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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



SPECIAL ISSUE

The Meeting Community

An independent magazine serving the Religious Society of Friends



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■ AMONG FRIENDS

Nurturing Our Meetings

When I first attended Friends meeting in my early 30s, I knew that I was in the right place, but there was much about Quaker process and the structure of the meeting community that I still needed to learn. Over the years, I've perceived that meetings seem to have a life cycle of their own, rising with energy and vitality based on the enthusiasm and dedication of various members or ebbing as members move on, die, or struggle with great differences on matters of importance to all. Every meeting has its own culture. This is not surprising, considering how much our meetings depend on the contributions of the individuals connected to them.

How is your meeting doing? Is it bursting with vitality or in a period of difficulty? Perhaps you are experiencing both! Whatever condition you find your community in, we anticipate that the articles in this issue will offer food for thought and perhaps some new approaches to your undertakings together.

Several things in this issue merit a special note. Margery Mears Larrabee has written a substantial article on "Spirit-Led Eldering" (p. 24) that I hope you will take the time to read. Because of the eldering abuses of earlier generations of Friends, many today steer clear of interactions with others that may seem judgmental or harsh. Margery Larrabee suggests that eldering is "a process of assisting one another, from a centered place, to stay true and faithful to the Spirit in all aspects of our lives." She goes on to say, "Challenging experiences of my own, and others I have known, have shown the tremendous value of authentic affirmation as well as the positive power of Spirit-led truth-telling and plain speaking."

When my husband, Adam, and I were co-directors of Powell House, New York Yearly Meeting's retreat and conference center, we had the opportunity to become acquainted with Josh Brown, a dynamic Friends pastor in that united (affiliated with both Friends General Conference and Friends United Meeting) yearly meeting. Knowing that we Friends have not been immune to concerns about possible abuse of our meetings and our members, I was delighted when Josh sent us "Does Your Meeting Need a Bill of Rights?" (p. 17). Being aware that Friends can be touched by cases of sexual harassment, major disputes over money and property, or abuse of power, Josh led Friends from West Richmond (Ind.) Meeting in an extended discussion that resulted in a "Bill of Rights" with clear delineation of what can be expected when one attends or joins that meeting. I was particularly impressed that Josh kept the group focused on positive expectations.

You will not find specially marked "archival articles" in this issue as you have in other issues of this 50th anniversary year. But we editors have, in fact, included previously published material in this special issue on "The Meeting Community," because we felt that those pieces rounded out the new material we received. Look for these articles on page 12 ("The Meaning of Silent Worship" by Mariellen O. Gilpin), page 20 ("Beyond Consensus: the Quaker Search for God's Leading for the Group" by Matthias C. Drake), page 22 ("Clerking: A Semi-Serious Look" by Marjorie M. Anderson), and page 29 ("Spiritual Discernment within the Nominating Process" by Perry Treadwell). Also republished from earlier issues are Signe Wilkinson's "Fieldguide to Quaker (unprogrammed) Ministry" (p. 11) and Sydney Chambers' and Carolynne Myall's "Speaking into the Silence" (p. 14); both of these may produce a smile.

We hope that the content of this issue will be useful to you and your meeting—and that it will enrich your continuing journey together.

Special Issue

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Where in **FJ** are Young Friends?

They are everywhere!

but most recently as a

NEW feature on our website,

www.friendsjournal.org,

Quaker Youth Speak

Out— reaching out to their

communities to name their

space within our Religious

Society

Yes to Ahimsa

I was struck by Margaret Hope Bacon's article, "Ahimsa: Training for Nonviolence during World War II" (*FJ* Aug.). It brought back fond memories of Young Friends of North America, New Swarthmore, and the Life Center in the late '60s, early '70s. But more important, it gave me a sense of continuity and hopefulness that there are young F/friends out there living in intentional, thoughtful ways looking for a peaceful way to live on this Earth.

MaryLou Leonard
Ukiah, Calif.

Arts evolution at a Quaker college

I was most interested to read the reprint of "Quakerism and the Arts" by the late Kenneth Boulding (*FJ* Aug.), in which he explores the dilemma, as he saw it, posed by "Classical Quakerism" representing a "kind of Franciscan voluntary poverty in the arts," and the gradual Quaker acceptance of a "vast, expanded complexity and richness of human experience" during the 20th century.

I have observed this phenomenon myself over the past 60-odd years, ever since I first enrolled in a small, coeducational, Quaker-oriented college back in 1938. Despite Swarthmore's fine academic reputation, I was astonished to find that student exposure to the arts was almost entirely lacking. (My parents were successful professional artists in New York and I grew up in the heyday of progressive education). To be sure, a few students did attend weekly musical sessions that consisted of famous compositions played on the victrola, and student drama productions that were reminiscent of high school efforts occasionally appeared on the scene. I especially recall a very modest art history class in my freshman year that was attended principally by college athletes who considered "art" to be an easy course, as indeed it was—perhaps because the rather small teacher was intimidated by the sheer bulk of her students and discouraged by their all-too-obvious boredom.

Thirty-two years later, when my son entered Swarthmore, the picture had changed dramatically, in every sense of the word. I especially recall seeing a play offered by students in a newly established drama program, which was founded on the curious proposition that play production was to be regarded as an art in perpetual rehearsal, oblivious of the audience approval. As it happened, this performance was excellent and the student actors were clearly involved in their work.

Finally, just last spring, while visiting our

alma mater and our newly enrolled granddaughter there, my husband and I were treated to a highly professional student concert in the handsome performing arts center on campus, attended by a large and enthusiastic audience. As I gazed through the glass wall that separates the stage from the trees just outside, I could not help recalling my own student days and wishing that I, too, could have attended the college as it is today, with its richly varied program of classes in the arts.

Jean Leich
Canaan, Conn.

A Quaker lifestyle can set one free

Answering Kenneth Boulding's question ("Quakerism and the Arts," *FJ* Aug.): "How do we break out from what was perhaps a cultural prison without falling into the hands of the world, the flesh, and the devil. . . ?" By conversion to real Quakerism, where desires take a complete flip-flop to the simplest life of selflessness; just completely enjoying every minute of every day and helping others enjoy their todays when and where we can.

Nelson Babb
Summerfield, N.C.

Conflict and biology

I wish to express my appreciation for Nancy Milio's article, "Quakers, Ideology, and Government Policy" (*Analysis*, *FJ* Aug.). Also, I'd like to express my sympathy with the Forum letter in that issue by Sebastian Ortiz ("Thinking beyond the food chain"). Although I didn't see the article and letters he refers to, as an evolutionary biologist I frequently feel compelled to connect my understanding of human evolution with Quaker values. I do not think it is "unrealistic" to bring an end to warfare. In the same issue, Friends Committee on National Legislation advertises "Peaceful Prevention of Deadly Conflict," which I endorse, although it does not mention a crucial factor that Nancy Milio does mention: birth control. Two books that have deeply influenced my thinking in recent years are *Blood Rites* by Barbara Ehrenreich and *Hierarchy in the Forest* by Christopher Boehm. The first presents a fascinating thesis that our ancestors' symbiotic relationship with big predators (dangerous benefactors) continues to influence the human psyche. The carryover from the past in Boehm's book is our chimp-like impulses to dominate or submit and form hierarchical social structures. Boehm argues that democratic, egalitarian, cooperative social systems are human inventions, which still require conscious effort to

maintain. And they are well worth the effort. Pyotr Kropotkin in *Mutual Aid* agrees. Quaker values? No problem.

Dale Berry
Grants, N. Mex.

Food for thought

It meant a lot to see "Queries on consumption" by John Van der Meer in the August Forum. No one I know reads FRIENDS JOURNAL as thoroughly as John. We saw him recently and he kept referring to articles. I, too, find the JOURNAL a great source of encouragement, but must confess a new issue arrives before I have finished the one at hand.

Andrew R. Towl
Cambridge, Mass.

Make the Bulletin Board noncomputer-friendly

I was very disappointed to find that the August Bulletin Board had two entries that required a computer to reply. I'd like to suggest that FRIENDS JOURNAL provide a second means of contact (U.S. mail or phone) for voluntary Luddites like myself and others without computer access.

Jerome Knutson
Oakland, Md.

In appreciation

I would like to tell you about a few men and women who have opened my eyes to a whole other world. I am talking about Sue Rose and Patapsco (Md.) Meeting. I am an inmate at the Maryland Correctional Institution of Hagerstown. In January 2005 Sue started a new meeting here, "the old jail meeting," with only four men in the meeting. But it was one of the things that made me look at my life. She and the others at Patapsco Meeting showed us how the Religious Society of Friends started. She told us how George Fox vigorously fought for his beliefs. Sue has gone out of her way to give us a meeting and to believe that we can become the men that God wants us to be. She has showed me a new life; and I just want her to know how much we appreciate all she has done for us. I need to thank the others because without them coming up every week we wouldn't have a meeting. Sue started this all and they felt led to come and teach us all about the foundation of the Quakers.

Jeffrey Bitzel
Hagerstown, Md.

Beloved Community



by Mary Ann Downey

Atlanta Friends Meeting began as such a diverse group of people that one of the first attenders commented, "It seemed the only thing we had in common was a desire not to be preached at." Having been a part of this meeting since 1978, and having visited many other monthly and yearly meetings, I have often reflected on our diversity and wondered what holds us together. What keeps us struggling with our conflicts and differences? Why do we call ourselves members, attenders, or Friends? I believe what holds us here is a real commitment to see that of God in each person, and to work toward the kind of peaceful and just community we all yearn to be a member of. We share a deep hunger for community. It also seems that, at worst, what keeps us together is our willingness to avoid conflicts, pretend differences don't exist, stay

Mary Ann Downey is a member and former clerk of Atlanta Friends (Ga.) Meeting and leads retreats for meetings on Building Community.

away from those who annoy or trouble us, and just be nice. We come to enjoy the silence, and sometimes the messages, then leave operating on one of my mother's favorite rules, "If you can't say something nice, just don't say anything."

What does it take for us to be in and to build the beloved community that was the dream of early Friends and is still my hope? As I've wrestled with this question, I've identified some of the ingredients that I need. I long for a place where we can all speak honestly about who we are and what we need, where we have realistic expectations of ourselves and of others, where we cherish our differences even as we submit to corporate discernment. Above all, I want a spiritual community that helps me live in the Spirit.

In a recent discussion, we talked about what we want as individuals from this religious community, and what our vision is for this Friends meeting. It was a wonderfully deep and rich sharing that included ways that the meeting has not met the needs of some people. I realized later that

a fundamental and valuable question. I hope that's because they've occurred and I've just missed them. How can we expect to build a spiritual community if our conversations stay only on safe topics like favorite movies or restaurants? As Scott Peck reminds us in his book, *The Different Drum: Community Making and Peace*, we all need a "safe place for personal disarmament." We need the kind of time and space where we can share our most important dreams for ourselves and for a better world without fear of being ridiculed, rejected, or politically incorrect.

During the same discussion, I also realized that some of us come to meeting with an idealized view of Friends, expecting that the beliefs espoused for more than 300 years would create meeting communities of perfect harmony and fairness. Even after attending for more than ten years, I confessed that I did not ask for membership because I believed that I needed to achieve some personal level of perfection or at least better daily practice of the beliefs before I could "fit in" or qualify for the title "Friend." Like me, others also held back from full participation and membership in meeting for fear of not qualifying or being good enough. In contrast, some held back because they believed that the meeting was not good enough. The expectations of our own personal perfection or of the perfect community are equally unrealistic and present major barriers to the creation of community. We need to accept our flaws and our shadow sides, realizing that while we espouse beliefs and work toward a peaceful and just community, we do not yet have the ability to create and maintain such a place.

If we communicate honestly and deeply about our needs for this religious community, differences will emerge. Parker Palmer writes, "In a true community we will not choose our companions, for our choices are so often limited by self-serving motives. Instead, our companions will be given to us by grace. Often they will be persons who will upset our settled view of self and world. In fact, we might define true community as the place where the person who you least want to live with always lives!" Differences of belief, language, culture, and practice have always been defining characteristics of Friends' meetings. It was a willingness to struggle

together with differences, and to submit these concerns to a process of corporate discernment, that helped meetings grow strong and held early Ranters in check.

Ranterism is the belief that an individual can and should act on anything that the Spirit leads one to do. Among many other excesses, such a belief led James Nayler in 1656 to ride through the streets of Bristol recreating the procession on Palm Sunday, casting himself in the role of Christ. The sense of unity that we seek in our meetings for business rests on a commitment to submit our individual leadings to the wisdom of the group as we seek God's guidance.

Why should we risk saying where we are, how we are led, and encouraging others, especially those with whom we disagree, to do the same? It is because the process of listening, understanding, and appreciating differences, though often painfully hard work, is essential to the life of a vital meeting that wants to become more than a collection of individuals who meet weekly in the same place. At its best, it is "learning to fight gracefully," as M. Scott Peck advised, in a way that builds community rather than destroying it.

During a meeting for worship, someone with a beautiful voice sang into the silence the hymn, "We are One in the Spirit." I was deeply moved because it was an affirmation of the profoundly gathered worship we were experiencing at the moment, as well as a witness to what Friends have always believed. In the kind of beloved community that we hope to build, we are each connected as spokes of a wheel to a spiritual center, and by reaching out to connect with that of God in each other we create the strong outer rim that presses us to the center. I also sometimes picture our meeting as a giant quilt in which we offer the bits and scraps of who we are. Working together, we form patterns—beautiful designs that are stronger and more unique because of their spiritual binding. The backing for the whole is the Spirit among us, and we see how the differences of color and design create the beauty of the whole.

When we say what we need, have realistic expectations of others and ourselves, embrace our differences, and live in the Spirit, we have some of the building blocks for the beloved community. Together, I believe that we can find all of them, and we can begin to discover what love can do. □

Hospitality in the Manner of Friends

by Nancy Fennell

**Use hospitality one to another without grudging.
As every man hath received the gift,
even so minister the same one to another,
as good stewards of the manifold grace of God.**

(1 Peter 4:9-10)

In our travels and vacations in this country and abroad, my husband and I make a point of visiting Friends meetings. Worshiping with Quakers away from our home meeting has always been a highlight of our trips—a warm, rewarding, and cherished time. Nothing I experienced gave me the slightest hint that Friends could sometimes go awry in their offerings of hospitality. But some time ago I visited a Quaker meeting where hospitality was so lacking that I was truly shocked, puzzled, and embarrassed. What amazed me most was that the meeting seemed to be totally unaware that they were treating an invited guest (not myself) so poorly.

I thought this must be an extreme exception among Friends. However, when sharing my story with a few close friends, I found that frequently they could do me one better. Then, a few months ago, I had an opportunity to be in a gathering of Friends from around the country. Still carrying my concern, I asked those at my dinner table to tell me about hospitality in their respective meetings.

"Oh, we are not so good at that."

"My meeting falls short, I'm sorry to say."

"It's up to one person in my meeting. She has taken care of it for years so the rest of us don't have to worry about it."

Nancy Fennell is a member of Fort Myers (Fla.) Meeting. She is a recently retired clinical psychologist and a student in the current class of School of the Spirit.

"We tried a committee once, but no one could remember who was on it so we gave it up."

I have noticed that the word "hospitality" comes up often in conversations among Friends. And so, I wondered, how do we get tripped up in translating a common, even cherished, concept into action? Do we no longer know the ground from which hospitality springs? Have we forgotten the charge God gave us to love one another?

Hospitality is associated with being cordial, courteous, open, and friendly. This might include providing a warm welcome or reception, offering companionship, and giving one's best. Friends would likely agree with these descriptions.

Other descriptors and associations, however, would not be acceptable to Friends. Hospitality in the manner of Friends does not mean "entertainment," a definition too shallow and too secular to reflect our purposes. Though we reach out to visitors and guests, hospitality is not synonymous with "outreach"; Friends generally use the term "outreach" to refer to interacting with secular or religious communities outside of our faith community. Most certainly, hospitality is not "proselytizing." We are not looking for converts when we welcome a stranger among us.

Early Friends relied heavily upon hospitality in their traveling ministries. It was readily forthcoming, else the messages that are so important to Friends still today could not have spread so far and so quickly across England. No matter how humble a Friend's home, it was open and welcoming to traveling ministers who were

led to come their way. More recently, Friends provided food and shelter to slaves moving along the underground railway, often at considerable risk to the welfare of themselves and their families.

Providing food, shelter, and companionship to invited guests, speakers, and workshop leaders is one part of hospitality practiced today among Quakers. Welcoming strangers to our meeting, the more common opportunity for Friends, is also a very important aspect of Quaker hospitality.

For Friends, hospitality is a serious ministry and rests upon a deep base. Quaker wisdom holds that when a guest or visitor walks through our meeting-house door, some reflection or revelation of Spirit has arrived in our midst. One whom God loves deeply and infinitely has come to be with us. A gift has been sent. We hold to that deep understanding, and keep it in the front of our minds. We approach to receive our gift with open hearts and great joy. We seek to connect with that of God in our visitor.

In a chapter on hospitality in *Reaching Out*, Henri Nouwen speaks clearly to our condition. He states that we seek "to offer an open and hospitable space where strangers can cast off their strangeness and become our fellow human beings." We must greet our visitor gratefully, never losing sight of love as our guiding and grounding force.

How can we accomplish the task of hospitality to its fullest? What steps might we take to overhaul our current practices, should we need to?

We can begin by making an honest appraisal of what we are doing about hospitality that seems rightly ordered. We look long and hard at what we are doing, or not doing, that allows us to miss the mark in receiving strangers with grace and love.

We need to set defensiveness aside and take a good look at ourselves. Rest assured, the feet we trip over will be our own. Henri Nouwen warns us, "In our world the assumption is that strangers are a potential danger and that it is up to them to disprove it." We are inherently protective of our community and may find, in the clear light of discernment, that, in fact, we are resistant to receiving an "outsider."

My meeting is reputed to be a very hospitable group, an opinion based on fact, I believe, rather than bias. We pride

ourselves on our friendliness and caring. We beam, collectively, when visitors confirm our view of ourselves. Yet, I remember a First Day when a stranger and his wife entered our meeting for worship at the last minute, carrying a big, black Bible. Immediately, my Hicksite meeting became suspicious. We looked at the stranger's face, down at the Bible in his lap, back to his face, back to the Bible, over and over again. Eyes that were usually closed in worship, kept track of what was about to happen, whatever that might be. Was this stranger going to stand and "rant and rave" at us? Was he going to "thump the Bible and preach to us?" The stranger, however, sat quietly in worship, eyes closed, his countenance calm.

At rise of meeting the guest introduced himself and his wife. He raised the Bible for all to see. "I am not a Quaker," he said, softly, "but my mother was. I am here for her funeral. She left me her most precious possession, this Bible." Tears ran down the man's face. Our guest would never know how deeply his words stung us, how shamed we felt. We gathered around him with care and love, painfully aware of the gift he had brought us.

We must be ever vigilant that our egocentrism, our strong adherence to how things are properly done, and our clanish need to protect our group does not interfere with our obligation to love another as ourselves.

Once the meeting has taken an honest look at how well it is doing with hospitality, changes can be addressed and improvements made. Hospitality involves action. It is a doing, a practice.

It may be useful to look at three components of the practice of hospitality: preparation, sharing, and serving. Each aspect is important because of what it means, what it symbolizes, and what it communicates.

■ Preparation

When we thoughtfully prepare for strangers or guests, there are a number of concrete things that we tend to do. We may have a greeter at the meeting door. We may provide nametags, invite the visitor to sign our guest book, explain our method of worship, or provide other information as needed. We may connect our guest with others in our meeting who share something in common with this visitor. In short, we offer a warm welcome and try to make our guest comfortable.

An old Polish proverb tells us, "A guest

sees more in an hour than the host in a year." If we have to hunt up a pen for our guest book, or frantically dig through piles of paper to find a blank nametag, our stranger notices. Our flurry of activity is easily interpreted, at the symbolic level, as not being prepared to receive the guest, that the guest is a problem or burden to us. If, however, we are prepared, we can attend fully to the visitor, rather than being hung up on the nuts and bolts. Arrangements need to be made for some person or some committee in our meeting to take responsibility for seeing that materials and informational pamphlets are easily available when guests are greeted.

Simple advance preparations make powerful statements. In effect, we communicate, "We thought about you ahead of time. We were waiting for you. You are of value to us. We honor you as you are honoring us."

■ Sharing

We have three major opportunities to share with a stranger who comes to our meeting for worship. In the initial introductory phase when we greet the visitor, often just before meeting for worship, we share our name. We give our attention and kind, genuine interest. We share respect by listening deeply and solely to our guest. We share companionship.

Secondly, we share that which is most precious to us—our worship. We are thoughtful about this and do not leave our visitor to worship by himself or herself. We are mindful that our guest is not sitting alone in the back row, outside the circle, or within the circle with two or three vacant chairs on either side of our visitor. We give up our own special, preferred place in which we always sit, to sit next to the stranger, symbolically closing the gap by narrowing physical space between the community and the newcomer. We worship together in the silence, welcoming the stranger into the very heart of our faith community.

Thirdly, at rise of meeting for worship, we see that the visitor is introduced to all gathered. And those in attendance introduce themselves in return, a courtesy we often neglect. We ask how the guest came to be with us today, seeking bits of information that allow us to connect and relate to her or him quickly. We make brief announcements, sharing again of ourselves, as we reveal who we are as a meeting and what we are about. Most times,

we then set aside a time for socializing and refreshment when individual Friends may greet and talk with our guest, a very important time for sharing.

Not long ago, during a workshop I attended, participants were divided into small groups of four for an exercise. We were given a problem to solve, then we were asked to demonstrate our solution to the larger group through a skit. One skit portrayed a visitor who was desperately trying to talk about a concern that was very troubling to her. The "problem" was that the listener, a member of the meeting, was interrupted from attending to the guest and told that a committee on which she served was having an emergency meeting and she was needed immediately. The "solution" offered in the skit was that the listener handed the visitor off to another member of the meeting to begin her story all over again.

In terms of hospitality, this was a very poor "solution." Unless the meetinghouse were on fire and it took a committee meeting to discern what should be done about that, the word "emergency" did not apply. It is extremely unlikely that an emergency is so critical, or that an individual is so important to the committee, that we must interrupt our care of another for the sake of the meeting. What must it communicate to our guest to be asked to start her heartrending tale over again with a new person? Her concern would certainly appear trivialized by such an action. We must stay grounded in our charge to let God's love pass through us, to care for and comfort God's beloved. All else can wait or proceed without us.

■ Serving

All that we have done thus far in preparing and in sharing involves humbling ourselves in service to another and to God. Our third action in hospitality is serving. The common and simple act of serving refreshments during our socialization time is a powerful gesture of hospitality. Across all cultures and all gen-

erations, the act of giving food and drink, no matter how modest, symbolizes giving the gift of life. Refreshment offers sustenance and comfort, both critical to our well-being. When we share bread together we are extending an age-old offering of love.

When we break down the attitude and tasks involved in hospitality—understanding our ground, preparing, sharing, and serving—it all seems quite doable. What, then, gets in the way of carrying out our mission to welcome our brothers and sisters warmly into our community? The pitfalls are many, but if we are thoughtful we can avoid the most common missteps.

We have seen that we may become protective of our community and, thus, resistant to strangers. Some of us find we are too shy to interact with someone unknown to meeting. Or, we come to meeting with concerns for the business or the members of the meeting, concerns

that we allow to have priority over greeting guests. We feel pressured to take care of our own agendas when Friends' time together is so limited. We may be insensitive to others if we are focused on personal needs, or even selfish preoccupations. We may be thoughtless in our communications to newcomers by speaking "Quakerese"—using acronyms or peculiar words, and expressions that are meaningless and confusing to the uninitiated. We forget to identify those in the meeting whom visitors can approach with special needs, questions, or concerns.

If we turn to our spiritual ground, we can make needed changes under the guidance of Spirit. Central to Friends is the belief that pastoral care of one another and of the meeting community is everyone's ministry. We are aware that not everyone in meeting has the same gifts, skills, and talents. We must discern who in our community may best organize and watch over our preparations, who has particular gifts of welcoming, and who has the capacity for deep, loving listening. In the end, every member of our community of faith is called to answer the need.

"In our world full of strangers, estranged from their own past, culture and country, from their neighbors, friends and family, from their deepest self and their God, we witness a painful search for a hospitable place where life can be lived without fear and where community can be found." (Henri Nouwen, *Reaching Out*).

The stranger is a gift, whether coming for an hour or a lifetime. Perhaps the visitor brings us a message, or a teaching sorely needed by the meeting. Perhaps a request is brought, offering us an occasion to participate in God's work in the wider world. At the very least, the stranger brings us an opening, an opportunity, a chance—as Peter tells us—to be "good stewards of the manifold grace of God." □

OUT OF THE DEPTHS

*Out of the depths, Lord, I call you
let me feel you even in this darkness*
Psalm 130

To say *depths* is to say elegy to ocean, drowning fathoms down. Or elegy to cave, mine, lava-fire at the volcano's core. Trying to claw through rubble into light, the hole above the pit, fingers reaching out of quicksand, the mirey bog. To cry from the depths is to zero in, be diamond, anthracite. Finally, to be pure intention.

In the dark a presence you can't see
breathes beside you, a finding hand.
Not rescue, but somebody in the cell
where at any moment the guards
will storm down the stairs, booted heels
striking iron on stone to take one of us
to the wall, the firing squad. Out of the depths
you call to know who stands beside you,
who goes with you, who stays.

Jeanne Lohmann

Jeanne Lohmann is a member of Olympia (Wash.) Meeting.

An Approach to Religious Education

by Mary Snyder

Members of the Menomonic Ministerial Association (M.A.M.A) stared at me in slack-jawed silence. We had been in the midst of a discussion about the war in our town, a war of old versus new, this time erupting over the Indian logo at the high school, and there was distress among the clergy that their churches had become part of the battlefield in the height of raging controversy and political action.

"People don't know how to love and care for one another," one pastor muttered.

Another could not contain her bitterness as she said, "I keep telling them every Sunday that there is that of God within, but they don't listen."

"Of course they don't listen," I had said. "They aren't ready to listen. And, if they are not ready, they cannot hear."

A roomful of pastors quieted as I went on to talk about religious education in contrast to spoken ministry. And I was on pretty shaky ground with them because I was talking about a kind of religious education in which very little is spoken. Rather, it is an approach to education that helps us learn how to listen with open, loving hearts.

I went on to explain that one of the most important ministries that we can have as meeting and church leaders is to give young adults, often teachers and parents, the tools they need when they need them for their continued spiritual growth; tools that help us to grow deeper in love.

What are these tools? One basic tool is developmental theory. Knowing developmental stages gives us clues regarding when and how to present material. Sometimes knowledge of developmental stages helps us identify when our listeners

One of the most important ministries that we can have is to give young adults the tools they need when they need them for their continued spiritual growth.

are ready to hear. For example, great care needs to be taken in introducing our biblical roots since many newcomers have been wounded by past use of the Bible.

My favorite illustration of developmental theory is with images of God. Many adults come to Quakerism thinking that their previous religion has taught them that God is an old man with a white beard (which is most likely not true).

As a twenty-something parent, I was determined to move away from all-male images of God. When I put our three-year-old to bed, we would say thank you for the good things that happened during the day, and talk about the bad. I don't remember ever using the words "God" or "prayer." One night, my daughter surprised me by saying, "I have been thinking and thinking . . ."

"About what?" I asked.

"About God . . . and now I think I know."

"Know what?" I wondered, all ears.

"God is a lady on a great big bicycle. If she didn't have a bicycle, a really big bicycle, how could she ever get around and hear all of the little children's prayers?"

I smiled a deep smile, gave her a kiss, and tucked her into bed.

What did we do right in this little exchange?

First, my daughter worked out her own image of God and prayer. In her literal style of thinking, she worked out God in human form.

As for me, I listened and did not laugh.

If I had started to lecture her on God as Spirit, I would have been depriving her of the opportunity to continue to work things out for herself. At the same time, I was somehow communicating some of my reflections on the feminine aspects of God.

In other words, a knowledge of developmental stages can help us understand ways in which another is struggling to make sense of the world and religion while we are struggling ourselves. Stages can help us know when to talk and when to listen.

Developmental theory also teaches that some people may never move out of a given stage, and that trying to encourage spiritual growth through argument or criticism only causes hurt feelings and defensiveness. It is when we listen to and accept each other that we give one another the freedom to experiment and to grow in understanding.

Listening skills are another important component in the religious education toolbox. Learning to listen to what is behind the words of another is a useful skill in any group situation. My philosophy is that the basic skills of quieting the mind and learning how to listen carry us toward the larger task of centering. Centering helps us enter silent worship, as does learning how to listen to "the still small voice."

At this time, I am actually experimenting with a meditation/deep listening ecumenical class as a step toward meeting for worship. Without some guidance in what to do in silence, there is often confusion regarding what discipline is being practiced. Buddhist, Quaker, and Transcendental Meditation methods all stress different aspects of silence. All practices are helpful for Friends, but it is also helpful to be clear about the differences.

An open-ended approach to the Bible

Continued on page 46

Mary Snyder, a member of Paullina (Iowa) Meeting, has recently compiled a curriculum, Bringing Religious Education Home, which invites Friends and newcomers to daily reading and responding to short pieces from the Bible, George Fox, and other Friends.

Fieldguide to Quaker Ministry

(unprogrammed)

Common
(Heard Weekly)

by SIGNE WILKINSON

Occasional
(Spontaneous Eruptions)



EDITORIAL BORED

"The New York Times
This Morning reminds
us how REALLY bad
things are in..."



MS. MAIAPROP
(OR- YOU GET THE MINISTRY
YOU PAY FOR!)

"As Jesus said,
'To be or not
To be!'"



WEEK IN REVIEW

"...and after THAT
meeting my niece
visited and then my
friend Isabel called
which reminds me how..."



ALL QUIET ON THE SPIRITUAL FRONT

"Isn't silence
wonderful? Silence
IS wonderful. I
come for the
wonderful silence..."



IN CLOSING

"While each of our
speakers had a
point, they could
all be summed
up by the verse..."



SHRINK RAP

"As I was saying
to my therapist
before he went
to sleep..."

Random Sightings



DROP-IN

"This meeting
means so much
to me, though I'll
never join, con-
tribute or show
up on work days..."



OLD CHESTNUT

"Like the tree
out front...
(the roots)
(the branches)
(the leaves)
remind us that?"

Your Favorite



clip and send to the Journal

According to the author credit when this illustration originally appeared in FRIENDS JOURNAL (April 1997), "Signe Wilkinson's own mangled ministry is tolerated by the patient Friends of Chestnut Hill (Pa.) Meeting."

Silent Worship

by Mariellen O. Gilpin

A Friend recently asked, "What does silent worship mean?" Silent worship is about making an opportunity for God. God makes opportunities with us—in a beautiful sunset, or in a moment of insight; silent worship is one of the ways we can make a highway for God in the wilderness of our lives.

I didn't always know silent meeting was about God. When I began worshiping in Friends meeting, I wasn't sure there was a God, but I was sure that silent meeting was important to me, God or no God. If there were a God, I had to come to Him or Her in my own way, on my own terms, for my own reasons. Silent worship allowed me to be myself with God, if there were a God. Shortly I learned I had no problem about using the word "worship" for silent meeting. There was a Power in the silence. I wasn't ready to give it the name God, but I knew it was a power. Something happened in the silence. Worship changed me. I came to associate meeting for worship with transformation. I experienced moments of insight and objectivity during worship. Insights came not so much as a result of thought as by my coming to see a problem or issue in the Light.

One such early experience of seeing an issue in the Light resulted in spontaneous healing. I felt resentment against my father's brother because he gave my father \$300 when my father was dying of cancer without medical insurance. Since my father was a compulsive gambler, he quickly gambled away my uncle's money. I was angry at my father, of course, but I was also angry with my uncle. What did he think was going to happen to the money when he gave it to my father? I dropped out of college and took the first

Mariellen O. Gilpin is a member of Urbana-Champaign (Ill.) Meeting. This is the unrevised text of an article that appeared in FRIENDS JOURNAL in January 2000. ©2000 Mariellen O. Gilpin

job I could find—in a prison. I was mentally unchallenged but spiritually very challenged in my new job. I was mad at the world, and I focused some of my anger on my father's family. A few years after my father died, I sat in meeting and was called to remember my resentment. In almost the same instant, I felt a deep disinterest in maintaining that old anger. I let go of it, and the anger never returned. I saw the issue in the Light during worship that day.

I was changed not only during worship; I noticed I was different after worship. I remember once speaking to a friend after meeting. As I looked into her face, I was moved to say words of healing about an issue she hadn't shared with me—or anyone else, for that matter. She was a very private person. I felt I might invade her privacy if I spoke those healing words. I was afraid. What if I were wrong? Right or wrong, would she be offended? Then I thought: "This is happening right after worship. I should trust it." I spoke the words of healing, and she looked at me like a wounded animal. I took her hand and squeezed it. I knew I had done what Love required of me. I learned that Something used me in healing ways after worship. I came to call that presence for change "God."

For me in those early years, meeting for worship was a laboratory experiment. I was learning who God was experientially. My whole way of relating to the world changed after meeting and between meetings. During worship I sometimes thought, "Nothing's happening!" But I learned to look at my way of walking in the world after meeting. The whole week was different because I had gone to silent worship.

I have come to believe that meeting for worship is about change, transformation, coming to wholeness. If I truly make an opportunity for God in worship, I will be changed. Sometimes change happens

through grace. Sometimes it happens because I work very hard. But if I work hard, it's because God first gave me the grace of wanting to change so I would work hard.

If worship is about change, it is also true that God takes me where I am. If I am caught up in an unsatisfying relationship, God will speak to me about my part in that relationship. If I am doing harm to another, I may reflect during worship on the damage I am doing. If I am caught up in the laundry lists of life, I may find myself yearning to choose meaning. If I come to worship to mull over a problem, I may learn my own responsibility for the existence of the problem. If I come to worship in mourning, I may find deep gratitude for what has been given. God takes me where I am.

Worship is different each time, depending somewhat on the issues and concerns I bring with me to meeting. It's important to me that I not try to program what worship will feel like. I simply expect to be in worship and don't expect it to feel a certain way. Sometimes worship feels like I'm fully awake, using senses not available to me in my dailiness. Sometimes I am filled with awe and reverence, sometimes with joy, sometimes with holy sorrow, compassion—often with gratitude. What worship is like depends on what I am like when I come to worship—what I need, what I am ready for. Notice, I didn't say what I want, but what I need. God sets the agenda.

I have experienced deep inner silence—wordlessness. During it I am in touch with my core self, my eternal self. The troubling issue will return after the deep inner silence, but I will face the issue with my core self, my eternal self, the spark of God within. I will look at the same events with a God's-eye view, a longer-range perspective that is at the same time a wider and deeper perspective.

I have sometimes experienced what the

This is mine to confront. I know what I am called to do, and I will do it the best I can. Despite outward chaos, outward pain and suffering, outward terror, I am called in this particular way at this particular moment. I will do what I am called to do." The action that was beyond even considering becomes something I choose to do.

I may know that a particular meeting for worship is gathered. All hearts are moved to deal with different aspects of the same issue, through spoken ministry or not. I have read of profoundly deaf Friends speaking words in worship that are right in tune with the ministry they have not been able to hear with their outer ears. Gathered worship is more likely to happen to me if I truly listen to the ministry of others in meeting. When I truly listen, I will learn that a Friend who has dementia is still capable of being moved to speak to what is on everyone's heart during a particular meeting.

Easter Day, 1993, was an especially gathered meeting for those of us in Urbana-Champaign (Ill.) Meeting. A Friend said he didn't know how he could forgive Robert McNamara, because McNamara wrote he knew the war in Vietnam could not be won, but supported it anyway. All hearts focused at once, not on Vietnam, but on forgiving, and we were as one heart. Several Friends spoke, but the meeting was so deeply centered that there was no mistaking it for a popcorn meeting. I especially remember one Friend saying, "When a deep wrong has been done, healing the breach may not require me to say, 'I forgive you'—because our enemy may not need to be forgiven. But if I can say, 'Please forgive me,' then maybe the wound in both of us can be healed." After worship we all were in wonderment about what had come forth in our midst. God had touched a chord, and we all resonated in tune, gathered in worship by the call to forgive.

I may know that a particular meeting for worship is covered—the spirit of God covers us with wings of peace. We are held in God's everlasting arms. This may be a corporate experience, or it may be for one person alone. I think sometimes I can tell the experience has not been mine alone. I have been held for a while, and when I return to the dailiness of life, I look around

hold on a covered meeting, and we return from a far country.

adult's lap to be cuddled before she returns to exploring the world. Like a

MEETING

The elderly man,
grey hair circling the ear line of his head,
face pale, much lined,
soft watery eyes
sat at the end of the bench
at meeting on Sunday morning.

When the children joined us
one girl, of maybe six,
skipped with joy to
her parents' side.

Enroute she passed the old man
and, seeing him alone, returned,
giving him her crushed velvet bunny,
hot pink, with a white chest,
an orange carrot,
and floppy floppy ears.

He sat and held the rabbit
tenderly,
examining the carrot and
dancing the toy gingerly upon his knee
so the ears spun out and made
soft beatings upon his chest.

She danced too to see him
caring so well for the temporary gift
till called back by her mother's warning fingers.
He sat, for the balance of the meeting,
and held the toy with dignity and love,
in the center of his lap,
caring for it, caring for her, caring for us all.

Linda H. Wilson

Linda H. Wilson is a member of Dunedin Meeting in Aotearoa/New Zealand. She wrote this while a student of Pendle Hill in Wallingford, Pa., after a visit to Central Philadelphia (Pa.) Meeting.

skin my knee, learn—and then I'll know it's time to return to God's lap.

The experience of a covered meeting is different each time, depending on my need. Sometimes I have rested in God. I have often come to worship crazy, but I have always left it sane; sometimes a covered meeting means being restored to Reality. For me there are no words during a covered meeting. I am beyond words. I am simply held. When God lets me off Her lap there may be a few words: "About that problem you had when you came in—have you thought about this?" God gives me the key. Usually I'm not sure how the key should be used, or how to put it in the lock. I usually have to work for my insights, or if not for the insight, then for how it should be used. But the key is there. I have been held in the Light, restored in God's lap, and given the key. It's a gift. What I do with the gift is my choice. I return to the dailiness of my problem bearing a gift.

The most important ingredient I can bring with me to worship is an attitude of expectancy. Meeting for worship is a time I choose to spend in the presence of God. Silent worship is about becoming friends with God. I glance across the room, and God meets my eye. Attracted, I glance again, and shortly we are conversing. I begin to change, and I like my new self so much, shortly I am making regular dares to meet my new Friend. We meet in the silence more and more often. I change some more; I am unmade and remade—several times. I like who I am with God, who I am becoming. In the silence I am comforted, given new thoughts to think, challenged to become whole in spite of brokenness—whole with the brokenness. I become more a person, and I love the Person who taught me how, who first called me to personhood. Just as in being with a dear friend, being with God is full of variety. It's never the same twice. There's no agenda, but something special happens each time. Just as I come to be with my friend with expectancy, I come to be with God with expectancy. I hang out with my friend God, becoming more who I am as I learn more about who God is. Silent worship is about relationship with the Author of all that is. □

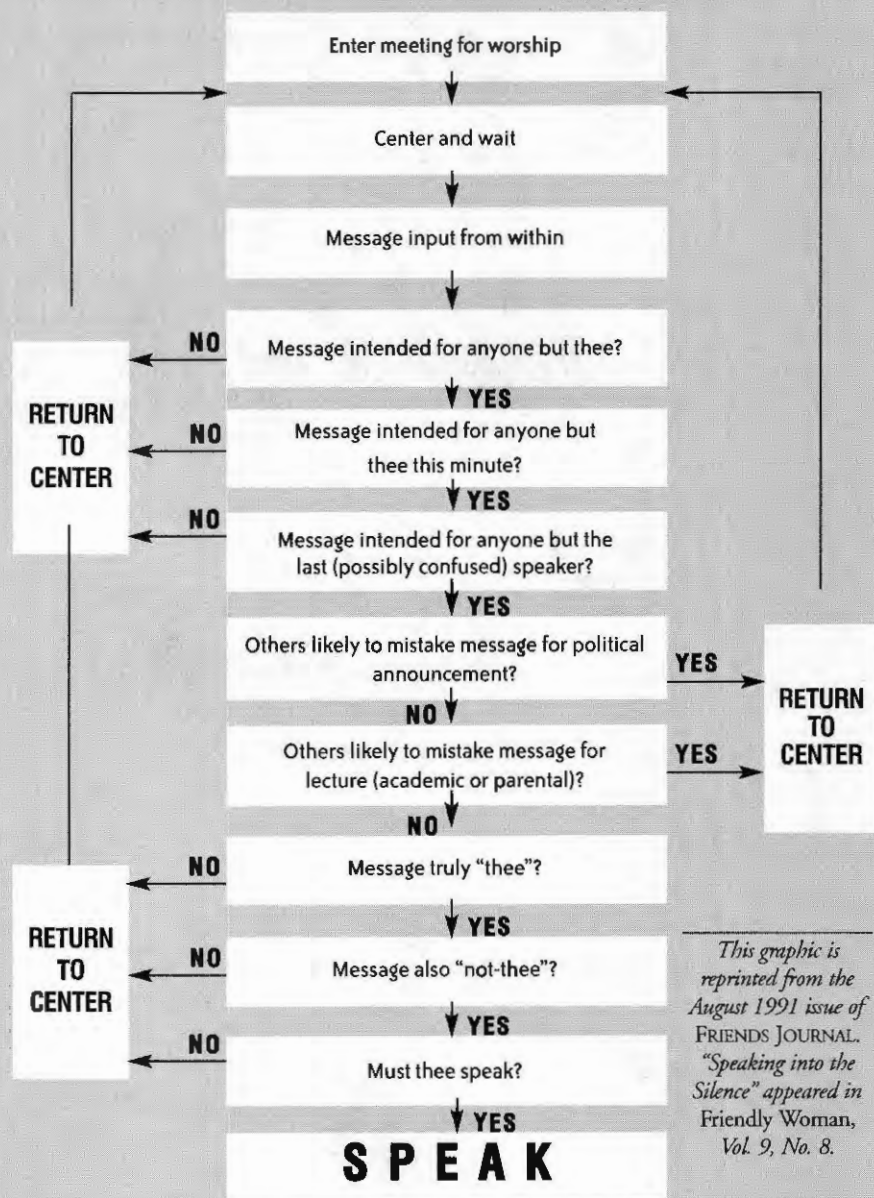
by Sydney Chambers and Carolynne Myall

Dear Helpful Hannah,

I have been attending Quaker meeting for worship for the last year, ever since I left home to enter college. But I still don't understand how to know when to speak in meeting. What should I do? —Uncertainly Silent

Dear Silent,

Over the years, Friends have developed guidelines for "bringing a message" which thee may find in Faith and Practice, etc., etc. But Quaker classics present these guidelines in a format that may be difficult for the visual young people of the Computer Age. I hope this flowchart will help. —Helpful Hannah



This graphic is reprinted from the August 1991 issue of FRIENDS JOURNAL. "Speaking into the Silence" appeared in Friendly Woman, Vol. 9, No. 8.

Community

by Ron McDonald

In psychotherapy there is a technique we call "paradoxical intervention." It's what we do when we tell a two-year-old who won't eat, "Don't you dare eat those peas!" then exclaim, "Stop that!" when the child gleefully devours them. We see similar reactions from adults when we give them permission to fail at something they are asking for help to stop failing at. It often frees them to succeed.

Quaker meetings for business are, I think, based on a similar paradox. At their best, they are not really about taking care of business or making decisions, but about building community. Unlike most other types of business meetings where efficient and careful decision-making is the objective, Quaker business puts community-building above decision making. This is such a radical idea that Quaker business meetings can be unusually inviting, peaceful, and deliberate. At the same time, they can be very frustrating to those who feel pressure to make decisions or are simply impatient. In a carefully run Quaker business meeting, partly because pressure and impatience are minimized, participants become friends. They listen carefully to one another.

I am growing increasingly concerned with a breakdown in the Quaker business process. It concerns me to hear many Friends leave business meetings shaking their heads and saying, "We sure got bogged down in nit-picky things." Those Friends often don't return to business meetings, and unless we deal with it, we stand to lose the true purpose of business meeting. In a word, the problem is micromanagement—a common roadblock to community. Micromanagement most often happens when a person who has been asked to bring a proposal to business meeting finds that upon making the

report, the meeting, instead of wrestling with the proposal itself, wants to go back over how that person made the decision or worded the proposal. Then the whole meeting for business shifts into a process of redrafting or "wordsmithing."



When meetings assign tasks to librarians, treasurers, First-day school leaders, meetinghouse committees, and adult religious educators, micromanagement of their work sometimes implies mistrust and a lack of confidence. It's as if the business meeting decides to do the work for the person or committee, rendering the earlier work unimportant.

When meetings for business micromanage, they are like a pilot who pays too much attention to the controls, forgetting to see what's out the window. Micromanagers cannot have a clear vision ahead.

The importance of Worship in Meetings for Business

Quaker business meetings are structured to be slow, deliberate, and respectful of individual concerns, following the pattern of silent worship. In worship we sit quietly and peacefully, tolerant of body noises, traffic sounds, and even inarticulate messages. Unprogrammed

something with which you can argue. Quaker worship lends truth to Mohandas Gandhi's assertion that the more difficult wars are the ones we fight within our own hearts. If we can win that war, there's a chance we can become peacemakers.

Participating in Quaker worship is key to understanding Quakerism in general, and business meetings in particular. One could argue that:

- Quakers are so interested in peace because our worship is so quietly peaceful.
- Quakers are so casual because our worship has few formalities.

- Quakers are so interested in listening to the poor, dispossessed, and "enemies" because some of the best messages in our worship are from almost inarticulate people.
- Quakers are so methodical in our manner of doing business because our worship encourages us to be quiet as we absorb what was just said.
- Quakers are so interested in equality and civil rights because we worship in a way that encourages all present to minister to the meeting.
- Quakers are so interested in community because "gathered" meetings are deeply satisfying.

Business meetings are sometimes referred to as "meeting for worship for the conduct of business" to indicate the importance of worship in business proceedings. We want to keep our ears tuned to the Divine. We are also trying to discourage business meetings from sinking into a highly contentious state. Despite the fact

Ron McDonald, a member of Memphis (Tenn.) Meeting, is a pastoral counselor, folksinger, and storyteller. His book, The Spirituality of Community Life: When We Come 'Round Right, is expected to appear in March 2006.

argue about the details.

When our business meetings descend into micromanaging, we need to return to the business of weaving ourselves together. We can begin with the query, "How shall we build community?" In my experience, for building community you can't just pray, you can't just work, you can't just play. You must prayerfully work and play. Together, we are working and playing with God.

Business meetings are special places where business is attended to with prayerful quietness. We are working and praying quite appropriately. When the work feels particularly important, Quaker business meetings can be moving and meaningful—even fun. But when we succumb to micromanagement, it's no longer fun or meaningful; it's just work. We pray to get this out of the way so we can have some fun or deal with more important matters. Certainly there are meaningful moments when major issues are managed with insight, care, and clarity; but business meetings that lose their sense of fun don't enhance community.

One of the best business meetings in which I've ever participated was not a Quaker business meeting, but in a group that ran its meetings like Quakers, seeking unity rather than voting. Our mission was to create a dance weekend. Because we danced together nearly every week, we always wanted to talk about the fun we had at the last dance, how much fun we expected to have during the weekend, and what new dance moves and dancers we were getting to know. We attended to the business of planning and assignments quickly and with much trust for one another. Sometimes we concluded our meeting with music and dance. We worked hard, we had fun, and our dancing was very prayerful.

How can Quakers have fun together? Sometimes, when business meetings are bogged down in hard, laborious work, might it help to relegate most business to small committees so that business meetings are not about business, but about community building. What if we called them "community meetings"? Or "meeting for worship for the conduct of community"?

We could really get carried away with this. We could dance and sing. Someone could show some magic tricks. Another could juggle for us. Another could invite us to play with clay. Another could want

a couple of us would be talking about a serious struggle. Others might join in, and the conversation might turn towards problem solving or the ministry of caring—i.e. business?

Meanwhile, other things might happen. A new Friend might complain of loneliness, and perhaps one of us might stop and listen and befriend the stranger. A couple of Friends would probably use the time to clean; they might talk about rearranging something, ask others, and, with no objection, do it. Some would talk about social or political action, and others would join in, sharing a common interest in seeking truth and justice. One of the children would bring in some interesting item and find a cadre of interested adults.

It might get very noisy. Then, just as quickly, the noise would subside as meeting for worship began—with sighs, smiles, wandering eyes, closing eyes, and the deep peacefulness of adults and children sitting quietly together, joined in wordless prayer.

They didn't get much business done, did they? Except for discovering a few previously hidden talents, and helping someone solve a personal problem, and integrating a new friend into the community, and rearranging part of the meetinghouse, and sharing information and ideas about social action, and connecting children and adults.

The reason why the meeting accomplished so much was because it allowed room for Spirit. When the Spirit of God is allowed into business meetings, community and all its passions, talents, concerns, and activities can happen. And, paradoxically, business gets done.

The In-Breaking of Spirit

At our Southern Appalachian Yearly Meeting and Association (SAYMA) in 2004 we had a talent show on Saturday night—excuse me: Seventh-day night. I was the master of ceremonies. Two of our volunteer performers were pianists. One, Richard Allen, from Atlanta, is a professional pianist. He wanted to play Aaron Copeland's "Rodeo." The other pianist was an eight-year-old child, Danny Rhu, from Columbia, South Carolina. As the MC, I thought I should space these two performers far apart in the program, partly to protect Danny from belittlement in

in the program, so I asked Richard to perform. He played beautifully. As the MC, I had the best seat in the house—right next to the piano. I watched Richard's intense concentration with awe as his nimble fingers flew over those keys.

Then, in the middle of his performance, I saw Danny walk up to the staging area and stand on the opposite side of the piano from me, staring at Richard's hands. He stood there studying, and I was thinking, "If this is the Spirit's doing, I'd better not get in the way."

Richard finished and received great applause. As he stood up and bowed, I slipped around the piano, put my arm around Danny and asked him, "Do you want to go next?" He nodded yes. So I introduced him.

My adult friends told me they, like me, figured he was going to play something like "Chopsticks." I was wondering what had gotten into me. I'd never heard Danny play, so this might be very much a letdown from Richard's performance.

Danny sat down, looked around, and—without music—began playing a Scott Joplin piece. Not just playing it—playing it beautifully! Some adults shifted in their seats to see his fingers, and as they moved, Danny turned his head to look at them without missing a beat. This young prodigy, who had felt compelled to watch Richard perform up close, finished and received a standing ovation.

Months later, SAYMA Friends were still talking about that event. The Spirit had broken into our midst and united us. At that moment, community happened.

We'll bring that experience back to SAYMA next year. Perhaps we'll hold it in the Light in worship and conversation. Such an event is not a sidelight at all! Perhaps it is the real business of the meeting.

Obviously, things have to get done. Someone has to oversee the treasury, someone has to manage the meetinghouse, someone has to organize meetings for learning and First-day school. And someone needs to know what those individuals are doing so that the meeting's activities are coordinated. But we need occasionally to set aside the details of managing our meeting's business for the purpose of just building community.

Community building challenges us to let go of our worries about property and

Continued on page 48

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Does Your Meeting Need a Bill of Rights?

by Joshua Brown

Joshua Brown is a member and serves as a pastoral minister of West Richmond (Ind.) Meeting. He has worked with Friends in New England, New York, and Indiana Yearly Meetings. He builds musical instruments, collects folk songs and gives concerts, and turns wooden bowls. He writes that he has "one wife, two college-age children, and four evangelical cats." He welcomes comments and discussion at westrfm@myvine.com.

FRIENDS JOURNAL October 2005

About ten years ago, West Richmond (Ind.) Meeting was shattered by a case of sexual harassment, where a respected member of the meeting had made unwelcome approaches to several women over a period of years. Since then, the Catholic Church has been ripped by revelations of sexual abuse and cover-up. A Friends meeting in New York where I had previously been a member, was crippled by a major disagreement over how money was handled. And many people come to Friends with horror stories about church experiences where they were emotionally and spiritually battered.

Faith and Practice doesn't usually address these issues in a concise, systematic way. There are lots of details on how to run a business meeting, how to transfer membership from one place to another, what words to put in a Quaker marriage certificate, and legal language on how to leave money in your will to the yearly meeting. It's about as exciting to read as a set of corporate bylaws. What was needed, I became convinced, was open discussion about the climate of expectations and behavior within our meetings.

I arranged to talk with one of our meeting's adult study groups for several weeks about what they thought would be important areas to cover. I knew that it could easily turn into a series of complaints and "war stories" about bad church experiences, so I insisted that the group focus on positive expectations. What would a good Friends meeting look like? How does a good, healthy, open spiritual fellowship behave?

We covered the main areas where abuse can occur: money, sex, and power. We looked at existing meeting policies, and we didn't hesitate to suggest new ones. Over several weeks, we grouped our ideas into major categories, and we worked out a rough draft of a Bill of Rights to share with the rest of the meeting. Meeting leaders and Friends who were not part of the discussion group had an opportunity to suggest changes or additions. This broad-based discussion format made sure that everyone in the meeting knew we were looking for a higher standard for our life together.

Different Backgrounds, Different Expectations

Our meeting has a lot of turnover—50 percent of our attenders weren't here six

years ago. Earlham College, Earlham School of Religion, and Bethany Theological Seminary (Church of the Brethren) are located within two blocks of our meetinghouse, so new faculty members and students join us each year. Richmond is also the administrative headquarters for Friends United Meeting, and we enjoy visits from traveling Friends and Quaker mission workers home on furlough or in town for training and orientation. As the economy has changed, we've also welcomed many new families who have moved into our area.

All of these people bring different expectations about worship, ministry, stewardship, and how decisions are made. Many of them come from other denominations or have no prior church background. They aren't always familiar with Quaker traditions. In the past, newcomers were expected to keep quiet and learn what they needed to know by observation and osmosis. In today's world, it's more realistic to provide a clear, explicit statement of what to expect.

Bruised by the Past

Churches and—yes—Quaker meetings aren't always good, fair, or honest. Many people come to our meeting with hurt feelings because they've been abused somewhere they've previously attended. It may have been a fight or split; it may have been an individual or pastor who browbeat them; it may have been a bad experience with how money was raised or mis-handled.

Every religious leader can tell stories of affairs or adultery or sexual harassment that have taken place in the supposedly safe environment of a church or meeting. Many Friends are calling for background checks on First-day school teachers and youth workers—a meeting can easily be a place for molesters to prey on our children.

When people have been badly hurt by a previous experience, it's important for them to know that it won't be repeated when they come to our meeting. We don't just promise to be a safe place, either. Our Bill of Rights gives new people clear expectations and says what kinds of behavior we will not tolerate. It spells out the process our meeting will use when mistakes are made, or when abuse takes place. When people know what to expect, they feel safe.

Spiritual Safety: A Hot Issue

Some speakers soothe; others scold. Soothing isn't always appropriate—Jeremiah has harsh words for those who say "Peace, peace" when there is no peace. Many Friends meetings have built up a culture of politeness and denial, which makes it impossible for pressing spiritual issues to be addressed.

On the other hand, many speakers who think they're speaking prophetically



are simply scolding. Many people who come to West Richmond have been "burned" by ministers in other places, who tried to build themselves up by putting other people down, or who just seemed angry all the time.

The issue isn't soothing or scolding, but safety. In a spiritually safe place, people can hear hard words that lead to healing. They know that the truth won't be exaggerated or understated, but presented clearly, fully, and accurately. The Bible won't be misquoted or used for proof-texting the speaker's pet peeves.

A related spiritual safety issue is confidentiality. In a safe place, people can speak fully to a counselor, elder, or clearness committee without fear of their conversation being shared inappropriately. Even in a public setting like meeting for worship, people often need to be able to confess their brokenness without becoming grist for the grapevine or the rumor mill.

West Richmond Meeting is semi-programmed, which may not be a familiar form to all FRIENDS JOURNAL readers. Our worship usually includes a short prepared message, two or three hymns, a children's message, and 20 to 30 minutes of unprogrammed worship. As in any Friends meeting, this wide-open, unprogrammed time is one of the most exciting parts of worship—but it can also be abused. We wanted to set some clear guidelines for what goes and doesn't go in open worship.

Goals for a Bill of Rights

We agreed that there are certain minimums—our meeting should have spiritual freedoms, practical safeguards, and standards of behavior. The working group argued whether "rights" was the best term; to some people, it seemed legalistic. But we agreed that these are more than just privileges, and more than guidelines. These are how every person who comes to West Richmond Friends should expect to be treated, at all times.

Most of the points in our Bill of Rights aren't new. Some are things we

had discussed or affirmed in meeting for business years ago. Other things fall into the "of course" category—expectations that are so obvious that people are surprised that we bothered to spell them out. In every case, though, we found someone who said, "Yes, this needs to be said!"

Another gain from our Bill of Rights project is that now we take a comprehensive view of our spiritual standards and practical expectations. Before, we had a piecemeal, haphazard, higgledy-piggledy approach, built up over many years and often based on bitter experience. The weeks of discussion allowed us to make an intentional statement about what kind of a meeting we want to be.

So, Now What?

Many church policy statements wind up in the dead letter file. Once they're approved, they're forgotten.

As soon as our meeting's Bill of Rights

was put together, we started sharing it as widely as possible. It went into a special issue of the newsletter. We went over it line by line with our Ministry and Oversight committee, and we made it the focus of the prepared message at meeting one Sunday. It's in a prominent place on our meeting's website, and it's been featured in several ecumenical journals.

Our Bill of Rights is now one of the

BILL OF RIGHTS

of West Richmond (Ind.) Meeting

1. You have the right to take part in worship. All people are welcome to worship with us, regardless of age, sex, race, education, physical or mental ability, economic or social position, religious belief, political affiliation, or any other condition. During our time of open worship, all people are free to speak, as they are led by the Spirit of Christ. People who speak in worship in ways that our elders judge to be unhelpful to others may be asked to find other times to share their thoughts.

2. You have the right to be safe in our church. We will not tolerate sexual, physical, verbal, racial, psychological, or spiritual harassment by any one in the church. The church or its committees will take prompt steps to deal with violations and will notify all parties of its actions.

3. You have the right to take part in decisions made by the church. All members of the church may participate in decisions of the

basic components of our meeting's membership class. Every new member of our meeting gets a copy, and we discuss it carefully and make sure everyone knows what it means.

Several Friends meetings and churches of other denominations have asked to use it as the basis for their own discussions about safety and accountability.

monthly business meeting. Decisions affecting the whole church will be made using Quaker process, which seeks for unity under the Spirit of Christ, not majority rule. Decisions that have been made by the business meeting will not be undone by individuals, or re-decided in private conversations later.

4. You have the right to know how money you have given is being used. You may ask for a receipt for any gifts you make, unless you give anonymously through the Sunday collection. You will receive a statement twice a year for your giving. You may designate your gifts, and expect them to be used for the designated purpose, unless that purpose is contrary to a decision of the business meeting, in which case you will be so informed, and you may ask to have your gift returned. Gifts in memory of an individual will be placed in the Memorial Fund and used as directed by the donor or by the business meeting. Large gifts or bequests will be handled in accordance with our bequest policy. Gifts to the church will not be converted for the personal use of staff or private individuals. The church's tax-exempt status will not be used by staff or private individuals for their own personal benefit.

5. You have the right not to be asked for money improperly. The Stewardship and Finance Committee will coordinate special fundraising efforts so that too many requests for funds outside the regular budget are not made at once. The church will not use fundraising methods such as raffles, games of chance, or lotteries that appeal to the spirit of greed. Children may do school fundraising projects in the church at the discretion of their parents.

What About Responsibilities?

One step we've talked about is another round of study and discussion, this time centered on responsibilities. Most of the "rights" we've talked about suggest corresponding responsibilities—active participation in worship, generous giving, taking part in our meeting's various ministries. One reason we haven't pushed on this is that the Bill of Rights spells out the bottom-line issues for us as a group. We

6. You have the right to see all public documents of the church. You may ask to receive copies of all business meeting minutes and all budgets and financial statements. Committees will keep minutes of decisions made at their regular meetings, which will be open for inspection unless there is some special reason for confidentiality. You may ask to have any documents, or any terms or decisions included in them, explained to you. Members and attenders of the church will be sent the newsletter.

7. You have the right to privacy. Pastoral conversations, confessions, or counseling sessions will be kept confidential by the church's staff. When committees deal with matters that need to be kept confidential, they will be particularly careful in wording their minutes so as not to injure the people involved; and the chairperson will remind committee members of their need to be careful of the feelings and reputations of everyone. Any records concerning counseling, scholarships, loans, or your own financial giving will be accessible only to people who need to know.

8. You have the right to the services of the church. You may ask for help from the church staff and from its committees as you need them. If staff or committees are unable to help you, they will inform you and refer you if possible to other sources of help. If you are a member or regular attender of the church, you do not have to pay extra for such services as pastoral calls, hospital calls, funerals, pastoral counseling, weddings, etc. You may freely borrow and return books from the library or other materials from the church under our established loan policies. The church

will make every effort to see that its facilities are physically accessible to everyone.

I encourage you to start these kinds of discussions in your own meeting. They have helped us to get past old hurts, create solid and comprehensive guidelines for our life together, and let new people know what they can expect at West Richmond Friends. □

will make every effort to see that its facilities are physically accessible to everyone.

9. You have the right to worship with integrity. The pastor and the Worship Committee will make every effort to see that worship provides spiritual nourishment and refreshment for everyone. The Scriptures will be quoted accurately and handled carefully. Sermon illustrations will not be fictional unless they are clearly identified as such. Speakers will not scold individuals or make unfounded accusations from the pulpit. Hymns and other music will be chosen to reflect a broad range of spiritual sensibilities. Language used in worship will be chosen to express the spiritual experience of both men and women. Worship will attempt to address the needs of all ages. You are free to leave worship at any time.

10. You have the right to the support and discipline of the church. You may ask for prayer, personal support, or advice and counsel from your fellow members and attenders. You may ask for a support committee to help you with special needs, or to help you in making important decisions on such important matters as marriage, job change, family issues, and education. If others in the church are concerned about your actions or about ideas that you have expressed, you have the right to ask for the assistance of the appropriate committee of the meeting. If the business meeting takes actions regarding your membership that you disagree with, you have the right to appeal our decision to the annual meeting of our denomination. □

B E Y O N D Consensus

THE QUAKER SEARCH FOR GOD'S LEADING FOR THE GROUP

W

hen a group of North Americans gather to make a decision, one of three processes is usually used: the autocratic, the democratic, or the consensus decision-making process. Quakers, especially in their meetings for business, use a fourth process: the Quaker way. This way is fundamentally different from the other three. Some techniques of the Quaker way are similar to the consensus process. But, as Howard Brinton pointed out in *Reaching Decisions: The Quaker Method* (Pendle Hill pamphlet no. 65), the Quaker way "differs radically in being religious." George Fox was quite clear about the uniquely religious nature of the Quaker way. Fox wrote, "Friends are not to meet like a company of people about town or parish business . . . but to wait upon the Lord."

Authors disagree whether the Quaker group decision-making process arose spontaneously among Quakers or whether Fox adopted procedure already in use by the Seekers or some other group. Whatever the origins, the Quaker way was developed early in the life of the Religious Society of Friends. Its continuation to the present is an impressive fact. Other evidence of the importance of the Quaker way to our Religious Society is its use throughout the various programmed and unprogrammed branches of Friends. (Some Friends meetings no longer

When he wrote this, Matthias C. Drake was active in Wilmington (Ohio) Meeting, and had served as clerk of North Columbus Meeting and as director of New York Yearly Meeting's Powell House. This article, which appeared in the March 1986 Quaker Life, is excerpted from his address to the Consultation of Friends on Spiritual Discernment held in Richmond, Ind., December 12-15, 1985. This is the unrevised text of the article that appeared in the June 1/15, 1986, issue of FRIENDS JOURNAL.

by Matthias C. Drake

employ the process, however.) Most yearly meeting books of faith and practice discuss the process and offer queries for its use by the meeting and by individuals. At least one, Philadelphia Yearly Meeting's *Faith and Practice*, states that our "way of conducting business is of central importance to the very existence of the meeting" and that "it is the way that can create and

wrote in *Beyond Dilemmas* (edited by S. B. Laughlin, Kennikat Press, 1937) that the immense belief of Friends in the reality of continued revelation made them expect a revelation of God's will in a group meeting. "They accordingly arranged a group meeting in a manner best calculated to know the revelation if it was forthcoming."



preserve a sense of fellowship in the meeting community. From there it can spread to larger groups and larger decisions in which individual Friends or meetings have a part. Thus it contributes to the way of peace in the world in which we live." Yet the greatest importance surely has to be that this decision-making process has enabled Friends to discern God's will for the group. Experiences of such discernment have left the participants changed men and women, empowered to do God's work in the world.

The basis of the Quaker way is the belief that a group of persons can discern God's direction. D. Elton Trueblood

Unity results from finding God's direction for the group. God leads us in unity. Howard Brinton explained that since there is but one Light and one Truth, if the Light be faithfully followed, unity will result. He stated that the nearer the members of a group come to this one Light, the nearer they will be to one another, "as the spokes of a wheel approach each other as they near the center."

The following six essentials provide a description of the actual process involved in the Quaker way of reaching group decisions.

1. **Worship**—The Quaker decision-

making process takes place in a context of worship. Worship opens and closes the meeting and can be woven throughout. Silence is employed during the meeting to enable thoughtful listening and prayerful consideration to occur.

2. **Presentation of business**—Business can be presented by the clerk, a committee, or an individual. It is presented as clearly as possible, with relevant background and context descriptions.

3. **Discussion**—The subject for business is spoken to by all who have information or opinions regarding it. The vocal contributions are helpful in content and presented in a sincere manner. In the discussion, the participants seek full information, attempting to see God's direction arising from any side of an issue. Differences are recognized, accepted without antagonism, and worked through to an understanding of them and/or to creative solutions to them.

4. **Sense of the meeting**—In reaching decisions, participants seek divine guidance within themselves and in one another. When the consideration reaches a stage where a reasonable degree of unity has been reached, the clerk announces what he or she believes to be the sense of the meeting. The group decision is identified by a statement which all agree expresses the sense of the meeting.

5. **Writing the minute**—The clerk or an assistant places the clerk's proposed sense of the meeting statement into written form, called a "minute." This may be modified, but once accepted, it becomes the judgment of the meeting and is preserved in the records.

6. **Response to serious differences**—When serious differences of opinion exist, the meeting may search for unity through silent prayer, followed by further discussion. When the meeting cannot achieve unity on a subject, the subject is either dropped or postponed ("held over"). If a decision cannot be postponed and a serious difference of opinion exists, the decision may be left to a small committee that acts for the meeting.

Unity does not mean unanimity. A person may find that he or she is not in unity with the sense of the meeting. In such a case, at least three alternatives are available to the individual. The person may agree to stand aside, having expressed a contrary opinion but seeing that the group has clearly reached a sense of the meeting. A more serious stand is to

ask to be recorded as opposed. In this situation the person's objection is minuted, although the group is still able to proceed with its decision. The most serious alternative is for an individual to be unwilling for the meeting to proceed. In this situation, the clerk usually has to determine the seriousness of the individual's objection. If the objection is determined to be frivolous, the clerk may state that the sense of the meeting is in another direction and proceed with the meeting. If the objection is a serious one, the group will delay its decision on the issue. The time gained by the delay can be used constructively to enable all the participants to reconsider their positions through thought and prayer as well as to listen to and "labor with" the objecting Friend. The original issue then becomes an item of business at a succeeding meeting.

Three conditions especially favorable to the success of the Quaker way are: the participants bring to the meeting a common understanding of, a faith in, and a commitment to the Quaker way; a real community exists among the group participants; and the participants bring helpful skills and abilities to the group.

The first is the most important. Any Quaker decision-making group needs participants who share the belief that Truth/God's will/a right way/God's leading exists in any given issue and can be discovered by a corporate, loving, patient, persistent, open search. Another helpful shared belief is in the worth of waiting, that is, enabling the group to stop short of a decision until the next meeting to allow individuals time to seek within themselves or with one another. What if each participant came to the meeting committed to finding God's solution for the group and willing, in most cases, to set aside his or her own opinions and desires in favor of that? This would be a great asset. The group also needs the shared belief in the Spirit-controlled and -directed life, in the continued revelation of Truth—through one's self and any other par-

ticipant. Such understandings, beliefs, and commitments shared by the participants provide the basis for the group search for God's direction.

Individuals in any Quaker group will be aided in their work if they know one another. According to Howard Brinton, "The Quaker method is likely to be successful in proportion as the members are acquainted with one another, better still if real affection exists among them." Friends groups improve their decision-making abilities as they increase and deepen their community-building activities within their meeting. Small group discussions, prayer groups, fellowship times, shared meals, and work days are important ingredients to creating community. Is transportation to meeting provided for those who do not drive? Are baby-sitting and other youth activities provided so that parents of children can participate? Every effort should be made to encourage attendance in Quaker decision-making groups.

In many ways, monthly meetings for business are the crucibles of our Friends churches and meetings. Participation in such a group requires us to be open to change, open to one another, and open to God. Can we disagree and love at the same time? Can we go beyond our initial misunderstandings of one another? Can we get past our judgments of others and appreciate their insights? We can, if real affection exists among us.

The third condition especially favorable to the success of the Quaker way con-

AT MEETING: THE CARPET

"Who are we?" implies separation.

Quaker gray and beige checkerboard

Squares march in rows, radiate diagonally

Entrancing, blurring, pulsing vision.

The carpet, each distinct color

Joins its neighbor in patterning

A whole connected fabric.

Toria Angelyn Clark

Toria Angelyn Clark is a member of Boulder (Colo.) Meeting

sists of the participants' skills and abilities. Each participant is essential to the group's search. The participants' ability to worship, to open themselves to God's leadings, is one of the most important abilities to bring to the group. The abilities to listen, to be patient, and to speak audibly and gently are very helpful. Dealing constructively with conflict and being imaginative in the search for solutions are other helpful skills. The ability to gracefully withdraw objections and to help others accomplish this is important. Constructive use of humor is a real gift to any group.

The Spirit-filled, facilitating abilities of the clerk can greatly encourage a meeting for business. The clerk's abilities to submerge the group in worship, to call for silent searching, to gain participation by all, to clarify the issues, and to keep the discussion on track are extremely helpful to a meeting. Such clerks are a blessing.

Our goal as Friends is to search for divine guidance for the group, to find it, and to embrace it. To accomplish this we need to use many of our capacities. All of our human abilities should be used to help each member of the group to understand each issue, to listen to one another, and to be patient with the process. All of our divine/human capacities should be used to open ourselves to God's direction. Individual prayer at home is good preparation. Full participation in the "centering down" opening worship period melds us into the group's search for God's will. When each of us holds the group "in the Light" while we participate, the group's spiritual awareness is increased. Listening for God's guidance expressed within ourselves and from any other member of the group keeps us truly attentive. Looking for the creative alternative, "the way through" confusion and conflict helps us recognize God working among us. *Expecting* God's direction for the group prepares us to find and to embrace divine leadings.

God's guidance has been experienced by Quaker groups in at least three ways: through silent worship, through statements by individuals, and through the group's discovery of a "new way." Michael Sheeran has given a great gift to Quakers by his presentation of "real life" 20th-century reports of some of these holy occasions. In his book *Beyond Majority Rule: Voteless Decisions in the Religious Society of Friends* he includes the following recollections of a former American Friends Service Committee staff member:

In 1948, there were 750,000 refugees on the Gaza Strip; the new state of Israel had just been established. The UN asked AFSC to take responsibility for feeding, housing, etc. At the meeting of the AFSC Board of Directors, all speakers said the work needed doing, but *all* agreed it was just too big for the Service Committee. They counseled that we should say no, with regrets. Then the chairman called for a period of silence, prayer, meditation. Ten or fifteen minutes went by in which no one spoke. The chairman opened the discussion once again. The view around the table was completely changed: "Of course, we have to do it." There was complete unity.

Another report by Sheeran describes the way in which one person's statement brought a previously divided meeting into unity. Sheeran feels this case illustrates a number of factors common to such a situation. In his words: "The group feared disunity, and was attempting to conduct itself in a prayerful, even a gathered atmosphere. The speaker himself felt moved to speak. The speaker's remarks were so deeply consistent with the atmosphere of united, reverent searching that he seemed to speak in a divinely authenticated way."

God also works through the group discovery of a new way. This occurs in instances where the group's result is greater than the sum of the parts. Way opens after much struggling together, and the solution is different from and superior to anything any individual had so far offered. Bit by bit, a new way, God's way, is found. Our Religious Society would benefit from more reports of occasions when God's will was discerned by a group. Descriptions of how the leading came and how it was recognized provide a basis for future discoveries.

I am well aware that in many ways I have presented an idealized view of the Quaker way of reaching group decisions. We can achieve it, however. And we must keep trying because the process holds the ultimate potential: knowledge of God's direction for our meeting. Let us work to regain this essential of our Quaker heritage. Pray for it; prepare for it. Seek God's leading in meeting for business. □

Clerking

by Marjorie M. Anderson

From 1975 to 1994 there were only two years when I was not involved in some kind of clerking responsibility at the sessions of Philadelphia Yearly Meeting. (A broken wrist accounted for one of the missing years; being out of the country, for the other.) A recording clerk for many years, an alternate clerk for one year, the presiding clerk for three years, and back to recording clerk, I have had the privilege of recording decisions and discussions, phrasing the sense of the meeting for important matters, and feeling part of a unique and wonderful process. I have also served as clerk of a monthly meeting, a quarterly meeting, and some committees. I readily acknowledge that I belong to the third group in the humorous classification of Friends as "birthright, convinced, and overconvinced."

But what does it mean to be a clerk? The questions I posed in those lines of verse, written during a gathering of clerks of yearly meetings several years ago, are still with me. Although workshops on clerking can be helpful, much of their value probably lies in the sharing of concerns and advice by the participants. Certainly as I look over my notes from such gatherings, it is not a systematic framework but an occasional gem that has stayed with me: "Believe that everyone can have something worthwhile to say"; "The lifting of an eyebrow by the clerk can prejudice those in the meeting"; "We make more errors when we hurry than at any other time."

At the World Conference of Friends held in the Netherlands in 1991, an interest group, whose participants came from New Zealand, London, Japan, the Netherlands, Belgium-Luxembourg, and the United States, gathered to discuss

Marjorie M. Anderson is a member of Kennett (Pa.) Meeting. This is the unrevised text of the article that appeared in the April 1999 issue of FRIENDS JOURNAL.

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A Semi-Serious Look

What does it mean to be a clerk?
How can we learn to do the work?
Are there techniques we can acquire,
Or is it all a Pow'r that's higher?
Maybe we'll never comprehend
How all the elements can blend—
Organization, time for prayer,
Having the faith an answer's there.
Weighty the task, we all agree.
May God be with
both thee and me.

clerking. What began as an almost unplanned session developed into a sharing of ideas and questions that lasted for almost two hours. There were no prescriptions, but there were some guidelines that seemed to emerge.

While recognizing that clerks must use their own unique resources and personalities, I would include in my short list of requisites for clerkship preparation, objectivity, the ability to listen, and a sense of humor.

Preparation means more than setting up the agenda. The clerk should be well informed about items to be considered. Becoming well informed may involve attending committee meetings where the item is receiving preliminary consideration.

Conferring in advance with the person making the presentation is almost certainly a requirement. Reading pertinent documents or minutes of past discussions may be necessary. Just as a class can sense the degree of preparation of a teacher, a meeting can recognize evidence of a clerk's preparation and can feel reassured by it. The clerk should see to it that the meeting knows exactly what it is being asked to decide and what the implications of the decision are. Once a decision has been reached, the clerk should be sure that it is accurately minuted and that the meeting hears and approves the minute.

At this point, I can imagine the reaction of the clerk of a small monthly meeting, whose meetings for business usually involve only committee reports or other routine matters. Prepared? Prepared for what? Even the smallest meeting can have a session at which emotions run high, and the clerk's ability then is of paramount importance. Perhaps being prepared for the unexpected is part of the preparation requirement.

Objectivity and the ability to listen are related but not identical. Objectivity is of great importance when a meeting is dealing with a controversial issue. If clerks are emotionally involved to the extent of wanting the meeting to reach a particular decision, they need to remind themselves that they are not to direct, but are to be open to the will of God as revealed to the meeting. Only with this openness will they be able to discern when the sense of the meeting has been attained.

Objectivity (or, if you prefer, detachment) makes possible accurate listening. As we know from other situations in our lives, really hearing what someone is saying is at best difficult; when we are hoping for a particular outcome in a discussion, the degree of difficulty intensifies. The most effective clerk is the one who can temporarily cease to have any opinion about the matter being considered. The ability to listen is a necessity in routine matters as well as critical ones. A monthly meeting clerk must sometimes "listen between the lines," in order to realize that what appears to be a simple question or comment may have another level of meaning. Answering the unasked question can sometimes prevent later discontent.

Why should a sense of humor be included as a requisite, and how does a clerk demonstrate the possession of this attribute? Certainly not by tossing off one-liners or by other obvious manifestations. I think of a long-ago magazine article whose title was "To Be Serious Is Not To Be Solemn." Yes, it is serious business that we are undertaking as we gather, but we must not take ourselves too seriously while we are conducting it. No matter how well we have planned, we may expe-

rience distractions, delays, interruptions of various kinds. At the end of the meeting we may not have accomplished what we thought we would, but the world will not end because one meeting did not achieve several neatly phrased minutes. Perhaps at the next meeting the member who spoke at such length will not feel compelled to repeat the points already made. Perhaps the predictably long speech that follows the "I hesitate to speak again" will not occur. As G.K. Chesterton wrote, "Angels can fly because they take themselves lightly." We might do well to emulate them.

Most of us probably agree that clerks have a responsibility to educate their meetings in the ways of Friends. That education may sometimes take the form of direct information or explanation, perhaps about budgetary matters or the relationship of the monthly meeting to the yearly meeting. At other times it can best be done indirectly. The volume of mail that clerks receive can be used to advantage. Instead of feeling overwhelmed, the effective clerk, after analyzing the notices of conferences, workshops, and other matters, can pass them on to a committee clerk or to an individual who will be interested. After all, the mail is usually not meant for the clerk personally. She or he is the medium through which information or concerns pass to the meeting as a whole. Follow-up of attendance at conferences in the form of reports to the meeting can enrich the meeting as a whole and can nurture future leadership when the time comes to replace the current clerk.

One sobering final thought: If you are a clerk, never fall into the trap of self-importance. If you are asked to continue serving as clerk, it may be an indication of the meeting's approval of your performance. On the other hand, it may mean that everyone else has said no to the nominating committee! □



Spirit-Led Eldering

by Margery Mears Larrabee

Eldering is a matter that has been much on my mind in recent years. I am referring to the elderring function as a process in which anyone with discernment and leading might engage for the purpose of helping one another maintain faithfulness to the Light.

In the last decade, Friends have begun to reach a fresh and evolving understanding of eldering as a universal, Spirit-led function, comparable to the universal, Spirit-led vocal ministry. I use the word “function” to emphasize that others besides appointed elders may carry out

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the work of eldering. Although reluctant to define this process, not wanting to suggest any limitations to the movement of the Spirit, I see this function primarily as a process of assisting one another, from a centered place, to stay true and faithful to the Spirit in all aspects of our lives. This assistance would include both affirming our faithfulness and inviting us to return to our faithfulness. Such assistance is referred to as “spiritual leadership” in *Faith and Practice* of Philadelphia Yearly Meeting.

The attitude and spirit of primitive Quakerism as captured by the elders of Balby clearly expresses the intention of Spirit-led eldering:

Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all with the measure of the light which is pure and holy may be guided, and so in the light walking and abiding, these may be fulfilled in the Spirit—not from the letter, for the letter killeth, but the Spirit giveth life.

—From the Meeting of Elders held at Balby, England, in 1656

We have tended to think of the elderring function as the province of those for-

The life of a religious society consists in something more than the body of principles it professes and the outer garment of organization which it wears. These things have their own importance: they embody the society to the world, and protect it from the chance and change of circumstance; but the springs of life lie deeper, and often escape recognition. They are to be found in the vital union of the members of the society with God and with one another, a union which allows the free flowing through the society of the spiritual life which is its strength.

—William Charles Braithwaite, 1905,
in *London Yearly Meeting's*
Christian Faith and Practice

mally appointed to the role of elder by the monthly meeting. From the beginning of Quakerism there have been fluctuations in the way the elderring function has been carried out and by whom. In the formative period of Quakerism, seasoned Friends were informally referred to as elders. In the late 17th century, Friends began appointing elders. In the 18th century, elders became coercive and very powerful as protectors of the integrity of the Religious Society of Friends. And in the 19th century, Friends were affected by the spread of French and American revolutionary ideas of individualism, freedom, and independence. Quakers broke with the authority of elders, and the elders' influence and power weakened, continuing into the 20th century.

Now, in the 21st century, we as a Religious Society are moving away from the stereotypical view of the elders' role and functioning as rigid and punitive. Individually and as a faith community, we may not yet have complete clarity about the elderring function. But we do have a fresh opportunity to give our thoughtful attention to it, so we can learn what is required of us to practice it well and inte-

grate it into the life of the meeting.

The importance of learning what may be required of us as Quakers was vividly brought home to me at a recent Friends General Conference workshop that I facilitated on this topic. A participant came up to me at the close of one of our daily sessions and commented longingly, "If the practice of Spirit-led, lay eldering that we have been learning about this week had been alive in my meeting nine years ago, I doubt I would have felt I had to leave. Perhaps now I will try to be involved in a meeting again."

Challenging experiences of my own, and others I have known, have shown the tremendous value of authentic affirmation as well as the positive power of Spirit-led truth-telling and plain speaking. I would like to see these kinds of eldering practices, which have been essential to my spiritual journey, become an integral part of my faith community.

Why Elder

A Friends meeting is intended to be so much more than a loose association of individuals who are simply on a separate and private journey. Rather, we are called to be a faith community with members seeking to know each other "in that which is eternal" as we journey together. Ideally, we acknowledge that our primary relationship is to God and to that of God in each other. We let go of the idea that we only have a private life, and hold ourselves accountable to the authority of the Spirit and that Life in the meeting. We grow in a sense of responsibility for each other.

It was reading about early Friends' experience of "Gospel Order" that inspired me to consider universal, Spirit-led eldering. Lloyd Lee Wilson, in his book *Essays on the Vision of Gospel Order*, describes how early Friends mutually agreed on what was required to be a member of a gathered community:

For early Friends to admonish one another to keep to Gospel Order was to remind themselves that they were citizens of the Kingdom of God, not a worldly government, and should act accordingly. In any individual or corporate circumstance, there is, among the alternatives, one choice that is in keeping with the Gospel and all its fullness. It is incumbent on Friends to help one another discern that (one) choice among many and carry it out faithfully.

The founders of the Religious Society

of Friends of Truth saw the true Church as spiritual, invisible, and beyond form and structure. George Fox's teachings, like a magnet, drew them together, and they became strongly united in their zeal to preach and teach what they had found. From this gathered community, mature, spiritually grounded persons emerged as guides. These discerning Friends began to live out eldering without being formally appointed to the role. They were referred to as elders, a term that described how these Friends functioned, not a position or office to be filled.

In the beginning, these weighty, discerning Friends were referred to as "Friends well grown in the Truth." Sandra Cronk, in her pamphlet *Gospel Order*, describes the ways that these persons lived out the ministry of the eldering function: "The admonitory aspect of mutual accountability (eldering) involved all kinds of situations including helping people to recognize and exercise their gifts, to see where the broken and unfaithful places were in their lives, to overcome paralyzing fears, to discern leadings, and to know when they had outrun or lagged

A Transfer of Membership

Situations that occur in the meeting membership process present numerous opportunities to practice Spirit-led eldering. Friends do not have a creed; but they do have beliefs, principles, testimonies, and processes to consider and explore. And in that exploration of deep listening, spacious awareness, plain speaking, truth-telling, and accountability, all aspects of eldering may readily have a part. Accountability here is not simply concerned with meeting outward expectations of behavior and belief but with beginning to nurture a deep connection, understanding, and trust to the Spirit as each finds a right relationship to the meeting community.

This has been borne out in an experience of my own. I had attended Mt. Holly (N.J.) Meeting for two years as a sojourner after moving from Washington, D.C., where I attended Friends meeting for 33 years. A Friend, a member of overseers, requested a visit. Her focus was on asking what my intention was regarding membership in Mt. Holly Meeting. She carried the eldering function. After she greeted me warmly, and we got up-to-date with each other, she raised some searching questions. First, she patiently listened and learned of my challenges around changing my membership. We reached a mutual understanding of what was involved in my situation. She accepted and understood.

After that, she shared the view of the monthly meeting: that it was important, as soon as I was spiritually and practically ready, to move my membership. She talked of the benefits to the meeting and of committing to be a part of the corporate body. We then went on to reach clarity about the next steps. I volunteered that, God willing, I would change my

membership in a year or less as I concluded my responsibilities in my former monthly and yearly meetings. I regretted that I had not kept the meeting informed about my situation. I encouraged her to stay in touch about the matter. I wanted to be accountable. After a time of prayer, she left.

I was so grateful for her visit. It showed that the meeting was aware and caring, and faithful to its responsibilities. It was also very helpful to be reminded of my own responsibilities. I valued the fact that she first wanted to understand my present relationship to the meeting and what my situation was. I liked that she spoke clearly and forthrightly about the meeting's expectations and made no assumptions about what I did or didn't know as an experienced Friend. It made a difference to me that we had made the effort to find a mutually good time and place apart from other activities to do what was required of us. For me, showing this kind of respect, dignity, and value for what may need to happen in a critical and caring process is essential.

This experience raises the following queries:

- ◆ Do we take appropriate time and space to meet with one another for needed business, respecting the person as much as the business to be accomplished?
- ◆ Do we have in mind to first learn fully from the person being visited how it is for them, and to fully understand and accept their situation?
- ◆ Are we prepared to explore the situation with the other, once we have presented our point of view?
- ◆ Are we prepared either to mutually agree or to mutually disagree?

behind their guide.” Sondra Cronk emphasized that the purpose of eldering (mutual admonition) is not to prove another wrong and ourselves right, in the usual sense, but rather and most importantly, to move toward greater faithfulness *together*.

Formally incorporating the lay ministry of Spirit-led eldering (mutual admonition) as part of our Friends culture offers an expected way for individuals so led to work directly with challenging situations as they arise, without engaging in destructive, behind-the-scenes criticism, invalidation, and negative gossip. What these early “Friends well grown in Truth” did was essential to the spiritual health and vitality of meeting life as a whole.

Early Examples of Eldering

An illustration of eldering can be found in the apocryphal story of George Fox’s reply to William Penn’s query as to whether it was right for him (Penn, who was learning to live out his pacifism) to continue to wear a sword. Fox is said to have replied, “Wear it as long as thou canst.” This was a statement of faith in the divinity within Penn, and a direction to Penn to search inwardly. Fox is seen as releasing Penn to God and then letting go.

Another illustration, discussed in Howard Brinton’s *Friends for 300 Years*, also involves William Penn, in a meeting with a number of leading Friends. After the meeting, Penn spoke to a young, unknown man by the name of John Richardson, who had ministered at length in the meeting. In the conversation, Penn

commented, “The main part of the day’s work went on thy side, and we saw it and were willing and easy to give way to this Truth, though it was through thee who appears but like a shrub, and it is reasonable the Lord should make use of whom he pleases.” This simple story of affirmation is a prototype of two additional modes of eldering: mentoring, which can guide and encourage a person in a rightly ordered direction; and evoking gifts, which can bring one into a closer relationship to God as an individual, and as a part of a community, as gifts are united in the service of the meeting life.

Another incident cited by Howard Brinton took place in the early 18th century, as elders were beginning to be named to the role. In this period the monthly meeting was at the center of all aspects of Quaker life, whether business,

An Application for Membership

For me, the process of application for membership can be a unique opportunity to explore, in depth, hard questions about faith, love, money, violence, sex, and other matters that are germane to Quaker faith and practice. Deep listening and other aspects of eldering give applicants the opportunity to hear themselves and discover further where they are in relationship to the meeting, and where the meeting is in relationship to them. Then a choice can be made by an applicant with the overseer(s) as to whether or not to continue. This process is for the benefit of the applicant as well as the meeting. Fear of being inappropriate, going too deep, or appearing exclusive can sometimes keep us from offering this significant gift of disclosure and discovery to the applicant.

A case in point involved an attender who, as a scientist, felt he had a mission to prove there was no God. It was his compulsion to prove that those who believe in God were wrong and he was right. Persons from Worship and Ministry sat with him to explore how it was for him in meeting and also to share Friends’ expectations of meeting for worship. Nothing changed. He appeared to feel the meeting for worship was fertile ground to win people to his perspective. For reasons that were unclear, he applied for membership.

After his application was received, overseers struggled to find the best way for him to have a right relationship to the meeting. They decided to invite him, along with four of the overseers, to dinner at the clerk’s home. They accepted him where he was. He was given the opportunity to talk to them about what was on his mind: his worldview, his sense of humankind and the universe, and how he found his salvation in science. Overseers listened, accepted, and understood. Also, he was eager to tell them of his early trust in religion, followed by betrayal, and, ultimately, how he had found salvation in science, which was now the only sound basis for his life. Late in the evening, when asked a second time, “Wouldn’t you like to know what we believe as Quakers?” he agreed. As he listened to the clerk, he sputtered with disbelief all the time at the faith she shared. He finally said, “That’s it” and unceremoniously left the house. There was no stopping him. Before the week was out, he had withdrawn his application. When the meeting tried to contact him, he had disappeared altogether.

In this meeting, the attender was related to as a person, not a problem, both substance and shadow. Once he had a sense of being accepted and understood, he no longer needed to defend his viewpoint; he could then listen and hear. He let himself come to a difficult and disconcerting realization. Out of his own freshly gained awareness, he faced

the simple reality of his difference with Friends, and made a decision. Of the various options he had of exploring further with Friends, he chose none and left.

Overseers were able to keep their commitment to stay outside of any negativity or reactivity and really listen. They had a desire for right order. Later the overseers noted the love and compassion they had for this person. What was most pervasive and powerful in this clearness process was a spacious awareness that allowed for a sense of the Spirit’s presence and an entrance into another’s life.

Here are some queries surrounding this experience:

- ♦ Can we give priority to finding the energy and time for such a process when it appears appropriate?
- ♦ Are we willing to live with the consequences of our not doing so?
- ♦ Are we growing in our capability to focus on and act from that clear, centered, caring place in which we are empowered to do this kind of eldering?
- ♦ Are we growing in our ability to be aware of our faith and practices and a willingness to share that?
- ♦ Are we ready to trust the Spirit and give up expectations as to outcome?
- ♦ Have we learned to practice deep listening, acceptance, and understanding?

to visit each family once a year. Its members were not named elders, but they carried out the eldering function, guided by queries and prayerful discernment. The committee, on its annual visit, in addition to any other matters to be considered, lovingly and empathetically labored with any moral offender. A person who came to repentance was asked to make acknowledgement of this error in writing and bring it to the next monthly meeting. If the offender refused to do so, the committee continued its labors. After a year's probation and if the offense was sufficiently serious, the person was no longer considered a member. Attending meeting for worship usually remained an option.

Samuel Bownas described an incident of eldering that occurred in 1696 during corporate worship in *A Description of the Qualifications Necessary to a Gospel Minister*. William P. Taber Jr. wrote in the introduction for a recent edition of this book:

Samuel Bownas was a young man who "had no taste of religion, but devoted myself to pleasure" even though he dressed and spoke in the plain Quaker way. He did go to Brigflatts Meeting, where he spent most of his time sleeping. Samuel records in his journal that at a First Day meeting in late 1696, "A young woman, named Anne Wilson, was there and preached; she was very zealous and fixing my eye upon her, she with a great zeal pointed her finger at me, uttering these words with much power: 'A traditional Quaker, thou comest to meeting as thou went from it (the last time) and goes from it as thou came to it, but art no better for thy coming; what wilt thou do in the end?' This was so pat to my then condition, that like Saul, I was smitten to the ground, as it might be said, but turning my thoughts inward, in secret, I cried, 'Lord, what shall I do to help it?' and a voice as it were spoke in my heart saying, 'Look unto me, and I will help thee'; and I found much comfort, that made me shed abundance of tears."

Following this experience, Samuel Bownas grew into a divinely inspired Gospel minister who was respected and loved.

In our present Quaker culture, with its psychological and counseling approaches, this might well be seen as a minister's harsh and inappropriate public condemnation rather than a minister being convicted by the authority of the Spirit. However, I see this admonishment as righteous judgment and correction that flowed out of a Spirit-

minister is an instrument of that Spirit which is in his hearers, as well as himself. If he keeps close to the center, he can reach a person along a particular radius. The Spirit leads where it will."

This incident raises some significant questions for me. Does the authority of the Spirit break through our present-day conventions and practices for its own purposes in ways we have not yet understood or imagined? Are we open and receptive to the possibilities? Does this incident tell of a level of experience and spiritual direction with which we are unfamiliar and therefore apt to question?

A Clearness Committee Process

Clearness committees are one of the most powerful practices of Quaker process and community life in which eldering is central. This practice has deep historical roots, and it may be used for a variety of purposes. The meeting has clearness committees for marriage and membership. Frequently, persons with a concern (leading) may form clearness committees or ask a standing committee to help them do so. Such a committee is made up of a group of experienced Friends with diverse points of view—the better to facilitate a grounded guidance process. The book by Samuel Bownas, *A Description of the Qualifications Necessary to a Gospel Minister*, provides an example: A young fellow minister of Samuel's named Isaac Alexander had made an effort to do some "hard preaching," and made prophecies of a great mortality that would come to Bristol. He was unsuccessful. Samuel Bownas, however, began to feel a concern similar to Isaac's, which was to prophesy about a great mortality, but this time in the city of London. However, Samuel, out of a great trust in more experienced Friends, called together a small group of Friends to seek clearness before he went forth in this ministry about which he felt so passionate.

The clearness committee listened as he explained how Isaac's concern had been turned down by his meeting and how he (Samuel) had taken up the same concern. They asked clarifying questions. This was followed by a time of deep

18th centuries, viewed from today's perspective, can be seen as legalistic and harsh. The spiritual leader, in a time of Puritanism, sought, in ways that they knew and understood, to protect the Religious Society of Friends from outer, seductive societal influences that they considered unprincipled and immoral (slander, drunkenness, bankruptcy, abuse). Their intention was to maintain the spiritual health of the Quaker community.

What I find compelling and inspiring about the life of these early Friends is their mutual and active desire to be *accountable*

worship. The group's discernment that followed raised the question as to whether Samuel was more influenced by his love for his friend Isaac than by the Holy Spirit. However, the clearness committee did not advise or forbid him to preach. They simply encouraged him to wait, for if his concern were truly from God, it would grow stronger; and if not, it would decrease. Gradually, the concern did leave Samuel Bownas.

Essentially, the clearness committee listened tenderly to Samuel, worshiped with him, shared their discernment, but then took him to God and left him there (the same way Fox, in the apocryphal story cited in the article accompanying this vignette, took Penn to God and left him there).

I wonder if we can know the power of being taken to God and left there. Can we be ever mindful of how often much is hidden from us, and the significance of trusting the Spirit even as we do what we are called to do? We are brought face to face with that of God in ourselves and trusted to sort matters out according to the Divine within—to listen to that still, small voice. Can anything be more powerful or telling than to be entrusted with that process? Can we imagine someone supporting us in this opportunity, and our having openness to be so guided? If we have the awareness that God has a primary share of the responsibility in the process of discernment, we will know that we are not alone.

well as the spiritual health of the meeting as a whole. I have a vision of building on this intention and continuing to create a culture of mutual spiritual nurture and care within our faith community.

Eldering Today

I have come to see Spirit-led eldering as a significant part of the much larger structure of spiritual formation and nurture that is integral to our Religious Society. Its implications extend far beyond one particular incident or behavior, but are based on a concern for the wholeness of the person and the meeting. Such eldering recognizes and strengthens our relationship to each other and to God.

The description above is different from some examples of eldering that I have

heard of them, without opening that which we ought to open, and still carry a face of friendship—this tends to undermine the foundation of true unity.”

Woolman’s words, which can be seen as unusual and awkward for us today, capture for me the meaning of substance and shadow in a fresh way. When Woolman is faced with a universal condition in which the shadow (that which separates us from God) might call us to niceness and convention, he encourages an eldering response of truth-telling and plain speaking—a calling forth of substance (that which connects us with God).

In response, these queries come to mind:

- How often do we “think hard” of friends without opening that which we ought to open, yet still carry the face of friendship and thus “undermine the foundation of true unity”?
- How often do we think pretense is acceptable?
- How often do we take seriously the opportunity of knowing God in a situation, and labor lovingly with a person for the benefit of us both?
- In prayer and reflection, and with the help of others, can we grow into an awareness not only of our substance, but of our own shadow, the better to relate from our center to others?

Spirit-led?

On another occasion, I was deeply moved in meeting for worship. I recall speaking from a full heart, myself surprised at what came out of my mouth. At the rise of the meeting, I felt fulfilled and at peace. Afterward, as I moved among friends, I heard comments: “You were well used.” “You were receptive.” (I call these “nurturing nudges.”) Then a woman Friend approached, clearly enraged: “You have offended me. I am deeply hurt. I don’t want to hear the pronoun ‘he’ used again when referring to deity. How oppressive and insensitive can you be?” Then she turned away and left. I heard her pain of feeling excluded. I was empathetic. We didn’t know each other, and she was an intermittent attender. I sought her out afterward but she had moved. My expectations for language when sharing the personal beliefs and experiences of our spiritual journeys were different from hers and from the gender references I would make in the market place. Was her reprimand eldering? And, was it Spirit-led?

For me the incident was an opportunity to stay faithful to the Spirit, as I welcomed the circumstance and the person. It also inspired a minute (approved by our worship for business meeting) that called us to listen to, hear, and accept any genuine and heartfelt messages of a person’s spiritual journey, especially in our meetings for worship.

I wonder if the concern of these eldering persons was hindered by reliance on following the letter of general understanding Friends have about the use of time and language in worship, rather than reliance on the spiritual discernment in these particular circumstances. Discernment allows for space between the perception of the need for eldering and the actual carrying out of the eldering function. Allowing for that space enables us to be receptive to the direction of the Inner Light, and helps us break free of any bias we might have.

The focus in these two situations was narrow, attentive to a one-time act only. There was no acceptance or understanding of the person or the situation in all its fullness. The eldering person was not engaged in any way. Rather, the eldering persons projected what was going on in

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Challenged to Live a Spiritual Reality

John Woolman (1720–1772) was faced with a common dilemma: the temptation to be conventionally congenial. He was an itinerant Friend, committed to the abolition of slavery and the slave trade. He visited many homes in his travels. He was as concerned about the relationship of slave owners (many of whom were his friends) to their slaves as he was about the conditions of the slaves. He questioned how best to maintain integrity in his relationships to his hosts. He spoke of the difficulty of doing what is right, what is called for. And we see how the shadow of congeniality and convention (which can feel very satisfying) can be a hindrance to our real oneness.

In a passage found in *The Journal and Major Essays of John Woolman*, (edited by Phillips P. Moulton), Woolman wrote “that thou who sometimes travels in the work of the ministry and art made very welcome by thy friends, seest many tokens of their satisfaction, in having thee for their guest. But it is good for thee to dwell deep, that thou mayst feel and understand the spirits of people. If we believe Truth points towards a conference on some subjects in a private way, it is needful for us to take heed that their kindness, their freedom and affability do not hinder us from the Lord’s work. . . . To see the failings of our friends and think

Spiritual Discernment within the Nominating Process

by Perry Treadwell

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

mittee of Friends General Conference. pleading for their commitments. Committee caucuses may be held in a noisy dining hall.

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

the Spirit guided us together.

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

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

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

During a visit to Beacon Hill Meeting in Boston, I learned that the meeting had changed the name of the nominating committee to the Gifts and Leadings Committee. This change was more in keeping with their discernment process. Margaret Benefiel told me that they used the Strawberry Creek process regularly. She also recommended the writings of



mittee of Friends General Conference.

Before serving in this capacity, I served as clerk of Atlanta Friends Meeting and then of its nominating committee. I have also watched the nominating process in Southern Appalachian Yearly Meeting and Association as well as other yearly meetings. In all these cases, the process is chaotic at times. At yearly and quarterly meetings, nominating committee members rush around accosting attenders,

Where is the spiritual discernment in this scramble?

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

Perry Treadwell is a member of Atlanta (Ga.) Meeting. This is the unrevised text of an article that appeared in FRIENDS JOURNAL in December 1999.

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Elizabeth O'Connor, one of the original members of the Church of the Savior in Washington, D.C., who writes that a spiritual life rises from a journey inward, and a journey outward. The inward journey requires an understanding of oneself, an engagement with God, and a commitment to one's community. The outward journey is one's servanthood to the wider world. Thus we ask of our members: What are your gifts that can minister to your communities?

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

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

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

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

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

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

Finally, discernment comes out of worship. Rather than being an apparent model of Quaker chaos, the nominating committee can be a model of spiritual discernment. All it takes is time and the willingness to leave the blanks blank.

The Nominating Committee Process of Strawberry Creek Monthly Meeting

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

2. When all committee members feel they understand what is being sought, the committee goes into silence out of which members identify whatever names occur to them, without commenting on the name.

meeting some wonderful people during this process.

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

1. Do members of nominating committees seek to know the gifts and interests of all meeting members and attenders, planning throughout the year how best to match the meeting's needs to these gifts?
2. Does the naming committee seek to represent the diversity and experience of the meeting when choosing the

(Comments wait until step 3.) One person is responsible for writing down all these names, though other members may also write them down.

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

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

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

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

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committee well informed and current on what is required for each office and committee?

4. Do you provide the kind of training and nurturing that will furnish new leadership?
5. Are you careful to wait for discernment and direction by the Spirit before asking Friends to serve? Do you encourage those called to take time to discern if they are led to accept this call?
6. Are there committees or offices that are no longer needed? Are positions filled too often by the same few people?

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

Strengths of This Procedure:

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

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

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




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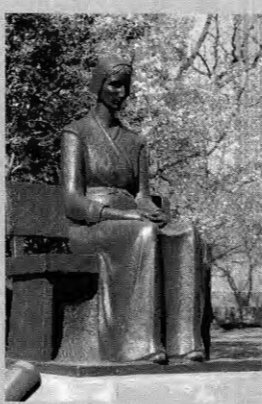
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The Retreat

by Anne C. Highland

The retreat is summer camp for grownups in October. We meditate. We listen to deep wisdom. We walk mindfully. After lunch the first day, I take a canoe out onto the lake and paddle slowly. A turtle basks on a log. I bask in my canoe.

The second day we settle back into our meditation postures and frame of mind. The rain falls gently on the roof and drips off the eaves. It makes a soft sound, like the sound of breathing around me. The silence deepens within me.

A truck rumbles up the road beside our pavilion, delivering food to the dining hall kitchen. It enters our meditation like a messenger from the world we have all left behind, a world we will rejoin in a week's time. Part of me wants to climb into that truck and return to the noisy, jarring world of sensory delights outside. I chuckle to myself and return my gaze to the floor; I return my restless mind to my breathing, to the Now moment.

My mind has begun to quiet down. Now my world revolves around my breathing. As night insects replace the rain as background, I begin to experience the present moment with unusual clarity. I can see that there are two levels of reality vying for my attention.

One is my breath: I feel my breath come and go, come and go. Life seems to be breathing within me and through me—as if my personal breath were part of the Breath of Life itself. It feels personal and transpersonal at the same time.

The second level is the stories I tell myself. Within this meditative consciousness, these stories about my identity and my life feel arbitrary, as if I could have chosen different stories about my world. I see how much power these stories have, and how easy it is to mistake the stories for Truth. As the week progresses, I become aware of that power loosening, softening.

Anne C. Highland is a clinical psychologist; her private practice centers on the interface between psychology and spirituality. She attends Gwynedd (Pa.) Meeting.

October 2005 FRIENDS JOURNAL



Then comes the night when frost kills the rose blossoms. The overtaxed power system fails. When my alarm wakes me up at 5:30, I put on all the clothes I brought; my legs are layered like cigars. In the predawn I walk to the pavilion. Orion hangs over the entrance, his Dog Star romping among the treetops. The bell guides our meditation, bringing us back to mindfulness. We breathe into the present moment, the cold, the dawn.

After breakfast the sun rises above the trees. I walk out of the dining hall. I feel the motherly touch of the sun on my face. My mind is as clear and spacious as the autumn sky.

A leaf dangles at the end of an invisible strand of spider web. A group of us stop, in wonder and delight. Later, a co-retreatant tells me that he saw it, too, and that there was no spider web. He saw someone pass his hand over the leaf, which did not move.

I sit on a rock and soak up the sun, full on my face. I have become the turtle. I am the sunlight. I am the leaf suspended by a maybe-spider web. There is no separation. □

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■ WITNESS

Hope

By Doug Stern

We were standing outside of the hearing room in the Capitol Annex waiting for it to become available. The wait had been long. Kentucky's lawmakers—with a few brave exceptions—were staunchly in favor of keeping the death penalty. A couple had bottled up every abolition measure that had come their way for years.

But for some reason they had relented—at least for a few hours. We were waiting for a hearing that had been called by the chairs of the state House and Senate Judiciary Committees after years of stonewalling. We were going to make the most of it. Several hundred abolitionists and others interested in the death penalty had gathered in Frankfort that morning.

I was waiting in the hallway with a reporter, and we chatted to pass the time. I had gotten the impression before that morning that he was sympathetic to abolition. So it didn't surprise me to hear him being vaguely supportive. Both of us admitted that the hearing was a minor miracle since both chairs had never expressed anything but support for capital punishment. We also both knew that the road ahead was going to be a long one.

He asked, "How many more times do we have to do this?" At that moment, I had what some might call a spiritual awakening. I was suddenly able to put all of the frustration of our struggle into its proper perspective.

"How many more times do we have to do this?"

"One less," I replied.

Doug Stern is a member of Louisville (Ky.) Meeting. His impressions at the time of the execution of Timothy McVeigh, Terre Haute Journal, appeared in FRIENDS JOURNAL in October 2002.

In June 2005, Philadelphia Yearly Meeting met in called session to consider its response to Earth-wide challenges of climate change. After meeting and dialoging with experts, scientific and political, we gathered in small regional groups to share with each other how we experience these issues touching us. Then we returned to gather in "meeting for worship with a concern for business."

At the end of the day there was great unity among those present on the urgency to address these issues personally, as a religious community, and as a nation. No one present questioned the scientific urgency of the risk to our planet or the spiritual imperative this places on Friends. The only disagreement that arose among us that day regarded the use of the word "accountability" in the minute we were to consider.

The phrase that caused concern read: "We call upon the yearly meeting, in all its manifestations, to seek ways to hold our members accountable to live in God's world in a more environmentally sustainable fashion and to join other like-minded groups and organizations in supporting this concern." Several Friends expressed fear that holding each other accountable could lead to mutual judgment, discord, and perhaps even disownment for failure to live up to other Friends' standards of personal environmental stewardship and forceful witness against the destruction of our planet.

The yearly meeting ended up accepting the minute even with the "A" word—with the insertion of "lovingly" before it. [The final text of the epistle appears on pages 36 and 37—eds.] At the end of the day, however, I was struck with how the problem this word raised for us as a religious movement today. Why, in fact, are Friends so terrified of engaging each other spiritually?

There are many reasons, I suspect! Our collective memory still reacts to the type of elderring illustrated in the film *Friendly Persuasion*, where meeting elders sternly criticize a member for owning a musical instrument. My wife's family is one of many who had a Quaker ancestor read out of meeting for marrying a non-Friend. In Philadelphia we have only just celebrated the 50th anniversary of

the rejoining of our Orthodox and Hicksite divisions. When the schism occurred, Friends were so bitterly divided that some wrote letters to the editor attempting to convince non-Friends that members of the other side were not "real" Friends. Others went to court to battle over property. Some Orthodox Friends in London went to the unquakerly extreme of barring women from speaking at the World Antislavery Convention—a thinly disguised stratagem for preventing Hicksite minister Lucretia Mott from speaking and taking a leading role at the convention.

So we have come to fear deeply that if meeting members challenge each other strongly around matters of faith or lifestyle, it will be done in an unloving and insensitive manner—and could lead ultimately to some being forced to leave our spiritual family or to suppress others' deeply held spiritual intuitions and life choices.

Another great impetus, of course, is secular. We live in a society today that celebrates the individual. We cherish dearly our right to "do our own thing." Most liberal Friends cite "that of God in every one" or the Inner Light as the center of our faith as Friends. This can often be interpreted as being synonymous with the supreme inviolability of individual conscience.

The elevation of individual access to God over the community was not, however, Quaker dogma prior to the 20th century. My own understanding of what is unique to our Quaker vision is that we experience God speaking and leading us as a people through a gathered community. This gathered community reaches its fullest expression in our meetings for worship, and meetings for worship with attention to community decisions. This process of trying to discover God's voice in close collaboration with others has always been rooted in the local Friends meeting, and has also extended outward through the network of quarterly and yearly meetings.

When we run from this vision of revelation as a communal process, we miss out on the possibility of creating and maintaining a Quaker movement and become a disordered association of individual seekers. We close ourselves off from the possibility that God can speak and lead humans in a coherent fashion.

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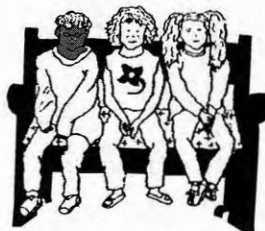
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The Quaker vision of corporate discernment of God's voice is rooted in humility and love. It is a fragile venture and has no possibility of success if those present cling too fiercely to their own personal intimations of the Divine Wind. The process demands both radical faithfulness in expressing one's own provisional sense of what God is saying to the group and willingness to discover through the differing revelation of others that our own intima-

expected of its members.

We will not always get it right. We may err in our conclusion as to what God is inviting us to at this time in history. We may fail in our obligation of tenderness as we attempt to wrestle with each other around the demands of faithfulness to a shared spiritual journey. The answer, however, cannot be to abandon the effort to discover together what God is saying to us. And when we do end up stumbling mysteriously into unity, the answer

■ EPISTLE

Philadelphia Yearly Meeting: Called Session on Climate Change

Greetings from Philadelphia Yearly Meeting of the Religious Society of Friends, gathered in called session June 4, 2005, in Philadelphia, Pa., to seek leading on the issue of climate change.

The science of global warming is detailed, technical, and not without controversy. Nonetheless, we can see the evidence of climate change, we are aware of ways in which societies and individuals affect it, and we know options for political and personal decision making. This is not a matter to be left to scientists or to governments.

In fact, it is a matter to which Friends are distinctly suited to speak. Our respect for individual and collective seeking of truth and right action gives us the responsibility to witness to our measure of truth, answer to the truth of others, and seek together the rightly ordered way forward.

Individual projects large and small are already underway, and several were raised up in our session, including:

Renovation of Friends Center: Plans go well beyond necessary business updates to responsibly address sustainability and environmental friendliness. Just as the stylistic simplicity of Quaker meetinghouses

has borne solid testimony to our faith, the plans for concrete stewardship offer another opportunity for us to live our faith.

FCNL witness: Friends Committee for National Legislation has been invaluable in keeping us informed and speaking for us in national political discourse. They have been responsive to our concerns on environmental issues.

PYM Climate Action Network: Our Peace and Social Concerns Standing Committee has approved the concept of developing a network, composed of individuals named by monthly meetings, who would plan regional action and coordinate for activity throughout yearly meeting.

Engaging monthly meetings in environmental concerns: On behalf of the Earthcare Working Group, clerk Ed Dreby issued a call to monthly meetings to walk in faith—not expecting God to rescue us from our folly, but expecting miracles to bless our discernment and actions.

We entered a deep period of open worship to discern our leading. Friends spoke movingly of both the dire need for action

is not to flinch from wrestling with each other on how we are living out the difficult challenges into which God appears to be leading us.

Let's take the risk of trying to discover how God wants us to take on this great environmental challenge. Let's communicate to each other the lifestyle choices we are making as families in response to this new testimony that many of us believe God is laying on us. Let's help each other tenderly to find new ways to "get off the back of the Earth." Let's take the risk of doing this more lovingly and patiently and uncertainly than we imagine to be possible.

With God's help we can bring to birth once again a fundamental corporate dimension to our efforts to hear and obey God's voice as Friends—and do so in love.

Peter Blood-Patterson is a member of Middletown Meeting in Lima, Pa.

and the responsibility of Friends to be a model and a partner with other religious and civil groups for acting in faith and witnessing in works.

A few Friends have faithfully been under this weight for years, but the time has arrived for Philadelphia Yearly Meeting to engage the concern corporately. As distilled in our minutes of the session, we resolved the following:

Friends at this session unite behind the desire that Philadelphia Yearly Meeting incorporate this concern about the rise of global climate temperatures and its dangerous implications for life on our Earth into the body of its work in the world. We feel ready, with divine assistance, to assume the challenges of being prophetic witnesses to the protection of our Earth. We call upon the yearly meeting, in all its manifestations, to seek ways to hold our members lovingly accountable to live in God's world in a more environmentally sustainable fashion and to join other like-minded groups and organizations in supporting this concern.

—Gretchen Castle, clerk

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by

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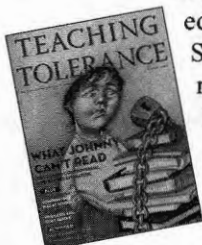
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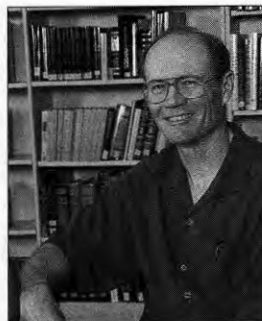
Olney Friends School

Featured in Teaching Tolerance Magazine Spring 2005

Olney Friends School was recently featured in an article on holistic education published in the Southern Poverty Law Center magazine, *Teaching Tolerance*. Pieces of that article have been excerpted on the following two pages along with additional information about Olney Friends School. Full text copies and reprints of the article titled 'Body, Mind & Spirit' are available at the Olney Friends School web site:



www.olneyfriends.org/tolerance.htm



Richard F. Sidwell,
Head of Olney Friends School

"While there are plenty of schools that promote being smart as the pinnacle, Olney Friends School believes in a deep commitment to goodness as well as intelligence," says Sidwell, the head of school at Olney. "The curriculum is built around the premise of 'God in everyone.'" The idea of "God in everyone" is a root belief for the Society of Friends, also known as Quakers. It informs all that is done at the school in Barnesville, Ohio.

At Olney and beyond – in religious and nonreligious private schools, as well as public schools across the country – this philosophy is known as holistic education. Holistic education asserts that everything is connected; everything is in relationship.

Holistic educators, in the words of Parker J. Palmer, "must commit to being authentic adults...whose lives are built around caring for new lives." Palmer has come to be a leading voice about spirituality and education.

One need not venture very far into the school to find this commitment to goodness, intelligence and relationship at Olney.

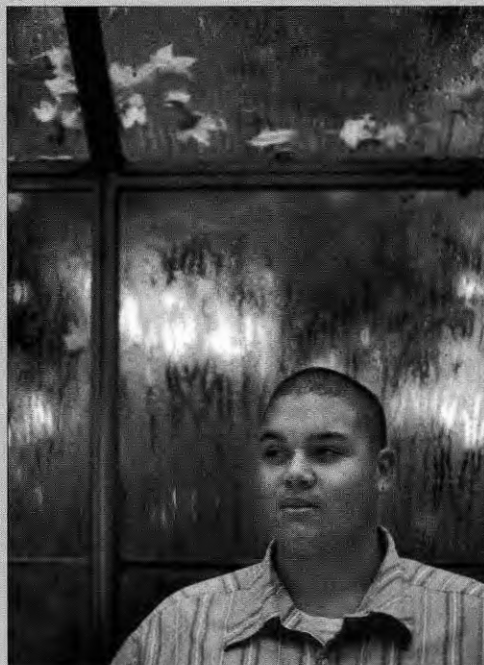
Text excerpted from The Southern Poverty Law Center publication, Teaching Tolerance, Spring 2005

TEACHING TOLERANCE

SPRING 2005 • ISSUE 27

24 BODY, MIND & SPIRIT

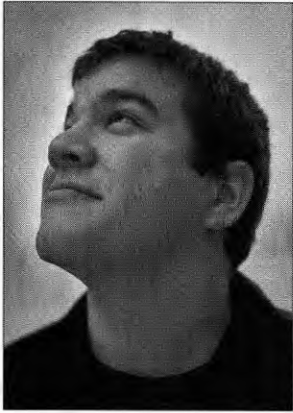
A look at holistic educators in both private and public schools.



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Meet Musa, a 17-year-old senior from the West Bank who has been at Olney for three years. His parents are in Palestine, and Musa hasn't been able to visit them; Olney has become his family. Musa grew up taking religion classes in Islamic fundamentalism; not surprisingly, Olney has been a life-changing experience for him...

Musa has a quick answer for what he most prizes at Olney: 'Open-mindedness.'

Excerpted from Teaching Tolerance, Spring 2005. Musa will be attending Haverford College in fall 2005.



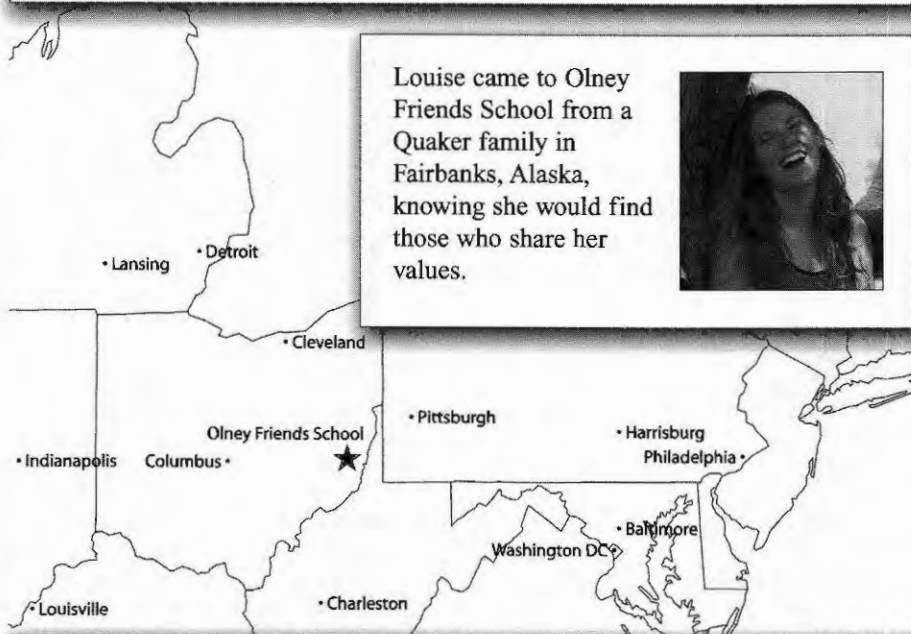
Sam, 15, is an openly gay student from Columbus, Ohio, who plans to

spend an academic year abroad in Costa Rica. He says he cherishes Olney's supportive and nurturing environment.

Excerpted from Teaching Tolerance, Magazine, Spring 2005

Olney Friends School College Acceptances Class of 2005

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- College of the Atlantic
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- Green Mountain College
- Grinnell College
- Guilford College
- Hanover College
- Haverford College
- Illinois State University
- Kent State University
- Macalester College
- New England College
- Oberlin College
- Ohio University
- Ohio Wesleyan College
- Purdue University
- Rochester Institute of Technology
- Seton Hill University
- St. Vincent College
- Univ. of North Carolina, Asheville
- University of Maine, Presque Isle
- University of Tulsa
- Utrecht University (Holland)
- Warren Wilson College
- Wilmington College



Louise came to Olney Friends School from a Quaker family in Fairbanks, Alaska, knowing she would find those who share her values.



Martha A. Penzer, Olney Friends School Librarian, has a background in international education and interfaith dialogue. A member of Friends Meeting of Cambridge (Massachusetts), Quaker faith, practice, and witness animate her work with students.

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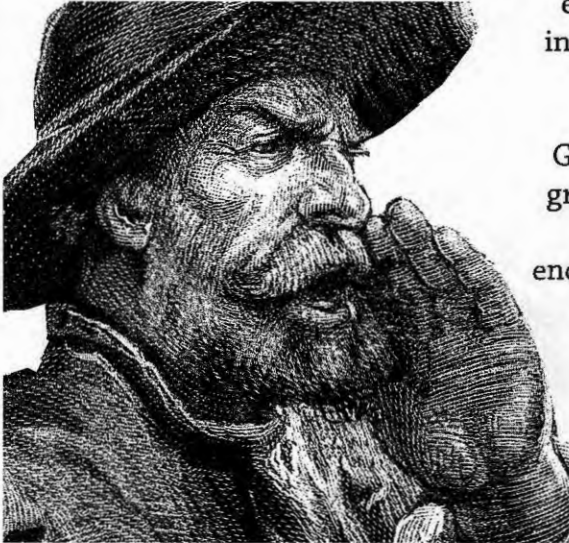


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Dying for My Daughter

By Baba Galleh Jallow. Wasteland Press, 2004. 55 pages. \$12/softcover.

Dying for My Daughter is a profound statement about an issue that places and defines sharply a clash of cultures in some African societies. It is a topic so emotionally and physically unsettling that many people, including me, find it difficult to say the words "female genital circumcision"—or more, accurately, "mutilation"—without flinching.

The author, Baba Galleh Jallow, a first son, takes a stand against his father, one of the most respected elders in his village in Gambia, by refusing to allow his four-year-old daughter, Ramatoulie, to undergo this procedure. Although it is merely tradition, not a ritual mandated by their Islamic faith, the elders continue to sanction it. Baba's father is proud of his role in preparing Ramatoulie by buying her new clothes and other gifts.

This compact memoir of 55 pages is engaging, not only because of the subject, but also because of the unyielding stand the author takes over the issue. Baba Jallow threatens to commit suicide if his father defies his wishes and takes his daughter to the Ngaman, the old woman who circumcises girls with a blunt blade in the bush. Baba calls it "a violence of terrifying magnitude."

As a journalist, Baba finds the right words to convey the brutality and the physical and emotional trauma that young girls subjected to this practice experience, including the difficulty when bearing children—if the girl does not die as a result of the mutilation procedure. Baba knew that contradicting his father, and especially threatening suicide, would bring him scorn and estrangement from others in the village. He was willing to endure both to protect his daughter.

In a preface to *Dying for My Daughter*, Marilyn Fayre Milos, executive director of National Organization of Circumcision Information Resource Centers, highlights Baba's courage and willingness to "sacrifice his own life to protect the sanctity and feminine integrity of his young daughter." He succeeds, and seven years later he is reconciled with his father.

This is not an easy book to read. I stopped a few times to collect myself. It is worthwhile, but it does take courage.

—Francine E. Cheeks

Francine E. Cheeks, AFSC communications director, is a member of Newton Meeting in Camden, N.J.

God's Politics: Why the Right Gets it Wrong and the Left Doesn't Get it

By Jim Wallis. HarperSanFrancisco, 2005. 384 pages. \$24.95/hardcover.

Jim Wallis, founder and editor of *Sojourners* Magazine, spent two years writing his seventh book. Within two weeks of its release, at the time of last January's inauguration, he was off on a national book tour promoting an instant bestseller and appearing on TV and radio talk shows. Audiences are reported to have been unusually large, from 400 at bookstores up to 3,000 at churches and on college campuses. In style, some of the events have resembled "both town meetings and revivals." Crowds are described as diverse in age and opinion. The author identifies himself as an evangelical, but people who are not evangelical, not Christian, not even religious, are thanking him for making them feel included.

The introductory sections, relating the author's vision to the recent election and ongoing war, drew me into the book quickly. It is a readable work, in the voice of a preacher and prose of a journalist. Episodes from the life of the 60-year-old author, including his marriage to one of the first women ordained as a priest in the Church of England, make this in part a memoir. Several lists of principles that apply to, and points that can be drawn from, contemporary issues are included, though scattered. There are chapters about specific issues of war, politics, justice, and values, and at the end, 50 "predictions for the new millennium," which may cause worry, or reassurance.

Jim Wallis sees faith as "a positive force in society," informing citizenry's vision on many issues, including children and family, diversity and tolerance, poverty, care for creation, terrorism, and war. He allies with those for whom capital punishment, euthanasia, and HIV/AIDS are "life issues," as important as abortion.

To the commonly recognized political categories of conservative, liberal, and libertarian (I saw no mention of "green"), he offers the United States a "fourth option," arising out of the "prophetic religious tradition." It is "conservative in personal values, radical for social justice."

I think that in the 1950s, as I was venturing into the wider world from a Quaker family and two Quaker schools, I would have assumed that Wallis's "fourth option" would have basically described the character of the Religious Society of Friends. Though no

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longer visibly "peculiar," Friends were concentrated in enough localities to be able to maintain some common discipline and lifestyle. Their voices were heard, their influence felt (except perhaps during wartime). Yet midcentury U.S. Friends were prepared to understand, and at their best, support a civil rights movement "led by ministers who appealed directly to biblical faith," which Jim Wallis calls "the best example of doing it right."

Wallis does not fit my evangelical stereotype, though he grew up in an evangelical family and church (one with lay leadership only) and chose to study in an evangelical seminary. But he has also been right where many Quakers have been—in peace and civil rights movements, academia and abroad, on Capitol Hill and in jail, has left his church and returned to faith. Now he talks about a "new generation of evangelicals," one "discovering the poor," aware that the Bible contains "3,000 verses" about the poor and few if any about today's "hot-button issues."

Calling himself a "19th-century evangelical born in the wrong century," Wallis is proud that evangelicals helped to abolish slavery and bestow more rights upon women. Our religious society seems to be mentioned only three times. AFSC is listed for supporting fair trade coffee. Tribute is paid to a board member who often mentioned "that of God in every person." And Ramallah Friend Jean Zaru is named in a chapter on "Peace in the Middle East."

Many religious communities, like Friends, have a broader perspective to offer because they are international.

U.S. citizens do not generally know that, here and abroad, "every single church body that spoke on the war in Iraq was against it," with one exception. On February 18, 2003, *Sojourners* sent a delegation of U.S. religious people, including Jim Wallis, to London, where their British counterparts joined them for an hour with Prime Minister Tony Blair. The National Council of Churches sent similar delegations (including, I understand, one Friend) to European capitals.

Freshly home from their exchange, the religious delegation that included Jim Wallis drafted a "Six-Point Plan" to present to the U.S. president, who declined their request to see him. Nevertheless, their alternative was studied at the UN, and, within two weeks, was spreading around the world. Five days before the fighting began, the *Washington Post* publicized this "Third Way" and "eleventh hour" proposal. A British cabinet member present at the meeting with Blair believes it "might have worked—but came too late." Wallis is of the opinion

that "Dissent in a time of war is not only Christian, it is also patriotic."

He insists that "hard truth" must also be spoken about—a global economy in which "half of God's children still live on less than \$2 a day." He is founder and longtime head of Call to Renewal, a faith-based antipoverty coalition. To those dismayed by political polarization, he holds out hope that Right and Left can come together to fight poverty and to support parents currently under much cultural, moral, and economic stress. Jim Wallis sees the recent widespread openness to his message as an opportunity for movement-building. In his recent tours he has sensed such a movement gathering, a movement for justice and peace resting upon a spiritual foundation.

He personally relates comfortably with theological and other diversity—he spoke at Philadelphia Yearly Meeting in 2003. He sees a role for coalitions, but felt especially thankful when over 3,000 people packed the National Cathedral to pray for peace as the United States headed to war, that their "message as Christians was clear, not mingled with many others." He predicts that a new ecumenicalism will bring together "evangelicals, Pentecostals, Catholics, mainline Protestants, and historic black churches along with Latino and Asian congregations." Will Friends seek, or be sought for, this coalition?

American civil religion, bad theology, biblical values, class war, common good, cynicism, debt cancellation, faith-based initiatives, fear, hope, humility, just war, Pax Americana, pluralism, preemptive war, prophetic religious vocation, reconciliation, secular fundamentalism, silent tsunami, sleaze, state terrorism, televangelism, torture, truth telling, and worldwide church are among the frequently used words and phrases in the book. And these quotable sayings provide additional clues to the contents:

"How did the faith of Jesus become "pro-rich, pro-war, and only pro-American?"

"God is personal, but never private."

"The 'public God' of the scriptures is 'a God of justice . . . not a God of charity.'"

"Budgets are moral documents."

"Drain the swamps of injustice in which the mosquitoes of terrorism breed."

"Protest is good, alternatives are better."

Who might find this book helpful? Anyone who came to Friends from an evangelical or conservative church. Anyone searching for common ground with evangelical Friends or other evangelical Christians. Anyone concerned about the "religious Right" or the "secular Left." Anyone trying to understand "red states, blue states," and contemporary U.S. cul-

ture. Anyone planning to vote in 2008. Anyone ready to commit to this movement.

—Sabron R. Newton

Sabron R. Newton is a member of First Friends Church in Whittier, Calif.

Over the Highest Mountains: A Memoir of Unexpected Heroism in France during World War II

By Alice Resch Synnestvedt. International Productions, 2005. 268 pages. \$17.95/softcover.

What turns an ordinary woman into an extraordinary one? This memoir from Alice Resch Synnestvedt, a Norwegian nurse who worked with Quaker groups and saved 253 children from the Nazis during World War II, may at least encourage us to look for an answer.

The book describes Alice's life before and during World War II, and concludes with letters to her family reflecting on her experiences. An extra added bonus are letters from some of the children she saved.

Alice describes her childhood in Norway, in a home with loving parents, children and a sense of safety. "I had grown up surrounded by love, security, and understanding," she writes. She became a nurse and physical therapist, lived and studied in Paris, and worked briefly in Vienna. During this time the shadow of Hitler began to emerge. She stated that while she was having fun, she was also becoming aware of the suffering of the Jews and other refugees in Europe. Through friends she learned of Quakers and ended up working with Quaker groups in France from 1939 to 1945.

The horror of what was happening under Hitler's power is palpable throughout the memoir. Alice describes the rounding up of Jewish adults for deportation to the death camps, the heartaches of seeing them in the cattle cars, and her attempts with others to save their children who were left in the prison camps after the trains moved out. At one point she had 200 foster children.

Quaker work during this time consisted of soup kitchens and providing material assistance to those who were being so harmed by persecution. During deportations, Quaker workers were able to go to the trains to ease what was happening with food and water, but not to stop them. Although Alice frequently received messages to smuggle out to family

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members, she wrote that her work with the resistance was extremely peripheral. She was told by one of the other Quaker workers that, "You have to choose if you want to work for the Quakers or for the resistance. We can't risk compromising our work. If you are discovered, it will be the end of us!" Although she chose to work for the Quakers one can feel how she was pulled between direct resistance to evil vs. service to its victims. At one point she describes hearing the screams of those being tortured while feeding hundreds of malnourished children, men, and women.

Over the Highest Mountains also describes many of the people who worked with the Quaker group as well as those who helped hide people from the Gestapo. Their humanity shines through in the midst of such darkness. For example, little Abbe Lagarde, a French cleric who survived Bergen-Belsen, came back "looking like a skeleton, and more full of the milk of human kindness than ever. He had seen so much horror, but he felt that the only way we could prevent this from happening again would be if people would concentrate on loving each other rather than focusing on revenge." Other clerics and ordinary citizens did amazing things; still others were silent and let the Holocaust go on.

Missing from the book was insight into why Alice Resch Synnvestedt chose to stay in France as the war began and to become part of Quaker work when she could have had a much easier life in Norway or in the United States. Why does one ordinary person become extraordinary during hard times? Perhaps one gains insight into that question by a quote from Albert Schweitzer that Alice includes in her memoir: "He who has experienced beauty in life must be grateful. And he who has been spared suffering, must take responsibility for helping those who are suffering. We must all share the weight of the burdens of this world." May this quote and the life of this extraordinary woman inspire us during these dark times to act justly and to love mercy.

—Phyllis Taylor

Phyllis Taylor is a chaplain and a hospice and comfort care consultant in the Philadelphia Prison System. She is an attender at Germantown Meeting in Philadelphia, Pa.

Ruth, Jonah, Esther

By Eugene F. Roop. Herald Press, 2002. 304 pages. \$24.99/hardcover.

Eugene Roop loves biblical narrative, and in this commentary he opens doors for other readers to do the same. He reads Scripture as a lifelong peace-church person (Church

of the Brethren) and a dedicated biblical scholar. In the preface he says, "The life of each individual and every congregation has meaning, purpose, and direction as it is incorporated into the Great Story of the Christian church, grounded always and forever in the Bible." This book is full of invitation to such incorporation.

The three short biblical books under discussion are short stories or novellas; unfortunately, none of the three narratives is particularly well integrated into the biblical narrative as a whole. The biblical character Ruth appears in Jesus' genealogy in the first chapter of Matthew, but beyond the slender ancestral tie her story seems disconnected from the rest of the Hebrew Scriptures. Jonah is called a prophet and his story appears among the other prophetic books of the Bible. But his behavior is far from what we normally think of as appropriate: he responds to the Lord's directives by running in the opposite direction; he resents the repentance of the people of Nineveh to whom he is sent to preach. The book of Esther, at least in the version found in Jewish and Protestant Bibles, does not even name the Deity; Esther's story can be seen to glorify violence, and its canonical status was in question until the fourth century.

Nevertheless, Eugene Roop invites us to read and enjoy, discuss and struggle with these three brief narratives. He provides tools of literary analysis, shares insights into the way Hebrew narrative deals with plot and characterization, and highlights places where it is worth our while to pause and consider what the story meant and means.

To get the most out of this work, individual Friends or Quaker Bible study groups might want to tackle each of the biblical books of Ruth, Jonah, and Esther in turn. Read the entire story in a good, modern Bible translation, or perhaps in more than one. Then take a look at Eugene Roop's introduction to the story. Think about how he characterizes the story, and whether your own impressions agree. Perhaps give the story another read. And then go back through slowly, chapter by chapter, even verse by verse. Notice the literary devices and historical references. Use this author's observations as catalysts for discussion. Don't just nibble at the biblical text; digest it.

Like other commentaries, *Ruth, Jonah, Esther* outlines each segment of biblical text, and provides explanatory notes. These notes are clear, helpful, and at a level of academic sophistication appropriate for most Friends meetings. The Believers Church Bible Commentary Series, of which this is one volume, also supplies two additional sections as resources for each part of the biblical story:

"The Text in Biblical Context" and "The Text in the Life of the Church."

"The Text in Biblical Context" discusses connections between the particular passage and other parts of the Bible. But it is "The Text in the Life of the Church" sections that make this commentary series uniquely suited for peace-church people. Eugene Roop's approach here is ecumenical, spanning the entire Jewish and Christian tradition; but he also brings each passage into particular "believers' church" focus. His Pierist and Anabaptist examples, while differing in detail from Quaker history and theology, nonetheless ring true to our own struggles and issues. Some of this author's topics in these sections take a pastoral tone, inviting individuals and congregations to apply the narrative to our own lives. Others are historical or theological, explaining how the passage has functioned in other times and places. All sections do a lot to answer an important question in the back of many Friends' minds: What does this have to do with me? Or with us, as Quakers?

Again, like the other volumes in the series, *Ruth, Jonah, Esther* concludes with a set of short essays on relevant topics, a map of the ancient world in the time of the three stories, an annotated bibliography, and an index of scriptural references. I found it helpful to read through all the essays early on, and then refer back to them as I encountered their references in the body of the book.

I can affirm this statement in the short bio at the end of the book: "Roop is known for his disciplined yet devotional approach to Bible study, his transparent spiritual and prayer life, and his commitment to the Christian faith. This commentary is an expression of his lifelong enjoyment and study of biblical narrative."

—Susan Jeffers

Susan Jeffers graduated from Earlham School of Religion in 1999 with an MA in Biblical Studies. She is a member of Ann Arbor (Mich.) Meeting.

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Religious Education

continued from page 10

and Quaker history is important in the development of our third tool, that of interpretation. For example, translating language, especially sexist language, into language that allows us to hear the heart of a story. However, this example of interpretation needs to be practiced in a safe place, as open-ended discussion may quickly irritate past wounds. Sometimes anger needs to be ventilated and, hopefully, understood. Nevertheless, past wounds of an individual should not bring the religious education of others to a screeching halt. Closely intertwined with interpretation is learning how to disagree about touchy subjects without rancor.

A fourth tool that meeting elders and ministers may give to facilitator-teachers of children (and please notice that this is the first tool for children only) is a prepared environment. This is an area that belongs to the group, not the teacher. The teacher's role becomes that of listener and discerner. For example, the First-day school coordinator may bring in stories, art, and play materials appropriate for various age groups and interests. Teaching children how to care for and share such materials is the teacher's job.

Learning how to use and care for materials is foundational to living in community. Handling art supplies with reverence, putting things away for the next person, and working mindfully teach volumes more than any lecture on the Testimony of Community.

A prepared environment includes rules that extend beyond caring and sharing. "No put-downs here" is my favorite for children. "Speak for yourself. Never try to tell the group what someone else is thinking" is my favorite advice for all ages, especially adults. Always, the bottom line is respect for one another's deeply held opinions and beliefs, not winning a debate.

And finally, the fifth tool of religious education is storytelling. Through telling and retelling stories, we offer listeners the opportunity to hear different aspects of each story as we grow and mature. For centuries, storytelling was the vehicle for passing on cultural and religious concepts from one generation to the next. The great blessing of storytelling is that fundamental religious concepts are introduced more gently than with a sermon or talk.

For instance, I often suggest that meetings start talking about the Divine through reading and responding to the children's story, *Old Turtle*. In this tale, each animal and object believes that God is a reflection of what they are. In the end, people begin to see God in one another and in the beauty of the Earth.

Observing the responses to stories can be a discernment tool for facilitator-teachers. For example, if someone responds to a biblical story with bitterness, that response is a signal that this person is not yet ready to explore the biblical roots of Quakerism.

Quakerism I and II is a curriculum of stories with the intention of introducing children and newcomers to the concept of God Within and meeting for worship. The general idea is that once there is trust in experiential methods and storytelling that emphasize foundational concepts of Quakerism, people will start to practice the same techniques with the Bible.

In a mixed age group, I encourage older children to bring their favorite stories into the prepared environment; and, voilà, with a choice of art and play responses to the story, we have a First-day school "lesson" for the younger and/or new attenders. There is no fuss about irregular attendance or age groups. Furthermore, asking children to help with leadership is a drawing out of what older children have learned thus far. A perceptive coordinator may be able to give older children the tools they need next to continue their own growth.

Now, I am in Scotland reading Muriel Stark; and through her most famous character, Miss Jean Brody, the author has this to say about education: "To me education is a leading out of what is already there in the pupil's soul. To Miss Mackay it is a putting in of something that is not there, and that is not what I call education, I call it intrusion. . . . Miss Mackay's method is to thrust a lot of information into the pupil's head; mine is a leading out of knowledge, and that is true education."

Traditional ministry from the pulpit and the lecture approach to education are the pouring in rather than a leading out. As Friends, we need to better understand the leading out of knowledge that is already there as our approach to religious education. George Fox gave us the image

of the seed of God that Christ has sown in our hearts. I like to think of the seed as that little bit of inner knowledge of the Divine. Like all seeds, this one grows best in fertile soil. As facilitator-teachers, it is our joy—to use another expression from George Fox—to break up the Earth in people's hearts, encouraging the development of fertile ground for the miracle of God's work.

Many times our best "religious education" is learned unconsciously from elders and not from teachers or defined programs. I am thinking here of those people who know how to quiet their overactive minds, how to question with gentleness and respect, how to listen beyond the words, and how to be supportive of another's spiritual path.

To illustrate one way in which this extremely informal yet affirming education works (and here I am thinking of one-on-one education outside of any programs), I would like to close with a quote by another Scottish author, Anne Donovan, from her book *Buddha Da*. The main character, Jimmy, is talking with his Buddhist monk teacher about the difficulties he is having with meditation during a retreat:

"Ah could hardly sit still, ma mind was birlin. In the end ah just sat and listened tae the rain on the roof."

"Tell me, Jimmy, what were you doing when you were listening to the rain?"

"Ah wisnae daein anythin, ah tellt you, Rinpoche, ah was just sittin, listenin, followin the sound ae the raindraps landing on a roof—my mind was just empty."

"How wonderful."

"But ah thought ah was supposed tae be followin the breaths, daein the mindfulness a breathin."

"Maybe you were doing the mindfulness of raindrops, Jimmy."

The monk is being a nonjudgmental, affirming facilitator-teacher and elder par excellence. May we all as Friends learn how to do the same for one another, no matter our ages. □



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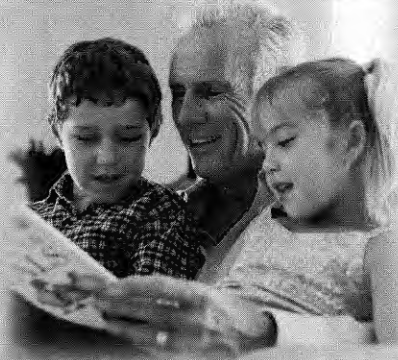
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Meeting for Community

continued from page 16

money. We have to be willing not to be overly protective of our meeting's space and money. Though changing our business emphasis from the protection and stewardship of our meeting's infrastructure to community building could conceivably threaten our property and savings, community building requires the risk of losing what we own in favor of gaining the less tangible and more meaningful.

Quakerism is not built on material things, but, as I see it, on four foundational stones: *openness*—with self, with others, and with God; the experience of *meeting God as Spirit*; *quietness*—the inclination to listen; and detachment from things—*simplicity*.

Community building challenges people to a sometimes frightening level of vulnerability and commitment, which can be difficult to handle. But the greatest risk is of *not* building community—and not knowing what true community feels like.

The Risk of Community Building

Communities give life. People are nurtured in communities in extraordinary ways. When we look at some of the world's most influential people, we see that their genius and drive were born and nurtured in community. Would Plato and Aristotle have been such great philosophers had they not come out of the philosophical community surrounding Socrates? Would Peter and Paul have created a dynamic new religion had they not come out of an apostolic community that surrounded Jesus? Would the Buddha have found his peaceful smile had he not been part of a community of seekers? Would George Fox have started Quakerism had he not found others willing to share in his search for Truth? Would Martin Luther King Jr. have become such a great leader had he not been surrounded by Rosa Parks, Jesse Jackson, Andrew Young, and others of our current great leaders? Communities were what gave these leaders life, and communities continue to give birth to new leaders.

The business we attend to makes our lives more efficient and secure, but it does not give life. Communities give life. And even in Quaker business meetings we need to turn from the business of business towards the building of community. To

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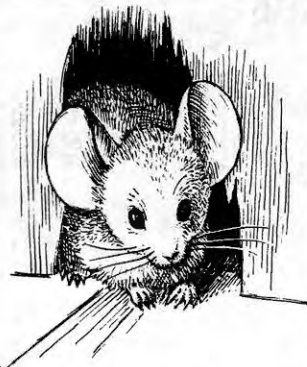
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do that, we need to look for the spark. We need to pay attention to those who have passionate concerns and invest themselves deeply in wholesome and creative activities. We need to listen to what they are doing, why they are doing it, what they are passionate about—and see if it touches our own sense of call.

Let's pay attention to those who can effectively get things done. We need to lift up the natural organizers who can make things happen, who are natural leaders. We need to give them room to operate, and trust in their natural skill.

Let's have some fun together. Let's stop bothering with minutiae and sing, dance, and play together. There will be plenty of time for work, but we won't work nearly as well together until we start enjoying one another more. We need to discover one another's talents so that we can affirm them, enjoy them, and lift them up.

At the same time, let's be honest with one another—truly honest. Let's open up and share. Let's see if there are true points of commonality. Let's stop being distant in our support and understanding of what each other is passionate about. Let's admit that there are conflicts and face them. It may be hard, but how can we have community if we don't struggle with its barriers?

And let's lift our eyes, focus our vision, and see if there is a mission calling. Let's ask ourselves: What is the vision of this meeting? Why do we exist? What drew us together in the first place? What is unique about us? Is that uniqueness worth sharing? Is it worth investing our time and energy into it? Is it worth the risk?

It's a lot easier on some levels to be highly individualistic; but individualism is ultimately isolationism. It might be secure and comfortable; but what are we missing?

I've been fortunate enough to be a part of some very special communities. Some of them have survived for years, while some have aged or run their course and died. But they sure have influenced me. Now I want more. I know the difference between a pseudo-community and a true one, and the real communities are much better.

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Spiritual Eldering *continued from page 28*

themselves, and sought to fit the other person into that projection. It was left to the elder person to maintain a right relationship to the person eldering.

Although the elder person's response is unpredictable, and elder persons are responsible for their own emotions, it is important for anyone carrying out the eldering function to seek to avoid any approach that may *unnecessarily* stir up defensiveness and hurt. As Howard Brinton points out in *Friends for 300 Years*, "[Elders] could remind their hearers of unpleasant truths in such a spirit of love and genuineness that no anger resulted."

It is equally important for eldering persons to give priority to remaining faithful to their truth as Spirit-led, and not base their actions solely on the anticipated response of those eldering. This may be particularly true in situations of irrational or intractable behavior, violence, abuse, or crisis.

The time taken for an eldering experience may vary greatly. For me, it is important if one is led to elder that the eldering include commitment to the time it will take, and that it find a place apart. Any passing comment made immediately at the rise of the meeting for worship or a committee meeting or during an activity, regardless of the intention, is simply that—a comment that is informative but incomplete—a nurturing nudge. The eldering function *in depth* would require, minimally, a one-to-one exchange or conversation that includes learning what it was like for the person who ministered, accepting and understanding that person's condition, having a time for exploratory questions and comments, and sharing the meeting perspective. This would be an opportunity to engage the other, in person, in the Spirit.

On a few occasions, I have experienced Friends expressing Spirit-led eldering *during* a meeting for worship, usually in reference to some kind of inappropriate speaking or unusual behavior. It might be a loving hand placed on the speaker's shoulder, suggesting caution about continuing; or a Friend might stand in the silence, offering a peaceful and loving presence and radiating a sense of worship until the speaker stops and sits down. It might be that a discerning Friend rises up, goes to embrace the speaker, and the

inspired friends, following the same leading, caringly escort the speaker from the worshiping group, if that is called for. In extreme situations, the meeting might be

The important matter here is that we remain open to the Spirit and let our imagination and creativity be touched by that Spirit so we are led to meet the occa-

Nominating Committees and the Eldering Function

The nominating function in many meetings often tends to be a chore. The committee struggles to find individuals to fill committee slots, perhaps working with the pressure of a deadline. The committee may be frustrated by a sense that there are not enough persons to do all the work. There is a tendency to use a secular approach. And yet, this is one of the most important committees in the life of the meeting. Members of the committee are to know people in the meeting and offer them the gift of being known by others and well used. The committee can learn what individuals long to do for the benefit of the meeting, and individuals discover the satisfaction of service as a part of their spiritual growth. A fresh look sees the eldering function as part of the nominating committee's work. This is because the committee has the opportunity to discern gifts and leadings of individuals, and to offer responsibilities in the meeting that fit appropriately.

Strawberry Creek Meeting in Berkeley, Calif., has been one of the meetings that have led the way in this relatively new process. [See pp. 29–31 in this issue—eds.] First, the nominating committee reaches clarity about what the responsibilities are for a particular position in the meeting. This is followed by a number of worship periods during a committee session. In worship, names of those who are thought gifted or led to carry the responsibilities of a particular position are lifted up. During one worship time, there may be an invitation for committee members to speak about why they consider a person fitted for the position (negative or limiting remarks are excluded). The worship and lifting up are repeated until a sense of the committee is reached as to who will be offered the particular position. The Spirit-led eldering quality of the process enables a connection to be made between gifts and service. Some former nominating

committees now call themselves a "committee for the discovery of gifts and leadings."

Using such a process, there may be less likelihood that persons will accept a committee appointment on the basis of guilt or obligation, which often results in a less passionate kind of participation. This process may also minimize the possibility of accepting a committee appointment and then not participating or taking any responsibility in that committee's work. Such a process can also help a meeting come to grips with the rightness of laying down a committee when there are no Spirit-led persons to support it. With this kind of nominating process, there is a greater likelihood of committee work being in line with the Spirit and the spiritual life of the meeting.

Nominating committees may encourage the formation of small groups for discerning gifts. During a group worship period, every member in turn seeks to call forth and encourage each individual's giftedness. Thus, the person who feels he or she has nothing to contribute learns that an interest in books could be put to use in recommending books in the meeting newsletter, or another person, after a month or two, comes to realize her or his gift is intercessory prayer.

Here are two queries:

- ♦ Can each of us, as part of the meeting life, seek to do the inner work needed to become more prepared persons, ready to respond to others and to circumstances in the service of the Spirit?
- ♦ How are we paying attention, blessing, calling forth, and nurturing our own and others' gifts as we support the work of the nominating committee?

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examples given are not ones to follow, but simply illustrate how the Spirit might work. And when these situations occur, there is usually some form of follow-up work that is needed as part of our caring for one another, and in realization of our oneness as a body.

From two other worship experiences I learned how practical Spirit-led eldering can be, and how it is different from pro forma eldering. The first occurred after I had prepared myself, with prayer and meditation, for one of my first times sitting at the head of Friends Meeting of Washington. The meeting, after a brief time of settling, quickly became a popcorn meeting (little or no worshipful space between messages). Against some feelings of doubt and trepidation, offset by a strong sense of being led, I found myself standing up, remaining wordless for a time. The meeting became quieter and quieter, and then deeper. Eventually, I did speak: "Some of us are called to speak words. Some of us are called to keep the silence. As we continue to seek a deepening sense of worship, I ask you to keep the silence with me." I offered a prayer that our gifts might be blessed.

What was important to me was the attitude and awareness that I held within. I had no desire to criticize or censure. I wanted to witness to the presence of the Spirit in our midst and make that the center of our attention. I had a tremendous sense of love and caring for all present. At the close of meeting, it was clear that those present had fully embraced the experience. There were powerful and loving ripple effects. Later, I was astounded to learn that "standing" had historical precedent. I was struck by how practical this simple spiritual act was.

The second experience was in a meeting for worship at a Baltimore Yearly Meeting session. A speaker appeared to have become very lost in his message. As clerk of the yearly meeting's Worship and Ministry committee, I felt a concern for the quality of the worship. I stood and remained standing for a time after the speaker sat down. I had no words. I was in my head as much as my heart. I wondered about the gathered group. I experienced no quickening or deepening in me

or in the worship. I was struck that my action had come from a judging place, not from a joyous sense of holding up our alignment with the Spirit and a sense of love for all gathered.

I realized I had done something that had some effect but was lacking in Spirit. Does this mean that we shouldn't do anything pro forma that appears to need doing? Probably not. But these experiences point up for me the power of being Spirit-led that can lead us to act in some creative way unique to the assembled body, and not to repeat behavior simply because it has been helpful in the past.

Another example of eldering that might cause concern among Friends took place at Friends Meeting of Washington (D.C.). As part of an exploration of same-gender commitments, at each monthly meeting for business a half hour was given over to listening to individuals' concerns or witness. People volunteered from the body of the meeting to speak. They could speak for as long as they wished, up to a half hour. Sometimes there was enough time for one person, sometimes two or three. No one could speak twice until all who wished to speak had had an opportunity. This process continued for a year

A Visiting Minister's Eldering Inspires More

Sandra Cronk, in her pamphlet *Gospel Order*, gives an example (which I will paraphrase) of how a simple, straightforward, and grounded admonition by a visiting minister provided a basis of guidance in an unusual way, and also led to subsequent eldering:

Richard and Isaac were two Quakers who were unlikely neighbors because of different viewpoints about everything, including the revolutionary war that was going on at that time. A waterway ran between Richard's and Isaac's homes. As part of a dispute about property and water use, Isaac dammed up the waterway. Richard was very burdened and suffered great inward discomfort, as much from the broken relationship as the dammed up water. So he tried every conceivable method to reach a satisfactory solution, but none was effective. Then Richard poured out his heart to a visiting minister. The minister, after hearing the whole story, simply replied, "More is required of thee than others." So Richard held up the problem to God for direction and guidance.

The answer that came was beyond all techniques of conflict resolution. It required giving up claims of being right and going to his neighbor in humility and forgiveness. Richard felt that God was calling him to wash Isaac's feet. The idea was so unusual that he kept trying to push it away. But in the end he realized he would not have an inward sense of being faithful to God's leading unless he was willing to surrender his own notions and be obedient.

So Richard did just that. He went early in the morning to Isaac's house. He explained that he had come to wash Isaac's feet. He told him how painful the strained relationship was, and, through following God's leading, he hoped for reconciliation. In spite of Isaac's fussing and sputtering, Richard persevered and washed his feet. Isaac gradually became quiet and, after some time in that room together, they reconciled. The dam came down; they forged a friendship anew; they got caught up in God's purposes together.

What simple but powerful eldering! First the visiting minister was present, listened, and held up Richard's concern. He admonished Richard with a few, but deeply grounded, words. He evoked the Spirit, turning Richard to his own soul. And, in turn, Richard was inspired to carry out the eldering function, in an unusual and physical way, by washing Isaac's feet.

Queries that come from this story are:

- Are we mindful of alternative ways of correcting a situation?
- Can we look to changing ourselves, and initiating actions of reconciliation, especially where wrong is being done to us?
- Can we give priority to our relationship to God and to that of God in our fellow pilgrims?
- Can we trust the rightness of being faithful, surrendering our own willfulness, and living with the outcome?
- Do we address the question based on Psalm 69:4, must I repair what I have not broken?



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and a half. We had agreed to this process after seven years of attention to the issue in meetings for learning, threshing sessions, worship-sharing groups, and an occasional business meeting.

As people had the opportunity to talk and share from deeply personal experiences, they opened up. They found themselves saying things about themselves they hadn't even realized before. They found themselves saying things publicly that had previously been kept private. The meeting also opened up. It was a time of clarification, change, spiritual growth, new connections and associations, and much shared pain.

A sense of the meeting finally emerged. Many wordings had been worked through before we arrived at the final minute that provided for same-gender commitments. In the last dramatic business meeting that was structured in this way, one of the most revered members of the meeting, who had been constant and unwavering in opposition to same-gender marriages, rose to speak. As this person moved forward, a longtime member of the meeting stood up and in a strong voice, calling the other's full name, said, "For seven long years, we have heard you in your opposition. Sit down. The meeting has passed you by." When the clerk asked Friends if the member should be allowed to speak, there was no doubt that the the person who had challenged the other had spoken the meeting's mind and will. The Friend returned to a seat without speaking. The clerk reminded us that arriving at the sense of the meeting did not require unanimity. That made it possible for us to approve a minute and come to closure at that time. Though there were those who had serious concerns about the decision, they did not stand in the way.

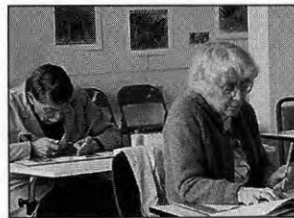
Overall, this yearlong sharing during a meeting for worship for the purpose of doing business was a painful and growthful experience of mutual admonition and accountability. Friends sought to accept (not agree on) and understand each other's human experience as they listened to each other and to God. The meeting did move forward. However, at this last so-structured monthly meeting session, as we sought final approval for the same-gender commitment minute, the experienced Friend's harsh remark to the elder



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Friend was unexpected. Conversations with the clerk and with members of the meeting at a later time brought forth comments that not only was the eldering appropriate after seven years but long overdue. We were not able to follow up and be present with the eldered Friend, who had become ill and died.

I understand and share concerns about possibilities of being misled or overzealous in our eldering. I am left with the following questions:

- In this particular situation, could the forceful remark by the experienced Friend be seen as an appropriate interruption of the unaware and repetitive comments made by the eldered Friend, and helpful to the meeting overall?
- Does the older Friend's ignoring the felt sense of the meeting warrant forceful eldering that may be fitting, Spirit-led, and beneficial to the meeting?

I also have other questions about the actual business session:

- Was there a missed opportunity for nurturing and discernment prior to the actual business session that might have provided grace-filled ways to relate to the older Friend?
- Throughout the business process, were disciplined guidance and accountability held by the clerk?
- If these factors are not present, is a door left open for forceful and Spirit-led eldering?

How to Elder

I am frequently asked, "What do people say when they are eldering? What is the nature of the dialogue?" Here is the dilemma: there is no one dialogue, no one way to speak, no one context in which eldering happens. Rather, it is a state of spiritual consciousness and perception in which one makes oneself available and open to the mutual good, guided by certain principles.

In such consciousness, we know each other in the oneness of Spirit. Then, when in our humanness we remain faithful, or when we stumble, it is from this spiritual consciousness that we need to reach out to others for our sake as well as theirs, with a deep desire to keep or bring all in alignment with the Spirit. We might affirm their ministry, support them, raise serious

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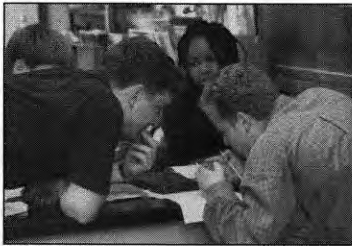
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questions, acknowledge their gifts, call forth their courage to make change, challenge the course they are on, delight in their creativity, or in other ways be present and admonish.

It can be helpful to remember that eldering is most deeply effective when the work is done from a spiritual consciousness, regardless of the consciousness that created the situation.

The eldering function flows not out of a sense of conforming to rigid rules or preformed patterns, but out of our sensitivity to inner guidance and spiritual perception. For any situation that we may face—positive or negative—there is, at the core, a spiritual truth.

The Spirit may express the eldering function through a seasoned Friend, a named elder, an inspired person, or an aware child—and in a planned or a spontaneous way. Since the Spirit may move in unexpected ways, one needs to be careful not to let preconceived ideas close off awareness when that unexpected movement is happening.

The Internal Dialogue

There is a dialogue that is central to Spirit-led eldering, the inner dialogue between ourselves and the Spirit. The ultimate authority is the Inner Light, which we understand with increasing fullness as we experience it working in our life. Since this same Light is in all people and can illumine each soul, it is possible for the Light in one person to answer the Light in another. This is a basic assumption underlying Spirit-led eldering.

When one is led to carry the eldering function, a dialogue in which one listens and responds to the authority of the Inner Light is primary. This might happen in spontaneous prayer, in our private time of reflection and journaling, with our personal care and clearness committee, or with a trusted friend. We might take our leading to a meeting committee. The following queries can help in this discernment process for moving into spiritual leadership.

Regarding the source of one's intention:

- Where is the Spirit in this?
- Am I coming from a centered place or am I reacting out of my own unresolved issues?

- Is my personality or ego getting in the way?
- Is this contemplated step *necessary* for the benefit of this person and/or the meeting?
- Am I a prayed for, prayerful, and prepared person, open to continual discernment and guidance?

Regarding my attitude:

- Do I love the person(s) irrespective of circumstances and conditions of their behavior?
- Can I accept and understand the person(s) where they are?
- Am I prepared to embrace the wholeness, both substance and shadow, of the person(s), and relate to that totality, not just the concern?
- Am I prepared to express the truth of affirmation, appreciation, and affection as well as to lovingly confront?
- Is my desire to be right or to right a situation?

Regarding process:

- Am I clear that the primary purpose of eldering is not to effect behavioral change but to support one another in keeping in alignment with the Spirit, out of which good order comes?
- Do I understand that no matter how wise and skillful I and/or others may be in facilitating disclosure and discovery, much remains hidden, and there is profound rightness and power in bringing a person or persons to God and leaving them there?
- Am I sufficiently listening and in prayer, to be used as an instrument in whatever unusual way opens?
- Am I prepared in a sufficiently clear and mindful way to intervene directly or to interrupt a situation when called for?
- Are there times when I know to *wait* until a behavior by repetition clearly becomes a fault; and am I then mindful of the words of Paul in Galatians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

It can be helpful to generate our own fresh queries based on what we are called to do. And as we read these queries, we can see that the intention is not only to help the other's behavior to be in alignment with the Spirit, but for both persons to be in right relationship with each

other. Isaac Pennington, in a letter cited by Sandra Cronk in her pamphlet *Gospel Order*, speaks to a person in a troubled relationship:

I have heard that thou hast somewhat against W.R. . . . This thou oughtst seriously to weigh and consider; that thy path and walking herein, may be right and straight before the Lord. Is the things, or are the things, which thou hast against him, fully so, as thou apprehendest? Hast thou seen evil in him, or to break forth from him? And hast thou considered him therein; and dealt with him? As if it had been thy own case? Has thou pitied him, mourned over him, cried to the Lord for him, and in tender love and meekness of spirit, laid the thing before him? . . .

If thou hadst proceeded thus, thou hast proceeded tenderly and orderly, according to the law of brotherly love. . . . But, if thou hast let in any hardness of spirit, or hard reasonings against him . . . the witness of God will not justify thee in that.

I continue to resonate with the following passage from Douglas Steere in *Listening to One Another*, and find words there for what is true about my own experience: "To 'listen' another's soul into a condition of disclosure and discovery may be almost the greatest service that any human being ever performs for another."

The quality and nature of this kind of listening rests on another assumption: that there is a God-given knowing and wisdom within each to be brought forth. Such listening is prayer and goes beyond cognitive, logical interaction. The listener doesn't have total responsibility. The listener gives up expectations as to outcome, and trusts.

Douglas Steere, in *Listening to One Another*, points to what it is that truly makes a difference in listening: "Human listening then becomes what it is: a preciously thin point in the membrane where the human and divine action can be felt to mingle. The human action can begin at any point, the conversation can start where it will, but if it goes on, the living Listener's presence may almost imperceptibly rise into awareness, and with that awareness, the total situation is altered."

As we discern our place with the eldering process, we are frequently led to be nondirective. This is often with telling results, as love's imagination works through us. This gentle approach proba-



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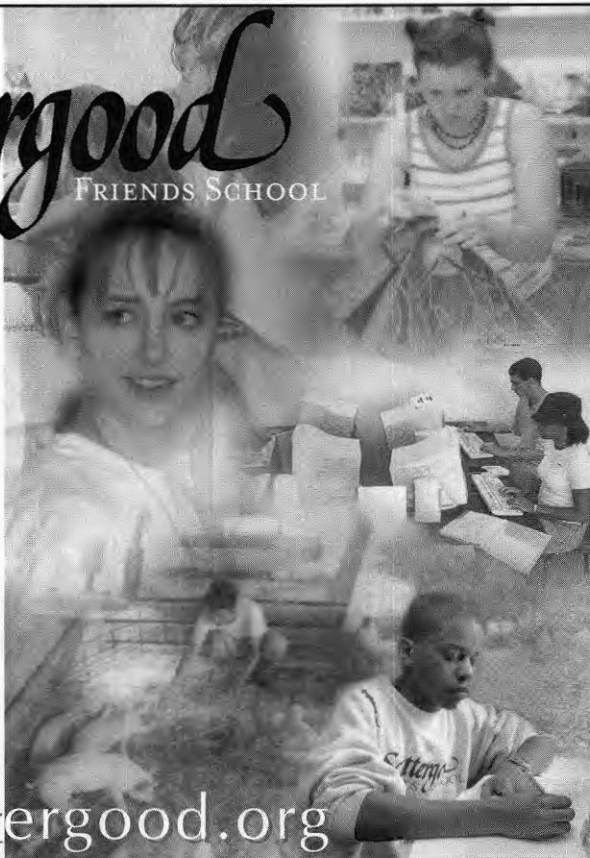
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bly best characterizes the leadings of the six stories accompanying this article. Even so, let us remain open to being called to more directive or forceful approaches, as the Spirit works through us in unpredictable ways.

The Mystery of Eldering

I long to find corporate Quaker understanding and support for calling forth the goodness in each other at every opportunity, even as we encourage each other to put aside or leave behind that which gets in the way of our relationship with the Divine.

For me, it becomes increasingly clear that eldering is not so much something we do as it is something we are. It is a centered attitude or perception that is aware and mindful of persons, circumstances, and situations that are either in alignment with the Spirit or not, and then we are guided to act accordingly. In fact, to be a model of life lived in the Spirit can be a powerful form of eldering.

As members and attenders of a monthly meeting take great risks in allowing universal ministry in meeting for worship, so do we take great risks in our commitment to love each other (agape) as a part of our meeting. In each of these areas as well as others our behavior is expected to be the result of spiritual guidance and direction that comes with inward seeking, study, fully comprehending the other person or situation, and prayer.

As a result of considerable concern about the nature of the universal eldering that is practiced today, it is frequently emphasized that any desire to elder be taken to the appropriate standing committee first. There can be spiritual soundness and wisdom in referencing a committee for clarity and direction, for this process creates safeguards against individualism, egocentricity, and acting on the basis of conditioning and acculturation alone. This process helps us to winnow the wheat from the chaff and stay receptive, free from ego, and more likely to be a clear channel. It can be equally sound for a concerned person to reference other meeting structures such as a spiritual friendship, a prayer group, a clearness committee, internal dialogue with queries, or an accountability and friend-



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ship group for the same reasons.

Depending on the circumstances, conditions, and participants, we as a community have a choice of structure. The particular structure is not as important as a commitment to hold the intention to be Spirit-led and to stay connected and nurtured by our faith community. What can our faith and practice bring to us concerning Spirit-led eldering?

Ron Selleck, in an article in *Quaker Life*, "Quaker Elder" (Jan.-Feb. 1983), commented: "Many were lost in the 19th century by the sometimes senseless rigor of Quaker discipline administered by an elder. But a wholesome discipline can err in two directions—not just one. Both an unspiritual rigor and unspiritual laxity are destructive of life. If many were lost then to rigor, many more are lost today to lukewarmness, indifference, and apathy masquerading as tolerance and long suffering."

The Spirit will bless our investment in the life of the meeting and our expectation that ways will open. We will often be surprised and disarmed. There are those times when a person's mind is open, when one's vision is clear, when the conditioning of our culture falls away and one's well-grounded values are in place, that a connection is made with God-given wisdom and insight, so that a person is used by the Spirit to convey Truth. This may happen knowingly or unknowingly. Children, young people, and persons we least suspect are frequently used in this way, sometimes to our chagrin. It may happen spontaneously or intermittently over a period of time, and it can be most telling and effective. The Spirit may also break through in wonderfully admonishing ways, through different people and circumstances least suspected to be vehicles for the Spirit—including persons caught up in addictions, compulsions, or physical and mental limitations.

No matter how much outer structure we may have, such as seasoned suggestions, penetrating queries, wise guidelines, flexible criteria, and a Spirit-led process to aid us, the heart of the experience—our awareness of God breaking through and our finding alignment with the Spirit—is an indefinable, uncontrollable, and unpredictable mystery. □



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NEWS

At the end of July, after six years of renovation, Friends Committee on National Legislation moved back into its historic building at 245 Second St. NE, Washington, D.C., across from the Hart Senate Office Building. The new building, which preserves several of the Civil War era walls, beams, and foundations, incorporates modern green features including a vegetated roof and a ground-coupled geothermal heating and cooling system. This building serves as a physical witness to the importance of reducing dependence on nonrenewable energy sources. FCNL is currently applying for certification as a "green building" (LEED Certification) and expects to receive the final certification sometime in next spring. For more details, go to <www.fcnl.org> or call (202) 547-6000.

Fellowship of Reconciliation (FOR) will launch an Iran initiative in December. In partnership with Peace Action and the Muslim Peace Fellowship, the project seeks alternatives to the current political standoff between the U.S. and Iranian governments. For more information, go to <www.forusa.org> or call (845) 358-4601.

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•November 3-6—German Yearly Meeting

•November 3-8—FWCC, Asia West Pacific Section Gathering; Santidad (Guatemala) Yearly Meeting

•November 12-13—Japan Yearly Meeting

•November 18—Quaker Theological Discussion Group in Philadelphia, Pa. It meets once a year, in conjunction with the joint annual meetings of American Academy of Religion and the Society of Biblical Literature. There is no charge to attend. For more information contact Paul Anderson at <panderson@georgefox.edu> or (503) 554-2651.

Birth

Andrus—*Julien Gardner Andrus*, on July 27, 2005, to Erica and Erik Andrus of Burlington (Vt.) Meeting.

Marriages/Unions

Marvel-Thompson—*Norval Thomson and Cathy Marvel*, on August 6, 2005, under the care of Third Haven Meeting in Easton, Md.

Deaths

Archer—*Leonard B. Archer Jr.*, 90, on November 27, 2003, in Madison, Wis. Leonard was born on January 10, 1913, in Petersburg, Va. He earned his BA at University of Richmond, a Library Science degree at Emory University, and dedicated his professional life to books and libraries. He served as a conscientious objector during World War II, working the forest fire lines in Idaho and Oregon. He worked in libraries in Washington, D.C.; in Detroit, Mich.; at Goddard College; as director of the Rutland Free Library in Vt.; and as director of Oshkosh Public Library in Wisconsin from 1958 to 1978. While there, he initiated bookmobile service for Winnebago County communities and helped establish the Winnefox Regional Library System, serving as its director. He was an impassioned chairman of the Wisconsin Library Association's Intellectual Freedom Committee. In 1975, he was selected as the Wisconsin Library Association's Librarian of the Year. Upon his retirement in 1978, he was awarded the Chancellor's Medal for work with the University of Wisconsin-Oshkosh in developing a "people's university" in the public library. He was a life-long Rotarian and Paul Harris Fellow. Leonard retired to Middleton, where he became active on the Middleton Public Library and the South Central Library System boards. He was also a member of the Friends of the Middleton Public Library and the Middleton Outreach Ministry's Project for Older People. He served as treasurer of the Council for Wisconsin Writers. He was also a life member of the U.S. Chess Federation, relishing his membership in an international peace-building correspondence chess association called "Chess in Friendship." He enjoyed bicycling, cats, making and savoring beer and ale, gardening, bird-watching, classical music, and reading. He had interests in Zen Buddhism, Asian cookery, and the history and practice of Quakerism. An active member of Madison (Wis.) Meeting, Leonard will be remembered as a loving and kind man with a sense of humor, infectious laugh, great enthusiasm, who lived the courage of his convictions and brought the Quaker path of Light to his profession and daily life. Leonard is survived by his wife, Marion Fuller Archer; three daughters, Marian (Polly), Ruth, and Jane Archer; one son, Ben Archer; and five grandchildren.

Brinton—*Louise Irwin Brinton*, 89, on November 24, 2004, at her home in Great Barrington, Mass., of a massive stroke. Louise was born on July 26, 1915, in Clearfield, Pa., to parents whose families were descendants of early Quakers in and around Philadelphia. She attended local schools, Briarcliff (junior) College, and graduated from Smith College in 1938. She taught at Germantown Friends School, then enrolled at University of Virginia Law

School, one of three women in a class of 300 men. Without mention of her own courage or her consistently respectful attitude toward others, she later commented that she had never experienced any harassment from the men, even in law school, and had especially enjoyed working with them. She graduated in 1943. Having come from a family active in business, educational, and civic and community work, Louise was a natural pioneer at a time when women often faced insurmountable barriers in many professions. After campaigning for one of the republican presidential primary candidates, in 1944 she received an appointment as senior legal counsel to the secretary of the Department of Welfare in Harrisburg. She enjoyed analyzing legal problems, participating in writing statutory code, and bringing a human face to a bureaucratic department. In 1949 she married William F. Brinton. This changed her world, and with the advent of children she felt she had to resign her post, somehow managing to continue off-and-on, part-time work as a legal research assistant with various state commissions until 1961. By then, she and Bill had five children in Quaker and Waldorf schools around Kimberton and West Chester, and were fixing up a large, old stone farmhouse in the countryside. Louise became active in the local community, as well as with Quaker concerns and outreach, particularly with racial issues in the greater Philadelphia area. Her days were filled with the Quaker Fellowship Farm activities of Marjorie and Victor Paschkis, committee involvement, and the children's school activities. She also helped to organize an interracial Free Day Care Center and served as its legal advisor and director. From the 1950s through the 1980s, Louise was active in the local and state League of Women Voters. She often traveled to Washington, D.C., to lobby on issues of deep concern. They were members of Schuylkill Meeting. When Bill retired in 1972, they enjoyed traveling, camping, and the pursuits of their children with youthful spirits of exploration and change. Louise also tried her hand at writing stories for children and studying psychology as she considered work in counseling. She was a musician throughout her life, on the piano, the silver flute, and in choral singing. She always enjoyed the arts, and into her later years would frequently take classes in painting, pastels, and art history. She was a member of South Berkshire (Mass.) Meeting. Louise is survived by her husband, William Fisher Brinton; one daughter, Margaret Brinton Collinson; four sons, Christopher, John Irwin, William Fisher, and Richard Biddle Brinton; ten grandchildren; and two great-grandchildren.

Fowler—*Marie (Judy) Booth Fowler*, 80, on March 19, 2005, in Fayetteville, Ark. Judy was born on November 24, 1924, to Isabel and Newlin Booth, in Philadelphia, Pa. During her childhood in New Castle, Del., Judy developed a love of music and a beautiful voice. During World War II, she worked as a nurse's aide, later finishing her degree in Occupational Therapy, and then earned a second degree in Education. Until her retirement, she worked at Fayetteville High School. Her social activism included working against Article 10, which demanded loyalty oaths; opposing the Vietnam War; organizing AVP workshops; and assisting the Humane Society. Judy was largely responsible for starting the Quaker meeting in Fayetteville. For

nearly 30 years, most Fayetteville Friends' gatherings were held at Deep Wood, the Fowler family home, designed by her husband, Herb. Singing was an important part of Judy's gift to the world. Each night a neighbor waited outside just to listen for Judy's voice as she called for the dog. When Friends sang with her at the care center, where one of her activities was to help develop a theater, she beamed and said, "I feel like I've come home." Once, at yearly meeting, she sang a duet with a robin. She loved children, and was often seen with one in her arms. When diagnosed with Alzheimer's disease, Judy was frightened to lose memories, and frustrated as her elegant language began to slip away. But she faced these challenges with bravery and offered comfort to others as long as she was able. Judy left friends feeling blessed to have shared the divine spark of her life. Judy was predeceased by two of her children, Darcy and Seth Fowler. She is survived by her husband of 53 years, Herb Fowler; a son, Ian Fowler; a daughter, Alison Fowler; and her grandson, Oliver Luke, who was the light of her last years.

Marshall—*Stan Marshall*, 85, on February 20, 2005, in Mount Lebanon, Pa. Stan was born Stanley Charles Schlossman on February 25, 1919, in New York City, to first-generation Americans. When he was two years old, his father died and his mother took back her maiden name. An optimist, Stan believed that he could be whoever he wanted to be, and do whatever he wanted to do. He graduated from Bucknell University in 1943 with a degree in Electrical Engineering; but his personal interests were far too wide in scope for him to ever settle into one role and stay there. At Bucknell he met Alice Zindel, who would be his wife for half a century. He went to work for General Electric in Schenectady, N.Y., doing design work on jet engines. While there GE asked him to write basic engineering texts so GE could train people themselves. But there was a part of Stan's life that never appeared on his résumé: his belief in the worth and dignity of all people. He served countless causes, including worldwide conflict resolution, world peace, and arts education. Stan and Alice joined 57th Street Meeting in Chicago in 1946, and after they moved to Pittsburgh he served as clerk of Pittsburgh Meeting. He served for 15 years as chair of the Partnership for Productivity, a Quaker-based program that taught small-business management skills to people in developing countries. For four years in succession the American Heritage Foundation selected his Get-Out-the-Vote program the most outstanding in the United States. Stan was predeceased by his wife, Alice Z. Marshall. He is survived by three daughters, Laurie, Lisa, and Dianne Marshall; and seven grandchildren.

Michener—*Edith Smith Michener*, 98, on October 19, 2004, in West Chester, Pa. Edith was born on March 6, 1906, on a farm near Adena, Ohio, daughter of Lizzie B. and Nathan R. Smith. She attended primary school at nearby Harrisville Friends and high school at Olney Friends Boarding School in Barnesville, Ohio. In 1926 she graduated from Westtown Friends School in Pennsylvania. After spending a year at Earlham College, she returned to Philadelphia to complete a secretarial certificate at Drexel Institute, now Drexel University. She worked as a bookkeeper at Westtown

Friends at Westtown meetinghouse, she married J. Lewis Michener. Throughout their marriage, they used plain speech with each other and within their family, and exemplified the Quaker values of simplicity and integrity. A lifelong Quaker, Edith was a member of Birmingham (Pa.) Meeting, serving on the Advancement Committee, heading up many turkey suppers, strawberry festivals, and chicken barbecues. She served as a member of the Board of Managers of The Hickman Friends Boarding Home for over 20 years, primarily as clerk of the Admissions Committee, now a staff position. She was also an active member of the Neighborhood Guild, the Chester County Hospital Women's Auxiliary, and the West Chester Garden Club. Each summer the Michener garden yielded vegetables and countless bouquets for Birmingham and West Chester Meetings and The Hickman. The couple also cultivated unusual plants in a small greenhouse. Edith was known for her gentle spirit and positive outlook on life. In 1985, Edith and Lew were among the first residents to move to Heatherwood Retirement Community in Honey Brook, where they were active on the Residents' Council. In 1991, they moved to The Hickman in West Chester. Edith moved to Barclay Friends in July 2004. Edith was predeceased by her husband, J. Lewis Michener, in 1992. She is survived by two daughters, Patricia Bower and Catharine Tunis; and three granddaughters, Anne Hope Bower, Jean Bower Blevins, and Amy Tunis Shinkman.

Okubo—Sakiko Okubo, 92, on December 25, 2004, in Honolulu, Hawaii. Sakiko was born on May 29, 1912, in Honolulu, the oldest in a family of eight children. She graduated from University of Hawaii and Columbia University, and taught school for 30 years on O'ahu and on Maui. She loved Maui, and retired there before returning to Honolulu at the end of her life. After retirement she worked to identify 11,000 of 14,000 Japanese men on O'ahu, born between 1900 and 1919, so they could be invited to participate in the Honolulu Heart Study, which helped to lay the basis for studies of the effects of Westernization on health. These studies of heart disease, cancer, and aging can be found on the websites of the National Institutes of Health. Everything that Sakiko did, she did wholeheartedly, to the best of her ability. There was certain dignity about her, in her simplicity, and her Quakerly way of life, working quietly behind the scenes, contributing immensely to the life of the meeting. On every workday she unfailingly pruned the vine covering the front steps of the meetinghouse. Sakiko was active in the Bishop Museum Association, Friends of the East-West Center, Friends of the Library, Honolulu Academy of Arts, Women's International League for Peace and Freedom, AFSC Hawaii, the Memorial Society of Hawaii, Honolulu Meeting, that meeting's thrift shop, raising funds for AFSC, and promoting recycling. Every Wednesday at Labor of Love she did all the ironing for the thrift shop. Although she never married, Sakiko looked out for many others; and with her kind and thoughtful way of reaching out to younger people at crucial moments, she quietly made a difference in many lives. Her meeting wishes Sakiko aloha pumehana paule on her journey. Sakiko is survived by a sister, Setsu Okubo; and a brother, Shiges Okubo.

Richie—David Shoemaker Richie, 97, on July 15, 2005, of heart failure, at his daughter's home in Bryan, Ohio. David was born on July 11, 1908, in Moorestown, N.J., to parents who took him weekly to North Philadelphia to help provide for the poor. This early awareness of a commitment to the welfare of others helped to shape David's life. He graduated from Moorestown Friends School in 1926, and from Haverford College in 1930 with a degree in Social Studies, which he taught for the next nine years at Moorestown Friends. Along with two of his brothers, he was an all-American soccer player. In 1939, David married Mary Wright, whom he had met at a Friends' work project. He then went to work for Philadelphia Yearly Meeting, and the following year established an innovative social program in which students were permitted by urban residents to assist with home improvements; and, in the process, both parties learned about the other's world. It was called the Weekend Workcamp Program. In 1946, AFSC sent David to postwar Poland for relief work. There, with the help of British Friends, he distributed clothing, food, and medical supplies. Later, in England, Finland, Germany, and Italy, he helped with reconstruction. Back home, Philadelphia Yearly Meeting's workcamp program was expanding. By 1953 it had grown to include 730 volunteers from 36 schools, comprised 54 weekend workcamps, and served 200 families in disadvantaged areas of Philadelphia. David continued this work until 1973, when he retired. He was known for taking long trips in Europe and the United States, staying with a different friend every night, often stopping for meals with still others, but David lived most of his life in the same Moorestown house in which he was born. He stayed in touch with people. At one time there were 2,000 names on his mailing list; and until the end of his life he continued to send out at least 600 hand-addressed letters with personal notes. During his 34 years as executive secretary of PYM's Friends Social Order Committee, David made a difference in the lives of countless individuals and communities, a concept expressed in his memoirs: "You can count the seeds in an apple, but you cannot count the apples in a seed." David was predeceased by his wife, Mary Richie, in 1977. He is survived by two daughters, Marty Richie and Barbara Snyder; three grandchildren; six great-grandchildren; and a brother, Thomas Richie.

Seuffert—Thomas Seuffert, 51, on February 3, 2004, in Croydon, Pa. Thomas was born on October 7, 1952, in Newark, N.J., and grew up in northern New Jersey in the midst of a large, close-knit family who spent happy summers together on the Forket River and Barnegat Bay. In these waters he developed his interest in boats that led to a career in boat repair. A nature enthusiast, Tom enjoyed a lifelong fascination with sailing, rooted in glorious summer days spent as a young boy helping his father catch the breeze to glide across the bay. He was a wonderful father, and is greatly missed by his family and by Friends at Middletown (Pa.) Meeting, where he and his family were members. Tom is survived by his wife, Carol Seuffert; two daughters, Jenna and Julie Seuffert; his son, Brian Seuffert; his mother, Mildred S. McDermott; two brothers, Jim and Steve Seuffert; and three sisters, Lynn and Nan Seuffert and Gail Fardelmann.

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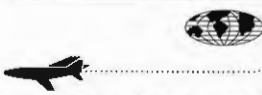
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Events at Pendle Hill

October 14-16: **Integrating Core Beliefs with Action at Work**, with Donald Mick, Emmett J. McTeague, and Martha Summerville
October 24-27: **Speaking from the Heart: Enhancing Relationships with Conscious Communication**, with Erva Baden
October 28-30: **Couple Enrichment**, with Gretta and Jacob Stone
October 28-30: **Self-Care and Your Spiritual Center: A Weekend for People of Color**, with Valerie Barlow and Kimberly McNair
November 11-13: **Inquirers' Weekend: Basic Quakerism**, with Ben Pink Dandelion and Deborah Shaw
November 14-17: **Behind the Silence: Understanding the True Nature of Quaker Worship**, with Ben Pink Dandelion
November 18-20: **Clerking: Serving the Community with Joy and Confidence**, with Arthur Larrabee

For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 3. <www.pendlehill.org>

Quaker Writers and Artists!

Join the Fellowship of Quakers in the Arts (\$25/year), and share your work with Friends in our exciting quarterly, "Types and Shadows." Seeking short fiction and non-fiction, poetry, drawings, B&W photos, and NEWS of Quaker art/artists. Help create a new chapter in Quaker history! Info: FOA, c/o PYM, 1515 Cherry St., Philadelphia, PA 19102. E-mail submissions OK. <fq@quaker.org>. <www.quaker.org/fqa>.

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.

Costa Rica Study Tours: Visit the Quaker community in Monteverde. For information and a brochure contact Sarah Stuckey: 011 (506) 645-5436; write: Apdo. 46-5655, Monteverde, Costa Rica; e-mail: <crstudy@racsa.co.cr>; <www.crstudytours.com>; or call in the USA (520) 364-8694.

Do you care about the future of the Religious Society of Friends?

Support growing meetings and a spiritually vital Quakerism for all ages with a deferred gift to Friends General Conference (bequest, charitable gift annuity, trust).

FGC For information, please contact Michael Wajda at FGC, 1216 Arch Street, 2-B, Philadelphia, PA 19107; (215) 561-1700; <michaelw@fgcquaker.org>.

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

Santa Fe Friends Meeting. Resident Friend(s) to live in garden cottage on historic meetinghouse grounds beginning September 1, 2006. Resident performs basic caretaking in exchange for free rooms and utilities. Inquiries for information packet and application to Susan Robinson, 207 Irvine Street, Santa Fe, NM 87501. E-mail: <Subert2@netzero.net>. Applications due January 1, 2006.

Redwood Forest Friends Meeting seeks **Resident Friend(s)** starting October 1, 2005. Small living quarters provided. Located 60 miles north of San Francisco and 25 miles from Pacific Ocean. Write to: Resident Friend Liaison, Post Office Box 1831, Santa Rosa, CA 95402; or <avboone@sonic.net>.

Friends General Conference seeks part-time **Junior Gathering Coordinator**, possibly other part-time positions. Send resumé to General Secretary, FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107, or <bruceb@fgcquaker.org>.

Youth Director/ Minister needed for part-time position at Wilmington Friends Meeting (Quaker). The position includes developing activities and ministry programs for children and youth based on the mission of the Meeting, and under the care of the Christian Education Committee and pastor. Please send cover letter and resumé to Wilmington Friends Meeting, 66 N. Mulberry Street, Wilmington, OH 45177. For more information, please visit <www.wfmeeting.org>. Resumes will be accepted until the position is filled.

Walton Retirement Home, a licensed Residential Care Facility (Assisted Living), a ministry of Ohio Yearly Meeting of Friends, needs a **Registered Nurse**, who would be willing to live on the campus and take on Nursing Administration and other responsibilities. For more information, please phone or write to Nirmal & Diana Kaul, Managers, Walton Retirement Home, 1254 East Main Street, Barnesville, OH 43713. Phone (740) 425-2344

MMA: Insurance and Financial Services

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Real Estate

CAPE COD REALTOR—specializing in the Falmouth and Bourne areas. I will be happy to help my fellow Friends find a special property on the Cape. Nancy Holland, Coldwell Banker, Joly McAbee Weinert Realty, Inc. Direct Voice Mail: (978) 307-0767. E-mail: <holland@cape.com>.

Quaker in the Real Estate world offering professional help with selling and buying your home. Minutes from Pendle Hill, Delaware County, Pa. Referrals accepted. Questions welcomed! Gloria Todor, (610) 328-4300. Century 21.

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Rentals & Retreats

Chincoteague Island, Va. Two charming, adjacent, fully equipped vacation homes sleep 8 or 10. A few miles to protected Assateague Island (wild ponies, ocean beaches, birds). From Labor Day to mid-June, from \$210/weekend < \$500/wk. each. Polite pets permitted. (703) 448-8678, <markvanraden@yahoo.com>.

room, 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.

BOOTHBAY HARBOR, MAINE. Ocean vacation apartment. 3 bedrooms, 2 story, furnished, backyard hammock 10 feet from water. In town, convenient, affordable. Great view foliage/water. (207) 633-7668, ring 20 times. Person answers, no machines.

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Furnished two-bedroom apartment with covered sleep porch. Spectacular view of Pacific. King, Queen, and double beds; modern kitchen; jacuzzi tile bath. Use of organic garden and orchard. Available October, year's lease—negotiable. Write: Wm. V. Vitarelli, 375 Kawelo Road, Haiku, Maui, HI 96708. (310) 709-0146.

Ohio YM Friends Center, based in Christian unprogrammed worship, offers a welcoming, quiet, rural setting for personal or group retreats. Contact: Friends Center Coordinator, 61388 Olney Lane, Barnesville, OH 43713 or (740) 425-2853.

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.

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.

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.

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 Wm. V. Vitarelli, 375 Kawelo Road, Haiku, Maui, HI 96708. (310) 709-0146.

Retirement Living

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




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>

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.
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 Outreach, LLC
Collage, Assessment Tool for Well Elderly
For information, contact: Doris Lambert, The Kendal Corporation, 1170 E. Baltimore Pike, Kennett Square, PA 19348. (610) 388-5581.
E-mail <info@kcorp.kendal.org>

 **The Hickman,** a nonprofit, Quaker-sponsored retirement 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 our brand-new website <www.thehickman.org>

Walton Retirement Home, a nonprofit ministry of Ohio Yearly Meeting since 1944, offers an ideal place for retirement. 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.



**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>

Beautiful Pleasant Hill, Tenn. Affordable and diverse activist community. Full range—*independent homes to nursing care*. Local Quaker Meeting. (931) 277-3518 for brochure or visit <www.uplandretirementvillage.com>



**EARLHAM
SCHOOL of RELIGION**

Theology is an effort to make sense of our lives in the context of faith. For theological study in the Quaker tradition online or in a campus format, contact Sue Axtell, at <axtelsu@earlham.edu> or (800) 432-1377.



William Penn University provides a quality liberal arts curriculum with a leadership focus, dedicated faculty, a diverse student body, and a friendly campus. Located in Oskaloosa, Iowa. (800) 779-7366. <www.wmpenn.edu>

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

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.sfsf.org>

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School,** 60 AMS Circle, Burnsville, NC 28714. (828) 675-4262. <info@arthurmorganschool.org>, <www.arthurmorganschool.org>

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.

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.

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

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

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Summer Camps

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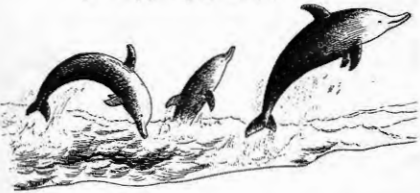
Nonviolence, simplicity, reverence for nature are emphasized in our program centered in the life of a Quaker farm family. For 32 boys and girls, 7-12 years. Welcome all races. Apply early. Kristin Curtis, RR 1 Box 136, Newfoundland, PA 18445. Telephone: (570) 689-3911. Financial aid available.

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.

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

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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

The Australian website (www.quakers.org.au) lists Meetinghouses, worshipping times, and accommodation details. For further information contact the Yearly Meeting Secretary, P.O. Box 556, Kenmore 4069, Australia, or phone +61 (0)7 3374 0135.

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, 10:45 a.m. 2nd 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.

HOMER-Friends Meeting, unprogrammed worship, 10:30 a.m. First days at Flex School. (907) 235-8469.

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>.

Information: (520) 323-2208.

Arkansas

FAYETTEVILLE-Unprogrammed worship 9 a.m. Sundays, 6 p.m. Wednesdays. 902 W. Maple. (479) 267-5822.

HOPE-(Caddo Four States) Unprogrammed worship, Saturdays 10 a.m. in Texarkana, AR. For information call (870) 777-1809.

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

TEXARKANA-Unprogrammed Meeting for worship, Saturdays 10 a.m. Miller County Senior Citizen Center, 1007 Jefferson. For information call (903) 792-3598.

California

ARCATA-11 a.m. 1920 Zehndner. (707) 826-1948.

BERKELEY-Unprogrammed meeting. Worship, 9 a.m. and 11 a.m. 2151 Vine St. at Walnut. (510) 843-9725.

BERKELEY-Strawberry Creek, P.O. Box 5065, Berkeley, CA 94705. (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.

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.

MONTEREY 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-Sunday Worship at 10 a.m. Fellowship at 11:30 a.m. 1041 Morse St., San Jose, CA 95126. (408) 246-0524.

SAN LUIS OBISPO-Call: (805) 528-1249.

SANTA BARBARA-2012 Chapala St., Sundays 10 a.m., childcare. (805) 687-0165.

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.

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

Colorado

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

COLORADO SPRINGS-Sunday at 10 a.m. with concurrent First-day school, call for location, (719) 685-5548. Mailing address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

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

& **DURANGO**-Unprogrammed worship, First-day school, and adult discussion. 803 County Rd. 233. (970) 247-0538 or (970) 247-5597. Please call for times.

FORT COLLINS-Meeting for worship and First-day school, 10 a.m. 2222 W. Vine. (970) 491-9717.

THREE RIVERS-Worship group (unprogrammed). Meets 2nd and 4th First Days of each month, 4:30 p.m. Center for Religious Science, 658 Howard St., Delta, Colorado. Contact: Dave Knutson (970) 527-3969.

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 10:30 a.m. Call for directions.

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

WILMINGTON-Worship and First-day school, Sundays 10 a.m. 401 N. West St., 19801. Phone: (302) 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.

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. Call (352) 371-3719 for any further information.

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

KEY WEST-Meeting for worship, First Day, 10 a.m. 618 Grinnell St. Garden in rear. Phone: Barbara Jacobson (305) 296-2787.

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.quakersomm.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—Douglasville, Ga., 11 a.m. (770) 949-1707, or <www.acfwg.org>.

ATHENS-Unprogrammed worship and First-day school 9:30 a.m. Sunday, discussion 11-12. 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 <jp@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 Willey, 263-4788.

Illinois

BLOOMINGTON-NORMAL-Sunday morning unprogrammed worship at 11 a.m. in homes. Newcomers welcomed. Please call Meeting Clerk Larry Stout at (309) 888-2704 for more information.

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-Worship, 2nd and Madison, 9:30 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 Old Elm and Ridge 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) 445-8201.

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. Talbot. 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.

PAULLINA-Small rural unprogrammed meeting. Worship 10:30 a.m. Sunday school 9:30 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**-Heartland Meeting, 14505 Sandewedge 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: (502) 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-(Caddo Four States) Unprogrammed worship, call (318) 251-2669 for information.

SHREVEPORT-(Caddo Four States) Unprogrammed worship, Saturdays 10 a.m. in Texarkana, AR. For information 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 Half's Funeral Home. (207) 693-4361.

DURHAM-Quaker Meeting, on corner of 532 Quaker Meetinghouse Rd. and Rt 125, (207) 522-2595, semi-programmed meeting for worship, 10:30 a.m.

FARMINGTON AREA-Unprogrammed meeting for worship, 10-11 a.m. Telephone: (207) 778-3168.

LEWISTON-Unprogrammed worship and First-day school 10 a.m., 111 Bardwell St. (Bates College Area). No meeting July-August. Telephone: (207) 933-2933.

MIDCOAST-Unprogrammed meeting for worship, First-day school, 10 a.m. Friends meetinghouse, Damariscotta. Watch for signs to the meetinghouse on Rt. 1. Coming from the south on Rt. 1, turn left onto Belvedere Rd., right if coming from the north. (207) 563-3464 or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Senior Center. (207) 862-3957. (207) 285-7746.

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-Cobscook Meeting, unprogrammed. Worship and child care 10 a.m. (207) 733-2068.

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 Metzertoll, 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 Sundays. 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-Sunday worship 10:30 a.m. First-day school 10:45 a.m. Wednesday 7 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: Ann Armstrong, (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) 876-6883.

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 Nobscot 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-clerk: Bill Kohler(248) 586-1441.

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) 963-2976.

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.rochesternfriends.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.

Mississippi

OXFORD-11 a.m., 400 Murray St., (662) 234-1602, unprogrammed. First-day school, e-mail: <nian@olemiss.edu>

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 Gilham 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. Call for location: (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.

KEARNEY-Unprogrammed worship group 2 p.m. 1st and 3rd First Days, Newman Center, 821 W. 27th St. Call (308) 237-9377.

LINCOLN-Unprogrammed worship 10:30 a.m. 3319 S. 46th. Phone:(402) 488-4178.

OMAHA-Unprogrammed worship 9:45 a.m. Strawberry Fields, 5603 NW Radial Hwy, Omaha, NE 68104. (402) 292-5745, (402) 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: Fran Brokaw, (802) 649-3467.

KEENE-Friends Meeting, unprogrammed, 10 a.m. Children's program and child care. 25 Roxbury St., Rear (YMCA Teen Program Center), Keene, N.H. Call (603) 357-5436.

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.

New Jersey

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

ATLANTIC CITY AREA-Worship 11 a.m. 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 Greate St., Greenwich. (609) 451-8217.

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

MANASQUAN-Adult class 10 a.m., children's class and meeting 11 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. Child Care. Kings Hwy at Democrat Rd. (856) 845-7682.

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. Chris Roberts (856) 428-0402.

PLAINFIELD-Meeting for worship and First-day school 10:30 a.m. 225 Watchung Ave. at E. Third St. (908) 261-5736.

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.

RANCOCAS-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: <cs7janney@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 COUNTIES-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. 142 E. Hanover St. (609) 278-4551.

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.

LAS CRUCES-Meeting for unprogrammed worship 10 a.m. 622 N. Mesquite. Call: (505) 647-1929.

SANTA FE-Meeting for worship, Sundays, 9 and 11 a.m. Olive Rush Studio, 630 Canyon Rd. Phone: 983-7241.

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: (505) 388-3478, 536-9711, or 535-2856 for location.

SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0998.

TAOS-Clearlight Worship Group. Sundays, 10:30 a.m. at Family Resource Center, 1335 Gurdorf Rd, Ste. Q. (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.

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 Swarthmoor 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. Rte. 40, 20 miles N of Troy. (518) 677-3693 or (518) 638-6309.

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.

JERICHO 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.nyqm.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. Downtown Manhattan Allowed Meeting: outdoors in lower Manhattan, Thursdays 6-7 p.m. June-Sept. For exact location call (212) 787-3903.

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

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

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

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

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

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).

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.nyqm.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-Unprogrammed. First and third Sundays, 2:30 p.m., St. Paul's, 209 Ann Street. Discussion, fellowship. Tom (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. (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. Sallie Clotfelter, 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.
WINSTON-SALEM-Unprogrammed worship 9:30 a.m. (336) 723-2997 or (336) 750-0631.
WOODLAND-Cedar Grove Meeting. First Day discussion 10 a.m., meeting for worship 11 a.m. Call (252) 587-2571 or (252) 587-3902.

North Dakota

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, Call for current location. (701) 237-0702.

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 Windling 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, Betsy Mills library, 300 Fourth St., first Sunday each month. 10:30 a.m. 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>.
& **OVERLIN**-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.
& **YELLOW SPRINGS**-Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk: Dale Blanchard, (937) 767-7891.

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.
& **BRIDGE CITY**-West Portland. Worship at 10 a.m., First-day school at 10:15 a.m. <www.bridgecitymeeting.org>. (503) 230-7181.
& **CORVALLIS**-Meeting for worship 11 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.
& **EUGENE**-Meeting for worship 9 a.m. and 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

FLORENCE-Unprogrammed worship (541) 997-4237.

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, Catlin Gabel School, 2nd and 4th Sunday. 8825 S.W. Barnes Road. Contact Sally Hopkins, (503) 292-8114.

HOOD RIVER AND THE DALLES-Mountain View Worship Group-10 a.m. worship on first and third Sundays at 601 Union Street, The Dalles, Oreg. Contact Lark Lennox, (541) 296-3949.

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.

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

CHAMBERSBURG-Meeting for worship 10:30 a.m., 630 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 Dolington on Mt. Eyre Rd.

DOWNINGTOWN-First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, 1/2 mile E of town). (610) 269-2899.

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

DUNNINGS CREEK-10 a.m. 285 Old Quaker Church Rd., Fishertown. (814) 839-2952. <jmw@bedford.net>.

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. Simmtown Rd., off Rte. 41, Gap, Pa. Call (610) 593-7004.

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

GOSHEN-Worship 10:45 a.m., First-day school 11 a.m., SE corner Rte. 352 and Paoli Pike, West Chester. (610) 692-4281.

& **GWYNEDD**-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. Sunnyside Pike and Rte. 202. Summer worship 9:30 a.m. No FDS. (215) 699-3055. <gwyneddfriends.org>.

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

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

& **HAVERTOWN**-Old Havertown 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 Suckles St. First-day school 9:45 a.m., worship 11 a.m. (610) 444-1012. Find us at <www.pym.org>.

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

LANSLOWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves. 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 <lewisburgfriends@yahoo.com> or call (570) 522-0183 for current location.

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

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

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

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

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

MIDDLETOWN-Meeting for worship 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352, N of Lima. Clerk, Thomas Swain (610) 399-1977.

MIDDLETOWN 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.

& **MILLVILLE**-Worship 10 a.m., First-day school 11 a.m. 351 E. Main St. <www.millvillefriends.org>, (570) 441-8819.

& **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.newtownfriendsmeeting.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) 637-7813. Worship 11 a.m. (June-Aug. 10 a.m.)

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

CHELTENHAM-Jeanes Hosp. grnds., 19111. (215) 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 Wain Sts., 19124. (215) 295-2888. Worship 7 p.m. Fridays.

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

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

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.

& **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 11 a.m. 1001 Old Sproul Rd., Springfield, PA 19064. Phone: (610) 544-0742.

& 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. 811 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. Summer variable. For location/Summer schedule, call (570) 265-6406, (570) 888-7873, or (570) 746-3408.

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 Helmut, (610) 696-0491.

WEST GROVE-Meeting for worship 10 a.m. 153 E. Harmony Road, P.O. Box 7, 19390.

WESTTOWN-Meeting for worship 10:30 a.m. Sunday. Westtown School campus, Westtown, PA 19395.

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m. For summer and vacations, phone: (570) 824-5130.

WILLISTOWN-Worship and First-day school 10 a.m. 7069 Goshen Rd. (at Warren Ave.), Newtown Square, 19073. Phone: (610) 356-9799.

WRIGHTSTOWN-Rte. 413 at Penns Park Road (533 Durham Road, 18940). Meeting for worship 10 a.m. Children's First-day school 10:15 a.m. (215) 968-3994.

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. Worship sharing, 9:30 a.m. 135 W. Philadelphia St. (717) 845-3799.

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) 538-6214.

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.

TEXARKANA-Unprogrammed Meeting for Worship, Saturdays 10 a.m. Miller County Senior Citizen Center, 1007 Jefferson. For information call: (903) 792-3598.

Utah

LOGAN-Unprogrammed meeting and First-day school 10 a.m. The Whittier Center, 300 North and 400 East. Telephone: (435) 753-1299.

MOAB-Unprogrammed meeting and First-day school 10 a.m. Seekhaven, 81 N. 300 East, (435) 259-8664.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. at 171 East 4800 South. 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. 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@visualink.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 98512. Children's program. (360) 705-2986.

PORT TOWNSEND-10 a.m. worship, First-day school, Community Ctr., Tyler & Lawrence, (360) 379-0883.

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 7:15 a.m. and 5:15 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/Monthly Meetings/Yahara>.

MEMONIE-Meeting for worship 10:30 a.m., 1st, 3rd, and 5th Sundays. 1718 10th St. Phone: (715) 235-4112.

& 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.

FRIENDS FIDUCIARY CORPORATION



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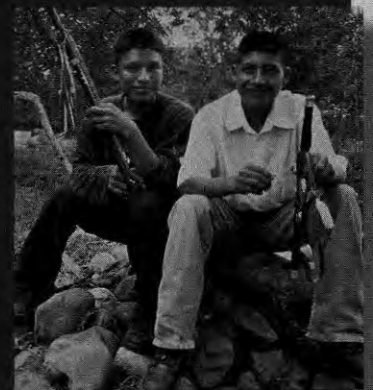
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Photos: top right: Palestine, Kathy Bergen; top left: China, Jaime and Wu Na Reilly; bottom right: Colombia, Rachel Chandler-Worth



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