends meetings in the United States and abroad.

♿=Handicapped Accessible

Meeting Notice Rates: \$18 per line per year.

\$24 minimum. Payable a year in advance. No discount. New entries and changes: \$12 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@uqconnect.net>), or phone +61 (0)7 3374 3364.

BOTSWANA

GABORONE-phone/fax (267) 394-7147, <gudrun@info.bw>.

CANADA

OTTAWA-Worship and First-day school 10:30 a.m.

91A Fourth Ave. (613) 232-9923.

TORONTO, ONTARIO-Worship and First-day school 11 a.m. 60 Lowther Ave. (north from cor. Bloor and Bedford).

COSTA RICA

MONTEVERDE-Phone 645-5207 or 645-5036.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday at The Friends Peace Center/Guest Hostel, (506) 233-6168. <www.amigosparalapaz.org>.

GHANA

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

NICARAGUA

MANAGUA-Unprogrammed worship, 10 a.m. Sundays, El Centro de los Amigos, APTDO 5391, Managua. Nicaragua. Info: (727) 821-2428 or (011) 505-266-0984.

PALESTINE/ISRAEL

RAMALLAH-Unprogrammed worship, Sunday at 10:30 a.m. Meetinghouse on main street in Ramallah. Contact: Jean Zaru, phone 02-2952741.

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. (251) 928-0982.

HUNTSVILLE-Unprogrammed meeting 10 a.m. Sundays in various homes. Call (256) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

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, 11 a.m. Sunday at the Juneau Senior Center, 895 W. 12th St. Contact: (907) 789-6883.

Arizona

FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

McNEAL-Cochise Friends worship group at Friends SW Center, Hwy 191, m.p. 16.5. Worship Sun. 11 a.m. except June. Sharing 10 a.m. 3rd Sun. (520) 456-5967 or (520) 642-1029.

PHOENIX-Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

TEMPE-Worship and First-day school 10 a.m. 318 E 15th St., 85281. (480) 968-3966. <www.tempequakers.com>.

TUCSON-Pima Friends Meeting (unprogrammed). First-day school and worship 8:15 and 10 a.m. and Wednesday at 11 a.m. 931 N. 5th Ave., 85705-7723. Information: (520) 323-2208.

(Hope, Ark.) (870) 777-1809. (Mena, Ark.) (479) 394-6135. Fayetteville-Unprogrammed worship 9 a.m. 902 W. Maple. (479) 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. (510) 843-9725.

BERKELEY-Strawberry Creek, P.O. Box 5065, (510) 524-9186. Unprogrammed worship and First-day school 10 a.m. At Berkeley Alternative High School, Martin Luther King Jr. Way and Derby Street, Berkeley.

CHICO-9:45-10:15 a.m. singing; 10:30 a.m. unprogrammed worship, children's classes. Hemlock and 14th Street. (530) 895-2135.

♿ **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 (530) 758-8492.

FRESNO-Unprogrammed meeting. Sunday 10 a.m. 2219 San Joaquin Ave., Fresno, CA 93721. (559) 237-4102.

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

LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call (858) 456-1020.

MARIN COUNTY-10 a.m. Falkirk Cultural Center, 1408 Mission Ave. at E St., San Rafael, Calif. (415) 435-5755.

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

MENDOCINO-Worship 10 a.m. at Caspar Shul, halfway between Mendocino and Ft. Bragg. (707) 937-0200.

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

NAPA SONOMA-Friends meeting. Sundays 10 a.m. at Aldea, Inc., 1801 Oak St., Napa, Calif. Contact: Joe Wilcox, clerk, (707) 253-1505. <nvquaker@napanet.net>.

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://homepage.mac.com/deweyval/OjaiFriends/index.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. 10 a.m. 4061 Mission Inn Ave., Riverside. (909) 782-8680 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-Call: (805) 528-1249.

SANTA BARBARA-2012 Chapala St., meeting for worship 10 a.m., First Days. 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., 225 Rooney St., Santa Cruz, CA 95065.

SANTA MONICA-Meeting for worship and First-day school 10 a.m. 1440 Harvard St. Phone: (310) 828-4069.

♿ **SANTA ROSA**-Redwood Forest Meeting. Worship 10 a.m. 1647 Guerneville Rd. Phone: (707) 578-3327.

SEBASTOPOL-Apple Seed Mtg. Unprogrammed worship 10 a.m. Garzot Bldg., Libby Park (cor. Valentine and Pleasant Hill Rd.). (707) 573-6075.

STOCKTON-Delta Meeting. Unprogrammed, 10 a.m. 2nd First day, 645 W. Harding Way (Complementary Medical Center). For info 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.

NEW YORK—Meeting for worship and First-day school 10 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. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

NEWARK—10–11 a.m. First-day school, 10–10:30 a.m. adult singing, 10:30–11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169. Summer (June–Aug.) we meet at historical London Britain Meeting House, worship 9 a.m. Call for directions.

ODESSA—Worship, first and third Sundays, 11 a.m., W. Main Street.

WILMINGTON—Worship and First-day school 10:30 a.m. 4th and West Sts. Phone: 652-4491.

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 10 a.m. For information, call (860) 347-8079.

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, 176 Oswegatchie Rd., off Niantic River Rd., Waterford, Conn. (860) 444-1288 or 572-0143.

NEW MILFORD—Housatonic Meeting. Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (860) 355-9330.

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 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 for worship, 10 a.m. Main St. and Mountain Rd., Woodbury. (203) 267-4054 or (203) 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. NW from Hockessin-Yorklyn Rd. at first crossroad, 1501 Old Wilmington Rd. (302) 239-2223.

NEWARK—10–11 a.m. First-day school, 10–10:30 a.m. adult singing, 10:30–11:30 a.m. worship. Newark Center for Creative Learning, 401 Phillips Ave. (302) 733-0169. Summer (June–Aug.) we meet at historical London Britain Meeting House, worship 9 a.m. Call for directions.

ODESSA—Worship, first and third 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 of Washington, 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., 10:30 a.m., and 6 p.m. Sundays, also 7 p.m. Wednesdays. First-day school at 10:50 a.m.

QUAKER HOUSE—2121 Decatur Pl., next to meetinghouse. Worship at 10:30 a.m. with special welcome for Lesbians and Gays.

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

CAPITOL HILL WORSHIP GROUP—at William Penn House, 515 E. Capitol St. SE, at 7:30 a.m. seven days a week.

Florida

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

DAYTONA—Ormond Beach-Halifax Friends Meeting for Worship, 2nd and 4th First Days at 10:30 a.m. 87 Bosarvey Dr., Ormond Beach. (386) 677-6094, or (386) 445-4788.

DELAND—Worship and First-day school 10:30 a.m. Unitarian Church, 820 N. Frankfort. Info: (386) 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: (239) 274-3313.

FT. PIERCE—Stuart Area Worship Group, 10:30 a.m., fall–spring. (772) 569-5087.

GAINESVILLE—Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. (386) 462-3201.

JACKSONVILLE—Meeting for worship, First Days. For location and time phone (904) 768-3648.

LAKE WALES—Worship group, (863) 676-2199.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (561) 585-8060.

MELBOURNE—(321) 676-5077. Call for location and time. <www.quakerscmm.org>.

MIAMI-CORAL GABLES—Meeting and First-day school 10:30 a.m. 1185 Sunset Dr., (305) 661-7374. Co-clerks: Doris Emerson, Joan Sampieri. <http://miamifriends.org>.

OCALA—1010 NE 44th Ave., 34470. 11 a.m. Contact: George Newkirk, (352) 236-2839. <gnewkirk1@cox.net>.

ORLANDO—Meeting and First-day school 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

ST. PETERSBURG—Meeting for worship and First-day school 10:30 a.m. 130 19th Ave. S.E. Phone: (727) 896-0310.

SARASOTA—Worship 10 a.m., discussion 11 a.m., 3139 57th St., Sarasota, FL NW corner 57th St. and Lockwood Ridge Rd. (941) 358-5759.

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. 1502 W. Sligh Ave. Phone contacts: (813) 253-3244 and 977-4022.

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

Georgia

ANNEEWAKEE CREEK—Worship Group—20 miles W of Atlanta in Douglasville, Ga. 1/2 mile South of I-20, Exit 37, at 2078 Fairburn Road #10 in the "Am Wonderful" Health and Nutrition Store. Unprogrammed Worship 11 a.m. Discussion following. Call for information: Free at (770) 949-1707 or Web: <www.actwg.org>.

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.

ST. SIMONS ISLAND—Meeting for worship. For information, call (912) 635-3397 or (912) 638-7187.

Hawaii

BIG ISLAND—10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call (808) 322-3116, 325-7323.

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. Call for meeting times and locations; Jay Penniman (808) 573-4987 or <jip@igc.org>.

Idaho

BOISE—Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. 801 S. Capitol Blvd. (Log Cabin Literary Center). (208) 344-4384.

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 Wiley, 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.

CARBONDALE—Southern Illinois Society of Friends. Unprogrammed worship on Sundays at 10 a.m. at the Interfaith Center, 913 S. Illinois Ave. Phone: (618) 457-8726, or (618) 549-1250. <www.siquaker.org>.

CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on third Sunday. Phone: (773) 288-3066.

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

CHICAGO—Northside (unprogrammed). Mailing address: P.O. Box 408429, Chicago, IL 60640. Worship 10 a.m. at 4427 N. Clark, Chicago (Japanese American Service Committee). Phone: (773) 784-2155.

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: (630) 968-3861 or (630) 652-5812.

EVANSTON—1010 Greenleaf St.; (847) 864-8511 meetinghouse phone. Unprogrammed meeting for worship 10 a.m.; First-day school (except July–Aug.) and childcare available. <http://evanston.quaker.org>.

GALESBURG—Peoria-Galesburg Meeting. 10 a.m. in homes. (309) 343-6847 for location.

LAKE FOREST—Worship 10:30 a.m. at meetinghouse: West Elm and Smith Rds. Mail: Box 95, Lake Forest, 60045. Phone: (847) 234-8410.

McHENRY COUNTY—Worship 10 a.m. (815) 385-8512.

McNABB—Clear Creek Meeting, 11 a.m. Meetinghouse 2 mi. south, 1 mi. east of McNabb. (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., Sunday. 1904 East Main Street, Urbana, IL 61802. Phone: (217) 328-5853.

Indiana

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

FORT WAYNE—Friends Meeting, Plymouth Congregational Church UCC 501 West. Berry Room 201, Fort Wayne. 10:30 a.m. Unprogrammed worship. 10:45 a.m. Joint Religious Education with Plymouth Church. (260) 482-1836.

HOPEWELL—Unprogrammed worship 10 a.m., discussion 11 a.m. 20 mi. W of Richmond between I-70 and US 40, I-70 exit Wilbur Wright Rd., > 1 1/4 mi. S., then 1 mi. W on 700 South. Contact: (765) 987-1240 or (765) 478-4218. <wilsons@voyager.net>.

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed worship 10 a.m. Children welcome. 926-7657.

Indianapolis—Valley Mills Meeting, 6739 W. Thompson Rd. (317) 856-4368. <http://vmfriends.home.mindspring.com>.

RICHMOND—Clear Creek, Stout Memorial Meetinghouse, on the campus of Earlham College, unprogrammed, 9:15 a.m. (765) 935-5448.

SOUTH BEND—Unprogrammed worship with concurrent First-day school, 10:30 a.m. (574) 255-5781.

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. Sunday. 121 S. Maple. (515) 232-2763.

DECORAH—First-day school 9:30, worship 10:30. 603 E. Water St. (563) 382-3922. Summer schedule varies.

DES MOINES—Unprogrammed worship 10 a.m., discussion 11:30 a.m. Iowa Yearly Meeting (Conservative), childcare provided. Meetinghouse, 4211 Grand Ave. (515) 274-4717.

EARLHAM—Bear Creek Meeting—Discussion 10 a.m. Worship 11 a.m. (unprogrammed). One mile north of I-80 exit #104. Call (515) 758-2232.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234.

Paulina—Small rural unprogrammed meeting. Worship 11 a.m. Sunday school 10 a.m. Fourth Sunday dinner. Business, second Sunday. Contact Doyle Wilson, clerk, (712) 757-3875. Guest house available.

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) 539-4028, 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—Hearland Meeting, 14505 Sandwedge Circle, 67235, (316) 729-4483. First Days: Discussion 9:30 a.m. Unprogrammed worship 11 a.m. On 2nd First Day of month carry-in brunch 9:30 a.m., business 12 noon. <http://heartland.quaker.org>.

Kentucky

BEREA—Meeting Sunday 9 a.m. AMERC Building, 300 Harrison Road, Berea, Ky. Call: (859) 986-9256 or (859) 986-2193.

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.

OWENSBORO—Friends worship group. Call for meeting time and location: Maureen Kohl (270) 264-5369.

Louisiana

BATON ROUGE-Unprogrammed worship 11:30 a.m. Sunday. 2303 Government St. Clerk: Pam D. Arnold (225) 665-3560. <www.batonrougefriends.net>
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, 10 a.m. Telephone: (207) 338-3080.
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) 693-4361.
FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.
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) 862-3957. (207) 285-7746.
& **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.
VASSALBORO-Unprogrammed meeting for worship 10 a.m. Friends Meetinghouse, Stanley Hill Road, East Vassalboro. (207) 923-3572.
WATERBORO-Unprogrammed worship, 9 a.m., 2 Sundays/mo. FMI (207) 282-2717 or (207) 967-4451.
WHITING-Cobscok 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 Metzgerot, 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 10:30 a.m. year round. 3107 N. Charles St. (410) 235-4438. Fax: (410) 235-6058. E-mail: <homewoodfriends@verizon.net>
& **BALTIMORE/SPARKS**-Gunpowder Meeting. Worship and First-day school 11 a.m. Call for directions. Phone: (410) 472-4583.
& **BETHESDA**-Worship, First-day school, and childcare at 11 a.m. on Sundays; mtg for business at 9:15 a.m. 1st Sun.; worship at 9:30 a.m. other Suns. Washington, D.C. metro accessible. On Sidwell Friends Lower School campus, Edgemoor Lane and Beverly Rd. (301) 986-8681. <www.bethesdafriends.org>
CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Anne Briggs, 220 N. Kent St., Chestertown, MD 21620. (410) 778-1746.
DARLINGTON-Deer Creek Meeting. Worship 10 a.m. Clerk: Henry S. Holloway, (410) 457-9188.
EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Sun., 5:30 p.m. Wed. Marsie Hawkinson, clerk, (410) 822-0589 or -0293.
FALLSTON-Little Falls Meeting, 719 Old Fallston Rd. Worship 10:30 a.m. John C. Love, clerk, (410) 877-3015.
FREDERICK-Meeting for worship 10:30 a.m. First-day school 10:15 a.m. Wednesday 5:30 p.m. 723 N. Market St. (301) 631-1257.
PATAPSCO-Friends Meeting 10:30 a.m. Mt. Hebron House, Ellicott City. First-day school, weekly simple meal. (410) 465-6554.
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>
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. Minute Man Arc, 1269 Main St., West Concord (across from Harvey Wheeler). Clerk: Sally Jeffries, (978) 263-8660.
AMESBURY-Worship 10 a.m. 120 Friend St. Call (978) 463-3259 or (978) 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) 253-3208.
ANDOVER-LAWRENCE-Worship: 1st, 3rd Sundays of month at 2 p.m. Veasey Memorial Park Bldg, 201 Washington St., Groveland; 2nd, 4th Sundays of month at 9:30 a.m. SHED Bldg, 65 Phillips St., Andover. (978) 470-3580.
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) 876-8883.
CAMBRIDGE-Fresh Pond Monthly Meeting. Worship and First-day school 10 a.m. Cambridge Friends School, 5 Cadbury Road
FRAMINGHAM-Worship 10 a.m. First-day school. Year round. 841 Edmonds Rd. (2 mi. west of Nobscott traffic lights). Wheelchair accessible. (508) 877-1261.
& **GREAT BARRINGTON**-South Berkshire Meeting. Unprogrammed: 10:30 a.m. First Day. 280 State 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 11 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, (508) 228-0136.
NEW BEDFORD-Unprogrammed meeting for worship 10 a.m. 83 Spring St. Phone (508) 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. 43 Center Street. (413) 584-2788. Aspiring to be scent-free.
SANDWICH-East Sandwich Meetinghouse, 6 Quaker Rd., N of junction of Quaker Meetinghouse Rd. and Rte. 6A. Meeting for worship Sunday 10 a.m. (508) 888-7629.
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-Worship Sundays 10 a.m. 938 Main Road. (508) 636-4963.
WORCESTER-Unprogrammed meeting for worship, child care and religious education, 11 a.m. 901 Pleasant St. Phone: (508) 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

& **ANN ARBOR**-Unprogrammed meeting for worship 9 a.m. and 11 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (734) 761-7435. Clerk: Nancy Taylor, (734) 995-6803. <www.annarborfriends.org>
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. Co-clerks: Margaret Kanost (248) 373-6608, David Bowen (248) 549-8518.
& **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. Edgewood UCC Chapel, 469 N. Hagadorn Rd., E. Lansing. Worship only, 9:30 a.m. (except 1st Sunday of month), Sparrow Wellness Center, 1st floor, 1200 East Michigan Ave., Lansing. (517) 371-1047 or <redcedar.quaker.org>
GRAND RAPIDS-Worship and First-day school 10 a.m. (616) 942-4713 or 454-1642.
& **KALAMAZOO**-First-day school and adult education 9:30 a.m. Meeting for worship 10:30 a.m. Friends Meetinghouse, 508 Denner. Phone: 349-1754.

MT. PLEASANT-Pine River Friends Meeting. Unprogrammed worship 10 a.m., discussion 11 a.m., Wesley Foundation, 1400 S. Washington St. Don/Nancy Nagler at (989) 772-2421 or <www.pineriverfriends.org>

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays. Call: (218) 829-6917.
& **DULUTH**-Superior Friends Meeting, 1802 E. 1st Street, Duluth, MN 55812. Meeting for worship and First-day school Sunday, 10 a.m. (218) 724-2659.
& **MINNEAPOLIS**-Minneapolis Friends Meeting, 4401 York Ave. South, Mpls., MN 55410. Call for times. (612) 926-6159. <www.quaker.org/minnfm>
NORTHFIELD-Cannon Valley Monthly Meeting. Worship (unprogrammed) and First-day school, 10:30 a.m. Sundays. First Sunday each month, meets in private homes. Other Sundays, meets at 313 1/2 Division St. (upstairs), Northfield. For information: Corinne Matney, 8651 Spring Creek Road, Northfield, MN 55057. (507) 663-1048.
ROCHESTER-Worship First Day 9:30 a.m. Place: 11 9th St. NE. Phone: (507) 287-8553. <www.rochestermnfriends.org>
& **ST. PAUL**-Prospect Hill Friends Meeting—near U of M campus. Meets Sun. 4 p.m. Call (612) 379-7398, or (651) 645-3058 for more information.
ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship Sunday at 8:30 a.m. and 11 a.m., Wednesday at 6:30 p.m. Call for times of Friends Forum (adult education), First-day school, and meeting for worship with attention to business (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 (unprogrammed). Worship and First-day school 11:30 a.m. each First Day at the United Ministries Center, SMSU campus, 680 S. Florence Ave. (417) 860-1197.

Montana

BILLINGS-Call: (406) 252-5647 or (406) 656-2163.
GREAT FALLS-(406) 453-2714 or (406) 453-8989.
MISSOULA-Unprogrammed, Sundays, 11 a.m. winter, 10 a.m. summer. 1861 South 12th Street W. (406) 549-6276.

Nebraska

& **CENTRAL CITY**-Worship 9:30 a.m. 403 B Ave. Clerk: Don Reeves. Telephone: (308) 946-5409.
LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone: 488-4178.
OMAHA-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. 292-5745, 391-4765.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 615-3673.
RENO-Unprogrammed worship. For information, call: 329-9400. website: <www.RenoFriends.org>
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, Bill Gallot: (207) 490-1264, or write: P.O. Box 124, 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: Mary Ann Cadwallader, (603) 643-1343.
KEENE-Worship group-unprogrammed 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), 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. Childcare and First-day school at 10:30 a.m. Worship 10:30 a.m. (603) 532-6203, or write 3 Davidson Rd., Jaffrey, NH 03452.
WEARE-10:30. Quaker St., Henniker. Contact M. Baker, (603) 478-5650.

intersection of res. 668 and 669. Snowtime, call (609) 894-8347.

ATLANTIC CITY AREA-Bible study 9:30 a.m., worship 11 a.m. All welcome! Call for info: (609) 652-2637 or <www.acquakers.org> for calendar. 437-A S. Pitney Rd., Galloway Twp. (Near intersection of Pitney and Jimmy Leeds.)

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

CINNAMINSON-Westfield Friends Meeting, 2201 Riverton Rd. Meeting for worship 11 a.m., First-day school 10 a.m. (856) 829-7569.

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) 627-0651.

GREENWICH-First-day school 10:30 a.m., worship 11:30 a.m., Ye Grease 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. First-day meeting 10 a.m. R.E. (including adults) 9 a.m. (Sept.-May). For other information call (856) 235-1561.

MOUNT HOLLY-Meeting for worship 10 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 10-11 a.m. each First Day. Sundays. Haddon Ave. and Cooper St., Camden. Rose Kettler (856) 428-0402.

PLAINFIELD-Meeting for worship and First-day school 10:30 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. (908) 782-0953.

RANOCAS-Worship 11 a.m., First-day school 10 a.m. Summer schedule—worship only 10 a.m., 6/15-9/15. 201 Main St., Rancocas (Village), NJ 08073. (609) 267-1265. E-mail: <ce7janney@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 10 a.m. South Shore Rd., Rte. 9, Seaville. (609) 624-1165. Beach meeting in Cape May-Grant St. Beach 9 a.m. Sundays, June/Sept.

SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (732) 741-4138.

SOMERSET/MORRIS COUNTRIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship held 9 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: (856) 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. 1600 5th St., N.W., (505) 843-6450.

SANITALE-Meeting for worship, Sundays 9 and 11 a.m.

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: (505) 388-3478, 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. Sundays 10:30 a.m. at Country Day School. (505) 758-8220.

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. Visit us at <www.alfredfriends.org>.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 923-1351.

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 026123, Brooklyn, NY 11202.

BUFFALO-Worship 10:30 a.m. 72 N. Parade near Science Museum. (716) 892-8645 for further information.

CANTON-St. Lawrence Valley Friends Meeting, (315) 386-4648.

CATSKILL-10 a.m. worship, Rt. 55, Grahamsville. November-April in members' homes. (845) 434-3494 or (845) 985-2814.

CENTRAL FINGER LAKES-Geneva vicinity/surrounding counties. Unprogrammed meeting and First-day school. Call for time and place: (585) 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.

CLINTON CORNERS-BULLS HEAD-Oswego Monthly Meeting. Worship and First-day school 10:30 a.m. 1323 Bulls Head Road (Northern Dutchess County) 1/4 mile E of Taconic Pky. (845) 876-3750.

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.

FLUSHING-Unprogrammed meeting for worship First Day 11 a.m. 137-16 Northern Boulevard, Flushing, NY 11354. (718) 358-9636.

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. July and August 9:30 a.m.

GERICO M.M.

MANHASSET M.M.-10 a.m.

MATINECOCK M.M.-10 a.m.

PECONIC BAY E.M.-10:30 a.m. Southampton College and 11 a.m. Groenport

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

WESTBURY M.M.

Contact us at <clerk@longislandquaker.org> or (631)

271-4672. Our website is <www.nyym.org/ligm>.

NEW PALTZ-Worship, First-day school, and childcare 10:30 a.m. 8 N. Manheim. (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 Riverside Church 10th fl.: unprogrammed worship every Sunday at 11 a.m.; and Staten Island Meeting: worship 2nd and 4th Sundays at 10:30 a.m. Phone (212) 777-8866 (Mon.-Fri., 9-5) about First-day schools, business meetings, and other information.

ORCHARD PARK-Worship and First-day school 11 a.m. East Quaker St. at Freeman Rd. (716) 662-5749.

POPLAR RIDGE-Worship 10 a.m. (315) 364-8102.

& **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. Between East Avenue and E. Main St. Downtown. Unprogrammed worship and child care 11 a.m. Adult religious ed 9:45 a.m. Child RE variable. 6/15-9/7 worship 10 a.m. (585) 325-7260.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (845) 735-4214.

SARANAC LAKE-Meeting for worship and First-day school; (518) 891-4083 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 2nd and 4th Sundays at 10:30 a.m. 128 Buel Ave. Information: (718) 720-0643.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave. (315) 476-1196.

& **WESTBURY MM (L.I.)**-Contact us at <clerk@longislandquaker.org> or (631) 271-4672. Our website is <www.nyym.org/ligm>.

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. Torn (252) 728-7083.

BLACK MOUNTAIN-Swannanoa Valley Friends Meeting. Unprogrammed worship 9:30 a.m. (828) 299-4889.

BOONE-Unprogrammed meeting for worship 10 a.m. 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. (704) 559-4999.

DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact clerk, (919) 419-4419.

FAYETTEVILLE-Unprogrammed worship, 6 p.m.; discussion, 5 p.m. 223 Hillside Ave. (910) 323-3912.

GREENSBORO-Friendship Meeting (unprogrammed), 1103 New Garden Rd. Worship and child care at 10:30 a.m. Call: (336) 854-5155 or 851-2120.

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. (252) 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:30 a.m., forum 11:30 a.m. 125 3rd St. NE, Hickory, N.C., (828) 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., 202 N. 5th Street. Call (910) 251-1953.

WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3902.

Ohio

AKRON-Unprogrammed worship, 10:30 a.m. Discussion, 9:30 a.m. 216 Myrtle Place, Akron, OH 44303; (330) 336-7043; <jwe@uakron.edu>.

ATHENS-10 a.m., 22 Birge, Chauncey (740) 797-4636.

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. Lisa Cayard, 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.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 9:30 a.m. 1516 Salem Ave., Rm. 130. Phone: (937) 847-0893.

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.

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

NORTHWEST OHIO-Broadmead Monthly Meeting FGC. Unprogrammed worship groups meet at:

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

FINDLAY-Joe Davis, (419) 422-7668. Sidney (937) 497-7326, 492-4336.

TOLEDO-Janet Smith, (419) 874-6738, <janet@evans-smith.us>.

Δ OBERLIN-Unprogrammed worship Sundays, 10:30 a.m., A.J. Lewis Environmental Center, 122 Elm St., Oberlin. Midweek worship Thursdays, 4:15 p.m., Kendal at Oberlin. Phone (440) 774-6175 or Mail Box 444, Oberlin, OH 44074.

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 High Sts. (513) 897-5946, 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) 264-8661 or (330) 262-3117.

Δ YELLOW SPRINGS-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Carl Hyde, (937) 767-3571.

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 3:15 p.m. Forum 4:30 p.m. For information, call (918) 743-6827.

Oregon

ASHLAND-South Mountain Friends Meeting, 543 S. Mountain Ave. First hour activities 9:30 a.m., children's program and silent meeting for worship 11 a.m. Child care available. Bob Morse, clerk, (541) 482-0814.

BEND-Central Oregon Worship Group, unprogrammed worship. (541) 923-3631 or (541) 330-6011.

Δ BRIDGE CITY-West Portland. Worship at 10 a.m., First-day school at 10:15 a.m. <www.bridgecitymeeting.org>. (503) 230-7181.

Δ CORVALLIS-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

Δ EUGENE-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (541) 997-4237.

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

FANNO CREEK WORSHIP GROUP-Worship, 10:30 a.m. at Dant House, Callin Gabel School, 2nd and 4th Sunday, 8825 S.W. Barnes Road. Contact Sally Hopkins, (503) 292-8114.

SALEM-Meeting for worship 10 a.m., forum 11 a.m. 490 19th St. NE, phone (503) 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.

CARLSLE-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 Lindia Drive. Telephone (717) 261-0736.

CHELTENHAM-See Philadelphia listing.

CHESTER-Meeting for worship 10:45 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.

CORNWALL-(Lebanon Co.) Friends worship group, meeting for worship First Days 10 a.m. Call (717) 274-9890 or (717) 273-6612 for location and directions.

DOLINGTON-MAKEFIELD-Worship 11-11:30 a.m. First-day school 11:30-12:30. E of Doltington 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.

Δ DOYLESTOWN-Meeting for worship and First-day school 10 a.m. 95 East Oakland Ave. (215) 348-2320.

DUNNINGS CREEK-First-day school/meeting for worship begins 10 a.m. N.W. Bedford at Fishertown. (814) 839-2952.

ELKLAND-Meeting located between Shunk and Forksville on Rt. 154. 11 a.m. June through September. (570) 924-3475 or 265-5409.

ERIE-Unprogrammed worship. Call: (814) 866-0682. 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: Edward B. Stokes Jr. (610) 689-4083.

FALLSINGTON (BUCKS COUNTY)-Friends Meeting, Inc. Main St. Meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

GAP-Sadsbury Meeting. Unprogrammed worship 10:15 a.m. First-day school. Simmontown Rd., off 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.

Δ GWYNEDD-Worship 9 a.m. and 11:15 a.m. FDS 9:45 a.m. Business meeting 3rd First Day of the month 9 a.m. Summerytown Pike and Rte. 202. Summer worship 9:30 a.m. No FDS. (215) 699-3055. <gwyneddfrinds.org>.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 a.m. 1100 N 6th St. Phone: (717) 232-7282 or (717) 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.

Δ HAVERTOWN-Old Haverford Meeting. East Eagle Rd. at St. Denis 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-Meeting 10:30 a.m., (724) 349-3338.

KENDAL-Worship 10:30 a.m. Kendal Center, Library, U.S. Rte. 1, 31/2 mi. S of Chadds Ford, 11/4 mi. N of Longwood Gardens.

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.

LANDSDOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves. Telephone: (610) 623-7098. Clerk: (610) 660-0251.

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-Meeting for worship and children's First-day school at 10:30 a.m. Sundays. E-mail <dewisburgfrinds@yahoo.com> or call (570) 522-0183 for current location.

MARSHALLTOWN-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 AT LANGHORNE (BUCKS CO.)-First-day school 9:45 a.m. (except summer), meeting for worship 11 a.m. (10 a.m. in Seventh and Eighth Months) on First days, and 7 p.m. (year-round) on Fourth days. 453 W. Maple Ave., Langhorne, PA 19047. (215) 757-5500.

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

Δ NEWTOWN (BUCKS CO.)-Worship 11 a.m. First-day school for adults and children, 9:45 a.m. In Summer, worship 10 a.m., no First-day school. 219 Court St. (215) 968-1655, <www.newtownfrindsmeeting.org>.

NEWTOWN SQUARE (DEL. CO.)-Worship 10 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 19040.

OXFORD-First-day school 10 a.m., worship 11 a.m. 260 S. 3rd St., Oxford, PA 19363. (610) 932-8572.

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) 677-7813*. 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. gmds., 19111. (215) 947-6171. 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 Waln Sts., 19124. (215) 256-2888*. 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.

Δ 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.

PLUMSTEAD-Meeting for worship and First-day school 9:30 a.m. (215) 822-2299.

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

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

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

Δ 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 a.m., meeting 10:15 a.m. 108 North Sixth St. (610) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10 a.m. Sagan 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. 328-2424.

Δ STATE COLLEGE-Early and late worship 8:30 and 11 a.m. Children's programs 10:45 a.m. Adult discussion on most Sundays at 9:45 a.m. 611 E. Prospect Ave., State College, PA 16801, phone (814) 237-7051.

SWARTHMORE-Meeting and First-day school 10 a.m. 12 Whittier Place, off Route 320.

TOWANDA-Meeting for worship-unprogrammed. Sundays at 10:30 a.m. For location, call (570) 265-6523 or (570) 888-7873.

UPPER DUBLIN-Worship & First-day school 10 a.m. Fort Washington Ave. & Meetinghouse Rd., near Ambler. (215) 653-0788.

VALLEY-1121 Old Eagle School Rd., Wayne (North of Swedesford Rd.). 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 Helmuth, (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.

YORK-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St. (717) 848-6781.

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 10-11 a.m. For latest location, call: (843) 723-5820.

e-mail: <contact@CharlestonMeeting.com>,
website: <http://www.CharlestonMeeting.com>.

♣ **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, worship 1:30 p.m., First Christian Church, 704 Edwards Rd. (864) 895-7205.

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

SUMTER-Salem Black River Meeting. First Day meeting for worship 11 a.m. Call (803) 495-8225 for directions.

South Dakota

RAPID CITY-(605) 721-4433.

SIOUX FALLS AREA FRIENDS-Worship and First-day school. Call for time. Phone: (605) 339-1156 or 256-0830.

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. 184 Hood Dr. Gladys Draudt, clerk: (931) 277-5354.

Meetinghouse: (931) 484-0033.

♣ **JOHNSON CITY**-Foxfire Friends unprogrammed worship 10 a.m. 731 E. Maple, (423) 283-4392 (Edie Patrick)

MEMPHIS-Meeting for worship (unprogrammed) and First-day school 11 a.m. Discussion 10 a.m. 917 S. Cooper, (901) 274-1500.

NASHVILLE-Meeting for worship (unprogrammed) and First-day school 10 a.m. Adult sharing 11:30 a.m. on second and fourth First Days. 530 26th Ave. North, (615) 329-2640. John Potter, clerk.

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: (432) 837-2930 for information.

AMARILLO-Call (806) 372-7888 or (806) 538-6241.

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.

CORPUS CHRISTI-Costal Bend Friends Meeting, meets 1-2 Sundays per month at 2 p.m. Contact Beverly at (361) 888-4184 for information.

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. Phone: (915) 546-5651. 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. Gerald Campbell, Clerk, (409) 762-1785.

HILL COUNTRY-Unprogrammed meeting 10 a.m., June to September 10:30 a.m., discussion 11 a.m. Unitarian Fellowship Bldg., 213 Loma Vista, Kerrville, Tex. Catherine Matlock (830) 257-5673.

HOUSTON-Live Oak Meeting. Sundays 8:30 and 10:30 a.m. Wednesdays: Discussion 7 p.m., meeting for worship 8-8:30 p.m. 1318 W. 26th St. (713) 862-6685.

LUBBOCK-Unprogrammed worship, Sunday afternoons from 2 to 3 p.m. Grace Presbyterian Church, 4820 19th St. (806) 763-9028/(806) 791-4890. <http://www.finitesite.com/friendsmeeting>.

RIO GRANDE VALLEY-Unprogrammed worship 10:30 a.m. Sundays. For location call Carol J. Brown (956) 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

BENNINGTON-Worship, Sundays 10 a.m., Senior Service Center, 124 Pleasant St., 1 block north, 1/2 block east of intersection of Rte. 7 and Main St. (Rt. 9). (802) 442-6010.

BURLINGTON-Worship 11 a.m. Sunday, noon Wednesday at 173 North Prospect St. Call: (802) 660-9221 about religious ed.

♣ **MIDDLEBURY**-Worship 10 a.m. at Havurah House, 56 N. Pleasant St., Middlebury. (802) 388-7684.

PLAINFIELD-Each Sundayx at 10:30 a.m. Call Alan Taplow, (802) 454-4675.

PUTNEY-Worship, Sunday, 8:30 and 11 a.m. Adult discussion, 9:45 a.m. Singing, 10:45 a.m. Children's program, 11:15 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 Shrewsbury Library, 98 Town Hill Road, Cuttingsville. 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 893-9792.

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: (434) 971-8859.

FARMVILLE-Quaker Lake FM, (434) 223-4160.

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (540) 745-3252 and 745-6193.

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

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. Lynchburg College Spiritual Life Center, info: Owens, (434) 846-5331, or Koring, (434) 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.

MIDLOTHIAN-Worship 11 a.m., children's First-day school 11:15 a.m. (804) 598-1676.

NORFOLK-Worship and First-day school at 10 a.m. Phone (757) 627-6317 for information.

RICHMOND-Worship 9:30 and 11 a.m. 4500 Kensington Ave. (804) 358-6185.

ROANOKE-Worship 10:30 a.m. Usually at Hollins Meditation Chapel. 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

AGATE PASSAGE-Bainbridge Island. Meeting for worship 10 a.m. Seabold Hall, 14454 Komedal Rd. Info: (360) 697-4675.

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: Turtle Robb, (360) 312-8234.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater, WA 98502. First Sunday each month potluck breakfast at 9 a.m. Phone: (360) 438-5440 or 357-3855.

PORT TOWNSEND-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 385-7981.

PULLMAN-See Moscow, Idaho.

SEATTLE-Salmon Bay Meeting at Phinney Center, 6532 Phinney N.; worship at 10 a.m. (206) 527-0200.

SEATTLE-University Friends Meeting, 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m. (206) 547-6449. Accommodations: (206) 632-9839.

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

TACOMA-Tacoma Friends Meeting, 2508 S. 39th St. Unprogrammed worship 10 a.m., First-day discussion 11 a.m. Phone: (253) 759-1910.

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

West Virginia

CHARLESTON-Worship Sundays 10 a.m. Wellons (304) 345-8659 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 (9:30 June-Aug.) preceded by singing. 416 Niagara St. 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.

KENOSHA-RACINE-Unprogrammed worship on Sundays at 10 a.m. 880 Green Bay Rd., Kenosha. (262) 552-6838. <www.geocities.com/quakerfriends>.

KICKAPOO VALLEY FRIENDS-Gays Mills. Worship Sunday 11 a.m. Children's program 1st and 3rd Sundays (608) 637-2060. E-mail: <chakoian@mailbag.com>.

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.

MADISON-Yahara Friends. Unprogrammed worship, Sunday 10:30 a.m. 5454 Gunflint Tr., (608) 251-3375. Web: <www.quakermet.org/MonthlyMeetings/Yahara>.

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) 967-0898 or 263-2111.

OSHKOSH-Meeting for worship 4 p.m. 419 Boyd St. (920) 232-1460.

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— Louise E. Harris, Friendship Friends Meeting, Winston-Salem Worship Group, North Carolina