

October 1993

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

WELCOME
TO THE
DARKNESS

Death Becomes a Lens

The Third World *Kairos* Documents:
A Pacifist Perspective

1993 Friends General Conference
Gathering Report

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Among Friends

Not At All Boring

With our October issue we welcome back a group of subscribers who have been on vacation—those young people returning to boarding schools and college campuses. Many of you will be away from family and your home meeting this school year. You will be receiving *Friends Journal*, perhaps, as a student subscription provided by your parents or meeting. We hope the magazine will be a valued link to home and meeting while you are away, and that it will make you feel part of the wider Quaker network. I take this opportunity as well to invite your contributions to our pages in the coming year.

One young Friend has already chosen to do so. Shortly after I returned from Friends General Conference and vacation, I found on my desk a letter from one of our readers, Toronto, Canada, resident Ben Jones Phillips. Ben, like me, had also been at FGC this summer, and he was miffed by an article he had read in the July 11 issue of the *Sunday Oklahoman*, an interview with a group of U.S. and British teens that appeared in Lynn Minton's "Fresh Voices" column of *Parade Magazine*.

"In the interview," Ben Phillips writes, "Conner Edmonds of Tillamook, Oregon, stated, 'I'm a Quaker—one of those boring types! We don't clap. We don't sing.'

"Now, I don't know Conner Edmonds," Phillips continues, "but I disagree with the comment that Quakers are boring types. And I also think that [the *Sunday Oklahoman*] should not include statements that are making a stereotype about any religion, including Quakers.

"I am a 14-year-old Quaker," Phillips says, "and I am not boring. I don't fit Conner Edmonds's stereotype of Quakers. I have green hair. I'm a punk and a Quaker."

Ben Phillips goes on to say that he saw the offending article the day after the FGC gathering ended. "I'm sure," he says, "that the other Quaker high school students would feel the same way as I do about the comment if they had happened to see it. There was singing at the conference every day. There are even Quaker song books. We listen to whatever type of music we enjoy."

And he concludes his letter as follows: "Conner Edmonds mentions that Quakers don't clap. They clap when it is appropriate to clap. Sometimes in recent years Quakers have begun to wave their hands instead of clap in certain situations, such as showing appreciation to deaf people. This is an individual choice."

Well, Ben Jones Phillips has got it right. I met a great number of young people at FGC this summer, and they were far from boring. In fact, I lived with two of them for the week—my sons, Andrew and Simeon. Neither has green hair at present, but that may come one day. Both are free thinkers, enjoy music (I listened to some of their tapes in the car), have a keen social conscience, and are quick to express their feelings in a wide variety of other ways (including clapping). They read *Friends Journal* too, from time to time (how can they avoid it, after all?), and are occasional contributors to its pages. Simeon made his publishing debut with a book review a couple of years ago.

Helene Pollock (see page 26) recounts the vital role Haverford College students played last year in response to the situation in Bosnia. We invite reports this year from students in other places as well. What is important to you as a young Friend? What does it mean to you to be a Quaker? Are there ways *Friends Journal* may be particularly helpful to you?

I greatly hope that young people will help us shape the magazine. We invite your articles, art work, photographs, queries, bits of humor, and concerns of various kinds. Anything that isn't boring!

Next month in FRIENDS JOURNAL:

Annual Books Issue

"Sexual Abuse Among Friends"

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FRIENDS JOURNAL

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Cover photo by Takao Akiyama

Too corporate?

I appreciate Evamarie Hawkins's letter (*FJ* July), asking *FRIENDS JOURNAL* to continue the open reporting of Quaker problems and differences, which Chuck Fager's *Friendly Letter* did so well. At the moment, I am deeply concerned about the future of the American Friends Service Committee. I have been an active and enthusiastic supporter of AFSC since I joined the Des Moines Valley Friends Meeting more than 30 years ago.

It is sad now to see the decline of activity in our region and to learn of the serious problems of purpose and organization the national AFSC office is now facing.

I wonder if perhaps AFSC has become too business-like and corporate-American for its own good? We spend so much of our time and money on internal affairs—on affirmative action, targeted positions, up-to-date equipment, staff conferences, budgeting and its infinite problems, committee meetings, etc.

We are so busy running a good efficient corporation that we have lost the spark and deep conviction of the young man mentioned by Signe Wilkinson (*FJ* July) who felt called to spend his life in service to others and wanted to do so under the auspices of a Friends' organization.

What do you think would happen if AFSC said: "We devoted our first 75 years to doing good ourselves. Now we want to enable others in their desire to do good." In other words, function as a foundation, giving advice, support, and grants to individuals who have a vision of service and the willingness to sacrifice for the opportunity to work for that vision.

I think it is worth consideration.

Elizabeth Lamb
2909 Woodland Ave., #417
Des Moines, IA 50312

Liberals and evangelicals

I generally agree with what Ed Elder said (*FJ* May). I was at one of the 1991 World Conference gatherings and met many evangelical Friends there. Although I felt great affection for some of them, I must say I did not feel commonality with their theology or their interpretation of the Bible. Many evangelical Friends are clearly fundamentalist. I feel a lot more affinity with certain Protestants, as well as some Jews, than I do with fundamentalist Christians.

Many among evangelical Friends and Friends United Meeting have spent great energy in recent years persecuting not only gay and lesbian Friends but—alas!—also Friends who hold theologies that are too



Holly Jennings

Unusually Friendly skies were found over Tulsa, Oklahoma (see below).

liberal. When I was preparing to become a member of Friends more than 30 years ago, I was told firmly by the meetings I was attending that Quakers believed in continuing revelation and a plurality of paths to express Divine Truth. In preparation for the 1991 World Conference, I thought a lot about the bases of my own faith. To me, continuing revelation and a plurality of paths are fundamental, and those who deny it are fundamentally different from me (even though I may still love them and listen carefully to what they have to say).

Jeff Keith
2032 S. Vovvier St.
Philadelphia, PA 19145

The Friendly skies

I was on TWA flight 118 departing Tulsa, Oklahoma, on July 10 for St. Louis, Missouri. I knew many of the people on this flight were Friends returning home from the Friends General Conference Gathering in Stillwater, so I stood at the front of the plane and asked that FGCers raise their hands in the American Sign Language "clap" gesture. To my surprise, nearly *everyone* was from the gathering! There was lots of good cheer and singing on this flight, giving new meaning to "Friendly skies" (apologies to United).

Holly Jennings
1311 Elm St. N.
Fargo, ND 58102

A consensus process

I very much enjoyed reading Bruce Birchard's article, "Friends and their Leaders" (*FJ* June). It resonated strongly with my experiences as clerk at the Arthur Morgan School, an organization that espouses Quaker values.

Elizabeth Morgan founded the school in 1962 and acted as its director for seven years. After her departure and eventual

death, the school went through a series of other directors. As Ernest Morgan, Elizabeth's widower, tells it, those directors hired from within the staff did well. They understood and appreciated the non-hierarchical nature of the organization and had already established the necessary trusting relationships with the other staff members. Those hired from outside the staff lacked that understanding and had difficulty leading in a manner compatible with the "anti-authoritarian" atmosphere.

In 1978, the staff and board of the school decided to abolish the director's position, and the school has been run collectively ever since. Policy decisions are made by the staff using a consensus process, and meeting facilitation is shared on a rotating basis. Administrative duties are carried out by the school clerk, who fulfills functions similar to the clerk of a Friends meeting and keeps an eye on the overall process.

There are many frustrations in running a school in this manner, even for one as small and intimate as ours. Bruce Birchard has described the problems well. But there are tremendous benefits too, and they go beyond the high level of commitment from our staff. It has become a way of life here, and living is our greatest source of learning. Our students leave here having experienced and participated in a community in which each individual's voice is valued and attended to. A lot of important learning comes through that participation, and the results are profound and enduring.

Johno Zakelj
1901 Hannah Branch Rd.
Burnsville, NC 28714

Standing in the way

A common misconception about Quaker business process is that a decision can never go forward if one person decides to "stand in the way." Inactive members, new attenders, and non-Friends trying to imitate

Quaker process often interpret our principle of unity to mean that each individual has veto power over any decision of the community. Nothing could be further from the truth.

"Standing in the way" is not a right which inheres in paper membership or participation in meeting for business. It is rather a privilege granted by the community because it believes that the dissent is grounded in spiritual integrity and not in ego or a power trip. We acknowledge that the Friend may have light the rest of us don't yet see; we wait in love for the Friend to see our light. We are willing to remain teachable in the trust that the dissenting Friend is also teachable.

The word *teachable* stands for the Greek word *praos*, often translated in the New Testament as "meek." A more accurate rendering would be the nautical word *yare*, referring to a ship that minds her rudder well. As Emerson put it, "The voyage of the best ship is a zigzag line of a hundred tacks. See the line from a sufficient distance, and it straightens itself to the average tendency." The Spirit leads us, not in a straight line, but step by step, by twists and turns, to incremental stages as we become ready. We are never required to do that which we cannot. Growth in the Spirit means attuning oneself to those step-by-step leadings, as well as having patience with those who are led by a different route.

Difficulty arises when some show themselves not to be teachable, as, for instance, when they attach themselves to an external "party line," religious or secular, which precludes submission to the Spirit. The meeting may rightly decline to trust such a person. Trust is something that must be earned. Perhaps that is a central meaning of the term "weighty Friend": a person whom the community trusts to "attend to pure wisdom and be teachable."

Esther Greenleaf Murer
720 Pine St.
Philadelphia, PA 19106

Our "attack Quaker"

The Signe Wilkinson cartoons (*FJ* July) are *so good* and *so good* for us Quakers to see that I humbly suggest that a cartoon by her be a feature of each issue. I am sure I am not alone in this thought.

Mary Esther Dasenbrock
3300 Darby Rd., #803
Haverford, PA 19041

Signe Wilkinson's cartoon about Friends meeting and minorities troubles me, for I feel it gives a false impression. All colors have always been welcome at Friends meetings even when there was risk of a meeting being bombed. That's why I started going. I had never been before.

In the days of segregation in the South, I took turns going to Quaker meeting and the Unitarian church, for they were the only two churches I knew who welcomed people of all colors.

Dorothy Scott Smith
1425 A1A Highway, Apt. 23
Satellite Beach, FL 32937

As a person of color and Quaker, I was very upset at cartoonist Signe Wilkinson's attack on AFSC's Affirmative Action Program. Can she tell us what AFSC would be like without it? There is no humor in racism. White Quakers should stop saying "I wish AFSC could be the way it used to be."

No more code language, Friends! Let's speak truth to the racism in the Society of Friends and stop ridiculing AFSC—rather, look to AFSC as a model for the Society of Friends.

Paul Ricketts
2010 Ardmore, #77
Fort Wayne, IN 46802

Being a Friend myself, I want to thank you for your interview with Signe Wilkinson. In particular, I appreciated the three-panel cartoon in which the man talks about the problem on his mind about

people who are black starting to work at his place where you never saw them before, and also moving into a neighborhood that has been all white. In the end, the woman says, "We could always join a Friends Meeting."

To many Friends reading those statements, it doesn't seem to make sense because the door of any Friends meeting is always open to people of any race, and nobody is ever turned away by the color of their skin. Most Friends feel quite satisfied by the lack of prejudice.

However, going one step further, why is it that just about all members always are white? If any one of us goes to observe activities of a class at a Friends school, we would see a good number of the students are black. We hear stories that when parents come to their child's graduation, they often openly express the fact that the education has been excellent, and they strongly feel their child will be a better person when fully grown because of the Friends' approach.

Then why don't such parents (or their children at a later date when they have become adults themselves) ever come to our meetings? Even though the front door is always kept open, is something else closed because of racial difference?

Daniel Bloom
505 Glenwood Ave.
Moylan, PA 19065



Paul Thompson
Stoneycroft, Annsroft
Shropshire, SY5 8AN England



Covering the cost

Regarding your "All in the Family" (Among Friends, *FJ* June), I feel people should be willing to pay what it costs for a magazine. If, for example, the charge was \$40 per year for you to come out in the black, then charge that much for FRIENDS JOURNAL.

I'm a railroad buff and one very interesting publication I read is a 16-page magazine that costs \$7 per copy four times a year. One's spiritual growth is far more important than reading about worldwide railroad travel, so \$3.50 to \$4 per copy for your fine magazine wouldn't be too much.

Edwin A. Vail
PO Box 544
Olympia, WA 98507

Enclosed is my contribution to your "get a new subscriber" campaign. I truly hope you get the 2,499 others. I love your publication and read every word. It is the best commentary for liberal Christianity that I know of.

I am a Friend who currently makes his living by being a UCC minister. I began my ministry 30 years ago as pastor of a programmed Friends meeting.

Thanks for a marvelous, inspiring, helpful magazine. You already are "making it the best magazine possible."

Hal Tucker
First Congregational Church
Box 350
Wiscasset, ME 04578

Thanks for the encouragement. We continue to need reader support to find new subscribers. Please send us your ideas—better yet, names and addresses of potential subscribers! —Eds.

Amendment 2

In Kay Whitlock's article, "Faith in a Time of Fear" (*FJ* June) I was struck by the same tones of demagoguery and bias that she herself decries. She describes in the first paragraph "virulent assaults on the rights of . . . lesbian, gay, and bisexual people." She further describes the actions of the "religious right" as "tapping into fear and hatred by identifying and demonizing a stranger."

As a registered voter in Colorado and a conscientious Quaker, I read Amendment 2 much differently than Kay Whitlock. I strongly believe in equal rights and protection under the law for all, and I believe these rights are guaranteed in both the U.S. and Colorado Constitutions. I do not believe that people of different sexual preferences need or deserve any special dispensation or privileges based upon those

preferences. It seems to me that Amendment 2 merely prohibits this special recognition and treatment. I am certain that Kay Whitlock is a person of good conscience but she should be careful not to be so sanctimonious, and to remember that others may disagree with her opinions yet also be good and independent-thinking people.

I believe all of us must be vigilant to keep from being smug and feeling intellectually superior. We must remember that being a good Quaker and being politically and socially conservative are not mutually exclusive ideologies.

John B. Whitaker, M.D.
16143 Crestline Pl.
Aurora, CO 80015

Colorado's infamous Amendment 2, passed in the November 1992 election, attempts both in fact and in spirit to restrict the rights of gay and lesbian people. Although an injunction has prevented implementation of the amendment until further judicial review, the issue continues to divide many communities in Colorado and other states.

Since the amendment was initiated here in our city by the fundamentalist Christian group Colorado for Family Values, we felt it was especially important for the Colorado Springs Friends Meeting to respond in a public forum. The following minute was adopted at our May meeting for business and sent to the local newspaper as a letter to the editor. We also wanted to share it with *FJ* readers.

Roz Rae, recording clerk
Colorado Springs Monthly Meeting
PO Box 2514
Colorado Springs, CO 80901

The Religious Society of Friends has long held that because there is "that of God in everyone," all people are equal. This testimony has led many Friends to take stands on volatile political issues. For instance, the belief that all people are created equal led Friend John Woolman to work for the abolition of slavery, and Friend Lucretia Mott to work for abolition and women's suffrage. These Friends came to act by reflecting on the fundamental questions their society presented to them through the testimonies of their faith.

The Colorado Springs Meeting . . . is led to reflect on the issues presented to us in Amendment 2 through our testimonies. In response to the thorny, emotionally charged, community-rending conflicts surrounding Amendment 2, we hope the following questions might help others think through the issues raised. . . :

1. Do I treat all human beings as

children of God who are equally loved by God?

2. Have I labored to prevent the silencing of minority groups in a country based on freedom and equality?

3. Have I reached out with courage and love to those who represent the pressures and counterpressures in our community regarding the legal rights of gay, lesbian, and bisexual people?

4. Where there is division, hatred, and strife, am I an instrument of reconciliation and peace?

Friends respect each individual's choice to follow his or her own leading on these issues. We offer these queries to perhaps help some find their own leading.

Minute, May 1993
Colorado Springs Monthly Meeting

More "new music"

The Heath-Scardina-Hubbard exchange (*FJ* March) highlighting once again the parenting inadequacies and gender-hurtful behaviors of fathers struck me as more of what I had read so much of in Quaker sources in recent years.

Over the years I have appreciated the increased awareness among women of their longstanding disadvantages in the home and workplace vis-a-vis the men with whom they are associated. I have personally benefitted from the clarity and specificity that has come from this spotlight upon some of the more common injustices in our society. But I feel this theme ever repeated in the form of large negative generalizations based on individual or single-case behaviors is no longer yielding the changed attitudes so badly needed. Like a scratched record it is repeating the same accusing, guilt-assigning, gender blaming themes in a way that makes hearing the needed messages very difficult.

Indeed, much still needs to be done to increase the awareness among women of their own responsibilities for the "gender hurts" so many endure and the awareness among men of the deceptive illusions of "power" attributed to them in their domestic relations. But I don't feel that more-of-the-same "ain't it awful!" emphasis will move us forward. It is very hard to listen to a scratched record.

I think we need a different record, some new music that includes less blaming, guilt-assigning, and bad-example emphasis and more positive, compassionate good-example articles pointing out how the goals of gender justice are being achieved among real people.

Richard R. Whitham
413 N. 33rd St.
Philadelphia, PA 19102

Feel the Wind Blowing...

by Vinton Deming

The words of Ann Zimmerman's song, written specially for the week, were perfect: "... And the wind blows, rise up and ride."

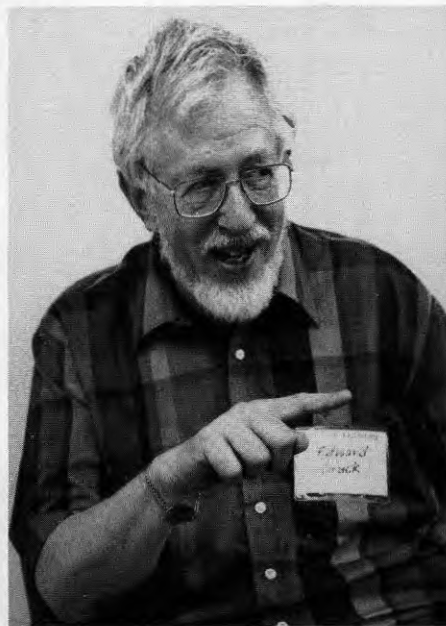
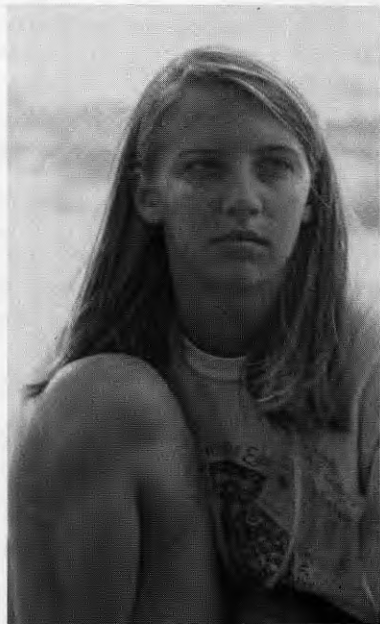
For those of us who made the long journey in order to be there—perhaps crossing the length of Tennessee and the swollen Mississippi River from the East, the desert or Rockies from the West, or from long distances north or south—it did indeed mean rising early and driving late.

And winds? Strong, dry winds served to cool us throughout the week on our numerous walks across the sprawling campus of Oklahoma State University, the site of this year's Friends General Conference.

The spiritual winds blew strongly as well for the 1,200 of us attending this year's gathering July 3-10. Native American culture and tradition, in particular, provided an important spiritual presence in our worship and meetings. A special event was the presence of Hopi tribal elder Thomas Banyacya. Thomas addressed the gathering at midweek and shared a powerful message of concern for the care of our sacred earth. For many of us as well, there were field trips to a variety of cultural and historical sites and museums, and to a local Native American powwow.

Alan Kolp delivered the keynote address Sunday morning based on the conference theme. Alan is pastor at First Friends Meeting in Richmond, Indiana, and a former professor at Earlham School of Religion. In three brief stories, Alan explored with Friends "the winds of the spirit." In one (a familiar story to many of us who are parents), he told of his daughter's learning to ride a bicycle. How did she know, Alan asked, when she was ready to ride on her own without training wheels or with a parent holding on? Given the *opportunity*, she discovered the right time. Perhaps it's the same way, he said, for those of us moving into new *spiritual* places in our lives. The opportunity is important at such times. Having a friend at one's side makes it more possible as well when we're on such a journey.

Photography workshop participant Danna Cornick shares these glimpses of the varied faces of this year's gathering.



Margaret Hope Bacon spoke to us about Lucretia Mott, based upon the extensive reading and study she has done. Margaret's presentation was particularly timely in this year of the bicentennial celebration of Lucretia's birth (*FJ* January). Signe Wilkinson, the Henry J. Cadbury Event speaker (sponsored annually by FRIENDS JOURNAL during the gathering), delighted the audience on another night. Her topic?: "Cartooning the Faith: one 'attack Quaker' draws the line on the Society of Friends and the society

at large." Signe both amused and, at times, challenged the audience as she spoke and showed slides of her cartoon art, some of which won her the 1992 Pulitzer Prize as editorial cartoonist for the *Philadelphia Daily News* (FJ July).

Central to any FGC gathering is the great variety of daily workshops available—and this year was no exception. Small groups focused on such topics as peacemaking, the Bible, the Quaker business process, spirituality, healing, parenting issues, liberation theology, racism, shaping government policy, poetry and art, exploring the earth—a seemingly unlimited number of choices. In addition, there were daily interest groups being organized as the week progressed.

Friends felt under the weight of the events occurring in Bosnia. A group convened to discuss the possibility of a non-violent peace presence there. During the week, as well, news came of President Clinton's decision to extend the moratorium on underground nuclear testing. A large petition was posted near a dining hall thanking the president for his action and concluding, "Now can we count on you to lead the world in riding the Earth of these weapons of mass destruction?" Many hundreds signed the petition, which was to be delivered to Washington.

Concerns for the environment were central to the week, due in large part to the careful work and presence of Friends Committee on Unity

with Nature (FCUN). Their theme for the gathering was Global Responsibility, and they scheduled a number of lectures, films, and discussion groups on this theme at their campus center. One aspect explored was the concern about world population growth. Also, Quaker UN staff Steve and Berit Collett led discussions on environmental issues at the international level and the work being done as follow-up to last year's Rio conference. Sustainable energy, another one of the big issues, was considered. "A thread through all of this," FCUN supporter Isabel Bliss told me, "is a new emphasis on the Friends testimony of simplicity. Our historic testimony needs to be seen anew within the expanding context of environmental concerns." One afternoon FCUN hosted a discussion led by a young Native American woman from a neighboring reservation where the U.S. government and private enterprise are seeking access to some of the mineral resources. FCUN each day hosted early-morning worship groups at the edge of a beautiful pond.



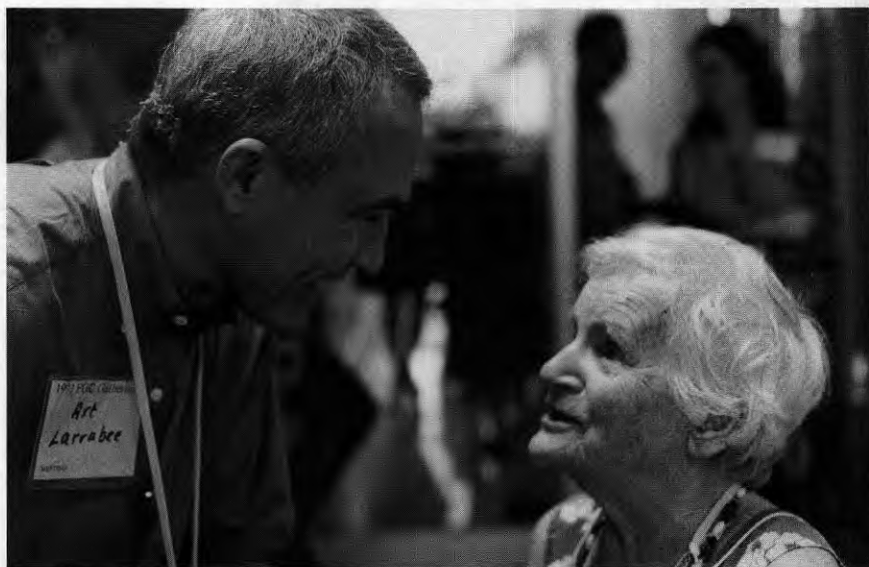
As in other FGC gatherings, several "Friends centers" were established during the week. Three that we see annually were the women's center, men's center, and singles' center. Each provided a great variety of activities, opportunities for worship, drop-in space for socializing and small group sessions, and a place for information to be shared. This year, for the first time, a fam-

ily center was organized, an idea long overdue. The coordinator was Harriet Heath, specialist on issues of the family, and a regular contributor to the JOURNAL's Parents' Corner. Parents and families had good opportunity to connect here with one another in a variety of practical ways. My hope is that this will be repeated and expanded upon in future years, for parenting and family issues are important to many of us who attend the gathering.

For Friends wanting to learn about the life of national Quaker organizations, there was good opportunity to do so. There were afternoon "alphabet soup" presentations most days by various groups comprising our "Quaker alphabet." To name a few, there were FCUN, FLGC, FJ (that's us), FCNL, QUNO, AFSC, ESR, FCE, FWCC—do you get the picture? (I'm sure I missed some and will be told so by their executive secretaries this next month!)

Since my daughter attended her first FGC gathering in 1978, all of my children have attended over the years. It's not that I have to drag them along, quite the contrary. They love to go. Each "junior gathering" is an essential part of the week, a place for Quaker children to have fun, meet other young people, and develop community. My two sons gave high marks to this year's program. They enjoyed the games, art work, field trips, films, music, and friends, both old and new. The boys already are looking forward to attending next year's gathering in New England. It will be at the University of Massachusetts in Amherst, July 2-9. It's already on our family calendar, and, I hope, on many of yours as well.

Were there disappointments and things that could have been better? Of course. Some "FGC regulars" were absent this year, I'm sure, because of the high summer temperatures expected during July in Oklahoma. Well, it *was* hot. Yet it was dry, and the winds were always present (as was the air conditioning in all campus buildings, often *too* cool to please this participant). One negative result of the heat, however, was the indoor nature of the gathering, not to be avoided. There were fewer informal outdoor activities possible, something I enjoy most about the gathering. Friends were less likely to run into each other on campus and to sit down in a sunny spot for a visit. I'm sure there were people I never saw during the week due both to the heat and the enormous size of the campus. The two dormitories and eating areas were a mile apart.



There was less "cafeteria hopping" than I have enjoyed other summers, and I missed the opportunity to visit with as many Friends at mealtimes.

A real joy this year was the attendance of Kansas Friend, songwriter, and singer Ann Zimmerman. Ann, whom I met at the Missouri Valley Conference two years ago, has a great talent and performs a unique ministry through her

music. She performed several nights, as did Claire Brandenburg and FGC music regular Peter Blood. Ann's song, "Rise Up and Ride," was sung often, and is sure to make its way to the "top ten" list for meetings that enjoy sing-alongs! (To facilitate this, we have reproduced Ann's song below). There was lots of music throughout the week. One musical happening was the appearance, on the last

night, of the Yodelady-O's, a Dallas, Texas, Quaker trio, who led us in an evening of music, skits, and fun. (Who says Quakers can't yodel!)

As I drove toward home, I found myself humming Ann Zimmerman's song and remembering these lines from the concluding verse: "Feel the wind blowing, rustling our souls, moving and moving and making us whole. . . ." □

Rise Up and Ride

Ann Zimmerman © 1993

I feel the wind blow - ing, ruf - fling my hair, mov - ing and
 mov - ing and fill - ing the air. I see the birds soar and dip and
 glide, and I want to rise up and ride. And the wind blows
 And the wind blows And the wind blows
 Rise up and ride.

The scent of the wind and the touch of its breeze
 Signs of a presence the eye never sees
 The rustle of leaves or the howl 'neath the door
 It is gentle and fearsome and more

[CHORUS]

Which way the wind blows we only can tell
 There's no controlling, it blows where it will
 Breeze or tornado or hard blowing gale
 Spread our wings and on air we can sail

[CHORUS]

Daily the light fades and the wind it dies down
 And rest and renewal come over the town
 But the movement is faithful and from birth we have learned
 That both the light and the wind shall return

[CHORUS]

The wind is a mystery, breath from on high
 Shouts from the heavens, God's very sigh
 Unseen but felt, its effects undenied
 Stirring flesh and the soul that's inside

[CHORUS]

In and around us it . . . work and in play
 The wind of the spirit is blowing today
 May we find our wings—and each one decide
 That together we'll rise up and ride

[CHORUS]

Feel the wind blowing, rustling our souls
 Moving and moving and making us whole
 Our spirits can soar and dip and glide
 And we want to rise up and ride

[CHORUS]

Since 1989, Quaker women—mostly from Montana, but also from Wyoming and as far away as New York—have met periodically for what we call our Women's Healing Group. Many of us had been in therapy groups before and all of us had been in meeting for worship and worship sharing, but none of us had ever tried a melding of the two kinds of experiences. We needed a two-day retreat based on Quaker principles. Last fall, after our sixth gathering, we decided we'd like to share our experience with you.

On a Friday night, we assembled in a small cabin that had been rearranged with mattresses covering the floor. Sleeping bags warmed us while the fire grew. We were gathered, kleenex at the ready, nervous and longing to share the shape of our lives; who we were and how we hurt,

You Mirror Me Whole

by Dee Mast Adams, Alaina Lammer,
Starshine, and Linnea Wang

**"No longer alone
I stand naked before you
Safe in your gaze
You mirror me whole."**

our healing energy.

We shared tears, wrenching anguish, grief at the loss of health, dreams, relationships, pain from childhood to old age. The sounds of our sharing were guttural or silent tears but also laughter, giggles, and song. For those two days, our focus was to honor and value our true feelings. More than that alone, however, we valued and honored each woman's expression of her feelings. There was no "right" way to emote, no agenda or expectation that you had to cry in order to be accepted.

Alaina Lammer, Dee Mast Adams, Linnea Wang, and Starshine are all active within the Montana Gathering of Friends.

Respect for each woman's process is paramount. One woman might seek to be held and touched as she finds healing from past abuse. Another wants caring presence but makes it clear that she would find touch or words distracting. Yet another woman wants to play, and joyfully leads us outside through a creek. The clear underlying principle here is respect for each woman's process; respect and confidence that she will identify her needs and express them in her own way. Women's Healing Group is a place to open up and look into our scary places, but we know we're with women who see not only the scary parts, but also that of God within each of us. Perhaps here is where the words from Sara's song are most pertinent, "You mirror me whole." As women and as Quakers, the eyes that see us in the Women's Healing Group gaze at us with the expectation of seeing Light, health, love, wholeness. How healing it is to receive that gift itself!

Another Quaker principle from the clearness process guides us. No advice or rescue is allowed, for we realize each of us can only heal our own beings with help from our sisters, beloveds, and the Inner Light.

In the months before each gathering, a steering committee of three who have previously attended finds a facilitator, schedules a weekend, and notifies quarterly meeting attenders of the upcoming healing. Steering committee members also address ways to meet the challenges and problems of previous gatherings. Childcare is an ongoing concern. Some women need their children to be with an adult nearby. Others find it important to leave their children at home with a known care-giver, which allows them to fully attend to themselves and the group. Nursing mothers have brought their infants to the gathering.

The number of women in each group has varied significantly. Despite the longing to include "just one more," experience advises us to limit the gatherings to 12 attenders. The facilitator makes a lucky 13. Because Women's Healing Groups are uniquely Friendly, attendance is limited to meeting members and attenders. Our ages have varied from 17 to over 70 with multi-generational sharing enriching the group.

The steering committee serves to assist in all the arrangements. We ask each woman for a donation of \$20 with about \$7 going to the retreat center and the rest going toward childcare and other expenses. Ability to pay is not a condition

of attending. Each woman brings a sleeping bag, her personal items, comfortable clothes, and food to share. Most gatherings have taken place at a small retreat center in the countryside, run by one of our Quaker members.

We gather on Friday evening for dinner and "settling in." The weekend's schedule is flexible, with a balance between formal gathering time and unorganized play, rest, and shared meals. On Sunday morning we allow time for those still needing individual sharing, and for each woman to reflect in the circle about her experience of the weekend.

Women's Healing Group begins and ends with silent worship. Our chosen facilitator from within our Quaker community sets the tone for the healing. She is available to help individuals feel safe to share, and she stays alert to the needs of

the group. In most of our groups, the facilitation has been subtle because of the trust and respect for each other, and because the group functions much like a "gathered meeting." One woman's concerns are sensed by another who might do or say just the right thing. One way the circle protects us is by offering a range of responses and perspectives. It's almost impossible to get caught in a hurtful interaction because the wisdom of the group exceeds our individual abilities. Our facilitator is also there, however, to prevent well meaning but interfering interruptions of each woman's individual process. If misunderstandings arise, we have the clearness committee process to help us.

After our sixth gathering, some of those who had attended shared their experiences. Excerpts follow:

"Women are gentle, loving, caring, and warm. Some have been injured physically, emotionally, or sexually, but the healing is there when the blocks are cleared away. We share a common language, and a goal of becoming more open, loving individuals."

"This has been an experience of facing that within me which feels most unholy, and of coming to know the holiness within that."

"Powerful! I opened to channels I was not able to open anywhere else. It was more than counseling; it was deep connecting . . . a real acceptance of who I am at a time when I was extremely vulnerable. Playing together was important to my healing."

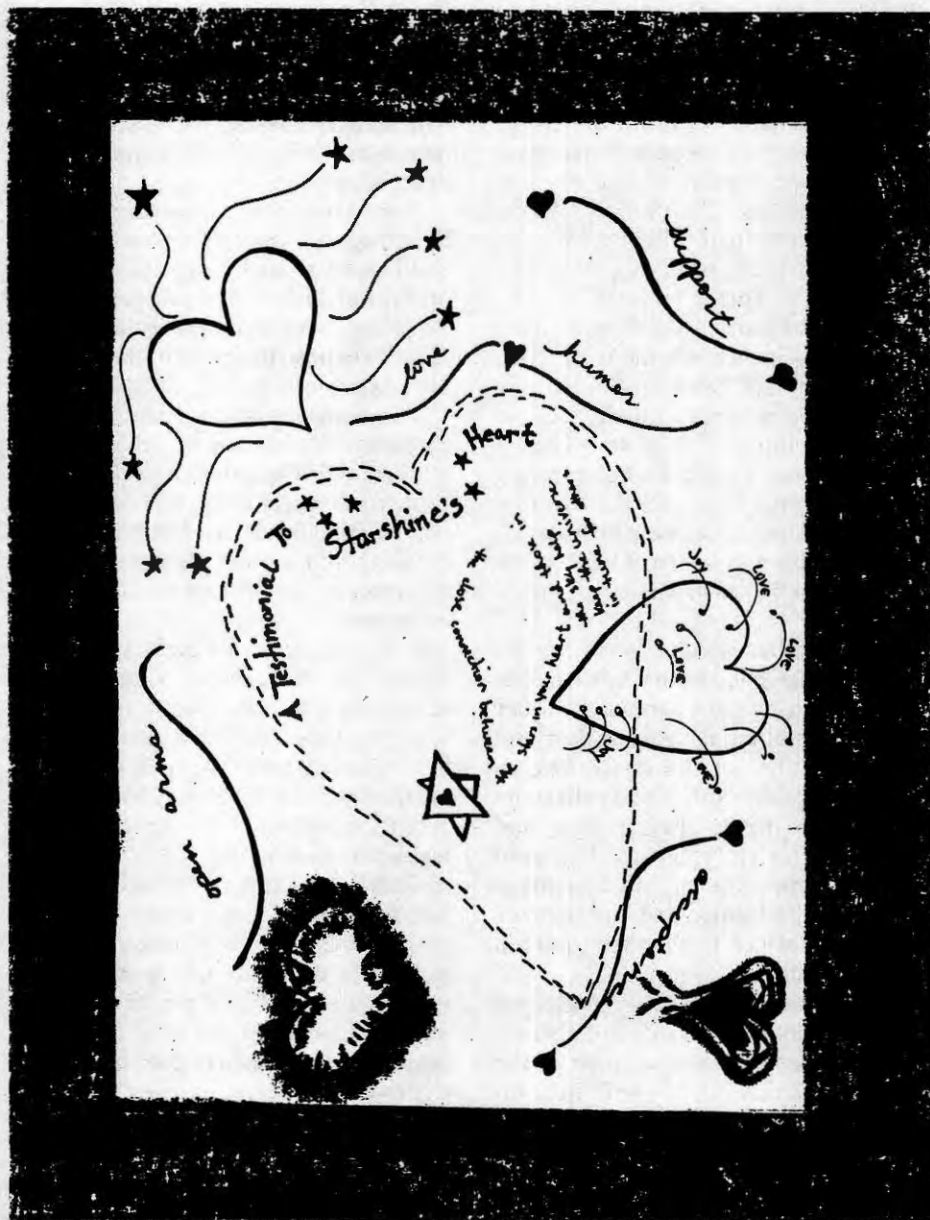
"When I said I felt I didn't have a heart, the leader responded that I was like the Tin Man in *The Wizard of Oz* and what I needed was a certificate. Paper and pens were passed around for all to use and in the end, I had a certificate I framed and placed on my desk as a daily reminder."

"Each woman carries some piece . . . we become an emotional quilting bee. Our stories fit together with surprising connections, creating a lovely, inspiring pattern."

The Women's Healing Groups have become an essential part of our Montana Gathering of Friends Quarterly Meeting's gifts to its members. We experience unconditional love and the opportunity for learning to accept our deepest selves, along with a spiritual sharing of our emotional beings. We might add that we feel men would likely benefit from similar gatherings, but in our quarterly meeting, there has been little interest. For some of us, these healing groups provide a sense of family and a source of nurturing. For others, the key experience is being held in the Light while confronting one's inner turmoil whatever that might be.

**"With each breath I take,
Let me know you, Friend.
With my open eyes,
Let me drink you in
With your love and grace,
Help to heal my pain.
That's why we came."** □

The words above are from a song by Sara Lovell composed after the September 1991 Women's Healing Group. Contact Sara Lovell (239 W. 72nd 3R, New York, NY 10023) for further information about her songs and poems.



A QUAKER BAPTISM

by Stephen Zunes

Upon the birth of my daughter five years ago, I found myself facing a dilemma shared by many convinced Friends: figuring out how to respond to the strong belief by my parents in the crucial importance of a Christian baptism for their first grandchild.

The stakes in such a disagreement are often high. For the grandparents, no baptism can mean that their grandchild is condemned to purgatory or worse. For the Quaker parents, a baptism can mean acquiescence to a religious doctrine contrary to their view of God and humanity which had brought them to the Religious Society of Friends.

However, rather than this situation leading to heated doctrinal debates and an unacceptable compromise by one side or the other, my wife and I found means through which we could hold fast to our Quaker beliefs while, at the same time, answering the deeply-felt concerns of my parents.

I was raised in a high church Episcopal tradition. My father had been a parish priest for a number of years before his pacifism and commitment to social activism got him into trouble with conservative parishioners and the church hierarchy. Still devout Episcopalians, they raised me in a religious tradition of beautiful music, elaborate ritual, and congregations of mostly well-dressed and affluent fellow worshippers.

Though I was brought up to believe in the centrality of baptism and other sacraments, I began as a young adolescent to sense that the church of my upbringing was more consumed with ritual than substance. This was all the more apparent to me with the majority of my congregation supporting the Vietnam War and with Sunday school lessons centered around the theme of obedience to authority.

My questioning of such beliefs came fairly easily since I attended a Quaker



Margery Colfey

school and spent my summers at a Quaker camp. I was inspired not just by Friends' peace witness and social activism, but the spiritual base from which these values evolved. In particular, I was attracted to the concept that there was that of God within every person; it struck me

as most refreshing to consider the possibility of "original grace," as opposed to "original sin." By the time I was in high school, I considered myself a Quaker. Though my parents had long admired Friends' testimony, particularly regarding peace activism and progressive educational institutions, they did not hide their displeasure at my leaving "The Church." As my mother said, only half-jokingly, "We can each worship the Lord as we see fit. You in your way and me in His way."

At age 30, I married a birthright Friend in a lovely Quaker ceremony in rural upstate New York. Desiring children, we knew that we would eventually have to face the dilemma of what to do about baptism. Some people in our meeting had tried to compensate for the lack of a christening ritual in Quakerism by developing a simple and informal welcoming ceremony for babies in which we participated.

However, that was clearly not enough for my parents. For a legal Christian baptism, the minister must pour on the water "in the name of the Father, the Son, and the Holy Spirit" or the equivalent, in recognition of the Holy Trinity. In some churches, the terms "Father, Son, and Holy Spirit (or Holy Ghost)" has been replaced by the more inclusive language of "Creator, Redeemer, and Sustainer (or Sanctifier)," which is what the trinity is actually about.

This inclusiveness not only challenges patriarchal notions of God, but also allows for a broader interpretation of the trinity itself. For while my wife and I do not believe in a literal trinity in the traditional Christian sense, we do believe there are forces of creation, redemption, and sustenance in the universe.

We wrote up a simple service, which was administered by a friend of ours, a female Presbyterian minister, who directed the Protestant Cooperative Ministry at Cornell University, where my wife worked. We gathered by a brook in a secluded garden on the Cornell campus. My father, who was visiting with my mother from North Carolina, did the baptism itself. We were accompanied by two couples from the Ithaca Meeting—close friends of ours whom we asked to be the godparents—as well as my mother, my wife's sister, her fiancé, a cousin, and another friend.

Part of most baptism services is a series of questions by the presiding minister to the parents and godparents. We incorporated some of these, particularly those regarding social responsibility, directly from the Episcopal *Book of Common Prayer*. Some, more sectarian in nature, we dropped; others we were able to creatively modify.

For example, the important question regarding the commitment to raise the child as a Christian, a position that was uncomfortable to universalist Friends like ourselves, was replaced by a commitment to expose the child to the tenets of the Christian faith.

Our daughter was not baptized into a particular denomination. There was no implication of original sin. There were Bible readings, singing, worship sharing out of the silence, and a benediction. Looking into our baby's innocent smiling face, we could find no trace of sin anywhere.

Two years later, we had a similar ceremony for our second daughter by a stream in a wooded Seattle park. This time, my father did the baptism and led the service as well. We look forward to the third such ceremony the first time my parents meet their new grandson, who was born this summer.

This experience provided an important lesson on a deeper meaning of consensus. It is not just a matter of group process or decision-making in a formal setting. It is an integral part of the search for a deeper Truth for which all faiths yearn. For universalism does not mean a wishy-washy "anything goes" spirituality, but a recognition that all people of faith can find a common ground if we allow our spiritual selves to transcend temporal theological constructs. □

Stephen Zunes, his wife Nanlouise Wolfe, their daughters Shanti and Kalila, and son Tobin Jonathan live on Bainbridge Island, Washington, and attend the Agate Passage (Wash.) Meeting.

The Third World *Kairos* Documents— A Pacifist Perspective

by Phillips P. Moulton

Many discerning theologians, social activists, and grass-roots citizens are convinced we stand at a crucial point in U.S. history. Indeed, they are naming this a *kairos* period, taking from the New Testament a Greek word referring to what Paul Tillich has called the “right time, the moment rich in content and significance”—a time of decision, demanding a yes-or-no response.

To summon us all to repent and take decisive steps toward a more healthy society, participants in hundreds of small groups across the nation are sharing insights for creation of a Kairos/USA manifesto. They are inspired by three provocative documents from the Third World. These have been published in a small book, *Kairos: Three Prophetic Challenges to the Churches*, edited, with a perceptive introduction, by Robert McAfee Brown. Each of the documents emerged from intense discussion and reflection by hundreds of Christians from all walks of life. All three express an-

Phil Moulton is editor of the authentic edition of The Journal and Major Essays of John Woolman. He and his wife, Mary, members of Ann Arbor (Mich.) Meeting, now live in Friends House Retirement Community, Sandy Spring, Md. Phil welcomes reactions to this article.

guish, determination, and hope in the face of deeply imbedded injustice in the social and political systems of their countries. Like biblical prophets, with great courage, the authors challenge the “principalities and powers” of their own lands, and persons of good will everywhere, to support their struggle for liberation. Their primary focus is on the institutional church, which they contend has often remained aloof or sided with the oppressors.

I am tremendously impressed by the depth and insight reflected in statements issuing from the U.S. study groups. The final Kairos/USA challenge will surely merit our wholehearted support. Since participants in the groups often refer to the Third World documents, however, I offer a friendly critique of the latter from the perspective of a pacifist—one who is opposed on principle to all killing, whether it is done for aggression or defense, for domination or liberation. What follows

may also reflect the views of many who do not call themselves pacifists, but who believe nonviolent direct action is more likely than violence to achieve and maintain freedom and justice.

My present purpose is to alert pacifists to the danger that in our passion for justice we may fall into the trap

of condoning methods that involve killing and so are contrary to our basic convictions. Sympathizing deeply with the goals of the kairos documents, we might tend to overlook their failure to urge that only nonviolent methods be used to attain those goals. I hesitate to submit a critique of even this one aspect of the kairos declarations lest I detract from their power and urgency. I recognize also the peril of polarization. One who raises disturbing questions may be summarily pilloried as allied with the oppressors. The critic may also be assailed with the spurious *ad hominem* outburst: “Who are you, a white person in a guilty nation, to ‘preach’ to the victims of oppression?” (To their credit, pacifists do not react in like fashion to those who justify violence.)

I am not a preacher, nor will I tell anyone what to do. I simply address those who may be pondering what stance to take and how best to act on the concerns

so poignantly expressed in the kairos challenges. I take at face value the invitations they contain to join the discussion.

The documents are rightly concerned primarily with identifying the evils, raising people's awareness regarding them, and empowering the poor and oppressed to rise up and struggle against them. They are not always explicit about the means to be used. Most people assume that the killing involved in war is a legitimate method to oppose what is perceived as injustice. An even larger majority justifies killing in self-defense. Since the time of Augustine, these views have been incorporated in the "just-war" criteria of the Roman Catholic Church, and, after the Reformation, most Protestant churches. Hence we should not be surprised that the authors of these documents, not confronted with a strong body of contrary convictions, tend to reflect these assumptions.

The first document was forged in South Africa in 1985. Entitled "Challenge to the Church," it is so trenchant and cogent that my only comments are directed to Section 3.3, "Nonviolence." Pacifists and non-pacifists alike can applaud much of the substance of this section, which is directed against certain "church leaders" and "church theology" in contemporary South Africa.

The authors expose the blindness and hypocrisy of those who condemn the overt violence to which the oppressed sometimes resort, while ignoring the greater and more pervasive structural violence inflicted by agents of apartheid. They denounce not only the blatant violence of the police and army, but also the more insidious and destructive violence institutionalized in the apartheid system. When oppressors who rely on violence urge the victims to be nonviolent, they are correctly perceived as seeking to weaken those who struggle for liberation. The document makes an especially noteworthy contribution in deploring the inconsistency of church leaders who "condemn all violence and then appoint chaplains to a very violent and oppressive army" and fail to oppose military conscription.

In this context, one can scarcely blame

the authors for objecting to the very term "nonviolence." In so doing, however, they fail to recognize the position of those who strongly support the goal of liberation, but renounce killing, in favor of relying on aggressive nonviolent methods of pursuing that goal. In contrasting the violence of the oppressor with that of the oppressed, the kairos document condones the latter as the "lesser of two evils," overlooking a nonviolent alterna-

"We totally oppose all wars, all preparation for war, all use of weapons . . . and all military alliances; no end could ever justify such means. Refusal to fight with weapons is not surrender. We are not passive when threatened by the greedy, the cruel, the tyrant, the unjust. We will struggle . . . by every means of nonviolent resistance available If we seem to fail finally, we would still rather suffer and die than inflict evil If we succeed, there will be no loser or winner, for the problem that led to the conflict will have been resolved in a spirit of justice and tolerance.

*New Zealand Society
of Friends, 1987*

tive. It justifies "physical force" by the oppressed "as the very last resort," referring explicitly to the "Christian tradition" that allows killing in self-defense.

The convictions expressed in the South African document, and in the others as well, are very close to those of pacifists. Only when strictly nonviolent methods are perceived to have failed do the signatories approve of resorting to violence that involves killing. All who share the

kairos concerns can unite as allies in the cause of justice, even if at some points those who differ on the issue of killing need to honor one another's convictions. Yet pacifists should be aware of this basic difference. A compelling case can be made for the view that whether or not killing attains its immediate objective, it is morally wrong and the ultimate result is more harm than good.

The second document, "Kairos Central America," is a passionate cry from the heart. It admirably fulfills the function expressed in its subtitle, "A Challenge to the Churches of the World." A call to "stay firm . . . in their solidarity with Central America," it makes a major contribution to the much needed conscientization of Christians everywhere. It is not for me to specify what it should or should not have included. For the sake of clarity, however, I call attention to certain omissions and to respects in which it reflects a non-pacifist perspective.

The document rightly condemns neutrality, asserting that passivity tends to support the status quo. It clearly presents the issue as a stark choice: submission to oppression—or resistance. It does not clearly distinguish among different kinds of resistance. In only one or two places do the authors specifically approve of lethal warfare (24, 104). But several passages give the impression of including armed force as a component of their struggle. Contrasting violence by the oppressed with that of oppressors, the document seems to justify the former as required for self-defense (77.2.4). Central America is portrayed as the scene of a "religious war."

The "God of the Poor" leads "the oppressed to liberation" . . . in a "holy rebellion" (57 and 59), joined "by sizable Christian groups in . . . peoples' armed forces . . . motivated by their faith" (35.4 and 36).

Apparently uneasy about such statements, the authors add: "As a means, peoples' movements are a human reality that is not . . . free from sin. Our fight against sin is also directed against whatever sin there might be in the means we

use in our struggle on behalf of the Kingdom" (68.2.2). This is a very mature view, in light of what they have suffered. It reminds one of Reinhold Niebuhr's expressing the need for divine forgiveness as one reluctantly engages in the violence Niebuhr considered necessary.

"Kairos Central America" is not a rabble-rousing call to arms, or such devoted peacemakers as Norman Bent and Gary Campbell would not have signed it. In view of its historical context, it is not surprising that, like the South Africa declaration, it ignores the relatively unknown alternative of strictly nonviolent resistance.

Like the other two documents, the third, "The Road to Damascus," is the fruit of an extensive period of consultation. The signatories reside in the Philippines, South Korea, and Namibia, as well as South Africa and Central America. Humbly confessing their own need of continuous conversion, they address especially Christians who "consciously or unconsciously" lend support to those who oppress the poor. They call such Christians to repentance and a radical conversion like that of the apostle Paul on the road to Damascus.

At only one point do the authors refer to violence or nonviolence. In section 79, dealing with the hypocrisy of using double standards, they write: "There are those who preach absolute nonviolence, but while they condemn the armed struggle of the people, they seldom question the use of arms against the people." Referring to "socialist, anti-imperialist or progressive" states, they continue: "They [advocates of absolute nonviolence] seem to have no problem at all about the use of violence against such states, even indiscriminate violence."

This section apparently means that defenders of the status quo tend to advo-

cate nonviolence for those struggling for a more just society, while overlooking their own complicity in devastating structural violence. As noted above, the South African document also makes this charge. It is certainly justified, but fails to take account of those whose principled commitment to nonviolence is based on ethical convictions equally applicable to all parties.

The basic issue is not about double standards or which side is more violent, but whether killing can be justified by a good cause. A related question, seldom raised, is whether peace or justice should have priority when one must choose between them. For the Christian the issue is sharpened by the decision of Jesus, consistent with his whole life and teaching, to submit to the injustice of the crucifixion rather than join the Zealots in a violent revolution for the cause of freedom. Adequate exploration of this issue would require another essay.

The three kairos documents reflect the deep insight of courageous Christians who take seriously the preferential option for the poor the Gospel entails. Those of us who are committed to nonviolence face a difficult challenge: to do everything in our power to support the goals of the kairos documents without condoning methods that, in the long-term, would subvert those goals and fuel the legitimization of war. □

The Kairos/ USA Process

From October 31-November 2, Kairos/USA will hold its first national gathering in Washington, D.C. This will be a working conference, where representatives of the network, culminating years of grassroots deliberations by diverse groups and individuals, hope to produce the final document.

More information is available from Kairos/USA, c/o Joan Elbert, 325 W. 75th St., No. 4, New York, NY 10023.

Phillips P. Moulton

Robert Hodgell
The Catholic Worker

A FRIEND IN SIBERIA

by Barbara Caplow

When I went to Siberia in April 1992 I did not see my role as that of missionary. My intention was to teach English for three months to the Russians, not religion to the pagans.

Novosibirsk in Siberia is a big, bustling city of almost 2,000,000 people. Only 100 years ago it was an outpost. As the Trans-Siberian Railway pushed eastward, political prisoners were sent there to work. Except for newcomers, everyone I knew was descended from these unwilling pioneers and very proud of it. The River Ob, broad and beautiful, transects the city, which is six and a half hours by plane and two and a half days by rail east of Moscow.

Novosibirsk University is not in Novosibirsk; it is in Academic Town, 20 miles west. It is there that I went to Russian language school in 1990. Like everyone who goes to this small village, I fell in love with it.

Academic Town, established by the Soviet Academy of Sciences, has existed only 35 years. The town, in climate much like Alaska, was built in a dense forest. If you were to toss a stone in this community of 25,000, you would probably hit either a scientist or a tree. The architects of this made-to-order town obviously loved trees. Except for the main street, which is three blocks long, every building is surrounded by trees, often a thick forest of them. Anyone foolhardy enough to chop down a tree without permission is exiled within 48 hours from Siberia.

Now, two years later, I had been invited by friends to return and teach English to adults, mostly scientists. When I arrived in the middle of April, snow still covered the ground. The trees, except for the pines and the firs, were bare. I brought with me a large quantity of medicine donated by Direct Relief International to the Children's Hospital. My Santa Barbara (Calif.) Meeting paid the excess baggage charge.

First I stayed with Aaron and Tamara, with whom I had stayed before. Aaron,

A retired teacher of French, Barbara Caplow is a member of Santa Barbara (Calif.) Meeting. She began studying Russian language in 1988 on her first trip to the former Soviet Union with the Quaker Peace Tour—and has made five subsequent trips.

my host, celebrated Passover while I was there. He somehow managed to get kosher food from Paris. I asked him if he did this because he was religious. He replied that he did it to honor his father.

Then I moved to the Golden Valley Hotel, the only one in town. It was at the end of the main street, a broad, pleasant avenue where traffic, except for an occasional bus, was barred. Next to the hotel was the post office, then the grocery store with its bare shelves, the department store with even barer shelves, a delicatessen, a cinema, and a restaurant nicknamed "the poisonous mushroom," so-called because of its shape and the quality of its food.

The hotel was close to the university where I taught, and I could take meals in the restaurant. If I had an apartment, something in very short supply, I would have to wait in long lines to buy food.



My friends usually spent about an hour and a half a day shopping for food. My room cost three dollars a day because I was allowed to pay in roubles. Breakfast cost 10 cents, lunch 15 cents, and dinner 20 cents.

Soon I became friends with Sara, a teacher from New York. We decided to go to Easter services given by the Navigators. This Baptist group is one of many which is spreading the gospel in Russia. They are highly organized, using all the available modern communication techniques: advertising, television, giveaways in the form of Bibles and other goods, classes, and seminars. They are highly motivated and work very hard, giving Bible classes every day, prayer meetings during the week, and a service on Sunday.

The service was a traditional, fundamentalist, evangelical one with a choir singing in Russian to guitar music, a sermon by a visiting pastor, prayers, testimonials to being saved; in short, everything but the collection place. This being a university town, the room was filled with about 150 young people. The interest in things spiritual is intense in Russia. The main message was that if you believe in Jesus, you will be saved, and all your problems will be solved for you.

This bothered my young friend, and after the service she asked, "Where are the Quakers?" I told her we didn't proselytize. "Why," she asked, "should there not be an alternative to these views? Simply presenting Quaker beliefs is not proselytizing."

I said I would think about it. Then I asked her if she would like to worship with me in the manner of Friends the following Sunday. She agreed.

The next day I met with my classes at the University. I thought of what Sara and I had discussed but concluded that the second week was too soon to bring the matter up.

After class I met another English teacher in the hall. She had six people with her. She stopped me to ask if I would be willing to teach them for the rest of the semester. She was going to be gone and they wanted to continue. I agreed, with the proviso that they not pay me. I would talk with them, but it would not be a formal lesson. We went from the university to the hotel and settled down in a corner of the lobby.

After some general talk about ourselves, Tatiana asked, "Are you religious?" I said I was. "Are you Catholic?" When I told them I was a Quaker they said, "We have never heard of Quakers. Would you mind explaining this religion?" Would Mary Fisher mind telling the Sultan of Turkey? Would John Woolman mind talking to the Indians? I was delighted yet a little nervous when I started. I had never explained Friends to a group, only to friends.

Once I started I felt completely at ease. It was as if I were a channel, not expressing my ideas, but eternal ones. I talked and answered questions for an hour and a half. Then I timidly asked, "Would

you like to meet with me next Sunday to worship as Friends?" They enthusiastically accepted the invitation.

After they left, I became aware of a rare kind of joy welling up in me. A kind of quiet bliss. May had come in like a lion. Snow was falling thickly, but it was not cold. A good time for a walk in the whiteness of Siberia. As I walked I realized I had been talking to myself as much as to them. While explaining Quaker history, beliefs, and practices, I was reminding myself of the beauty and power of this religion. I felt so fortunate to be a part of it. Never again would I take it so much for granted.

Sara left town for the weekend, but Jonathan, a visiting professor who was also living at the hotel, agreed to meet

with us. His background was Jewish, but he had participated in Friends' work camps when he was young and had positive, pleasant memories. Tanya, my Russian language teacher from the previous visit, and her friend Kostya joined us, making a group of ten.

When Sunday morning came I laid out cookies and Pepsi, the only available beverage, borrowed chairs and glasses from the concierge, arranged a large bouquet of lilacs, and waited. After everyone had arrived I took time to explain how a meeting was held, urging that anyone who felt led by the spirit should speak, in English or Russian.

As I anticipated, people were reluctant to speak, this being such a new experience. Towards the end I spoke briefly

saying how happy I was to worship with them when I was so far from home. I said, "I feel the same love and unity of spirit here that I feel in my Santa Barbara Meeting." And I meant it. It was truly a gathered meeting.

At 12 o'clock we shook hands and I jokingly asked if there were any announcements. We ate and talked for an hour. They said they had liked it, even though it seemed strange at first, and that they felt very peaceful and good. Jonathan said he had forgotten how much he had liked going within and finding the quiet and the feeling that all was well.

Only one person, Tatiana, was a regular church-goer. She said she felt uncomfortable during the silence until she visualized a Russian Orthodox service. Then she felt at ease. "Was it wrong for me to do this?" I explained it was not wrong at all, that each person seeks and worships God in a way that is unique. After we had met several times, Tatiana said that one of the things she liked about meeting was the caring we all felt toward each other. When she went to the Orthodox church, she was uplifted by the service but had no contact with the other worshippers, and this saddened her.

After the first meeting, people took turns bringing delicious snacks and thermoses of tea. We continued to discuss Friends and religion in general. Tatiana was full of questions. "Do you believe that Christ is the Son of God? Was he born of a virgin? When you take communion, do you drink his blood and eat his body?" She found it hard to believe that we didn't observe at least that sacrament.

We met each Sunday for almost three months. I had hoped the group could continue, but all but two people went elsewhere. Jonathan, Sara, and I returned home: Victor and Shenar went to the University of Wisconsin; Kostya went to his village; Tatiana went to Canada to visit a sister; and Sasha took a job in Moscow. Perhaps some day I can go back and fertilize the seeds that were planted. □

Photos courtesy of Barbara Caplow



Page 16 and left: New-found F/friends worshiped with Barbara Caplow in Academic Town, Siberia. Barbara is at left in adjacent photo. Below: A day in May.





Welcome to the Darkness

by H. Otto Dahlke

Light is a recurrent metaphor in religious thought. The New Testament is replete with this metaphor, especially in the Gospel according to St. John, where the light metaphor occurs 21 times. If anything spoke to the condition of Friends, it must have been this Gospel. Christ is the Light and the Way, a persistent theme in John and a major principle for early as well as many contemporary Friends. "I am the light of the world. . . ." "I am the way, the truth and the life. . . ." "Walk while ye have

Otto Dahlke first met Friends in 1921 in Germany during the Quaker-run feeding programs. Now retired from university teaching, he is a member of Richmond (Va.) Meeting.

the light. . . ." "While ye have the light, believe in the light, that ye may be the children of light . . . bear witness unto truth": these are familiar themes in the writings of Friends. Moreover, early Friends did call themselves "Children of the Light," a phrase unfortunately fallen into oblivion. The light metaphor is so central and dominant in Friends' experience that it needs no comment. On the other hand, the metaphor of darkness has received a rather one-sided treatment. Nowadays, it seems to have disappeared from Friends' thinking except as it has come through the theological backdoor via Jung's shadow.

There is the much quoted phrase in Fox's *Journal*, "the ocean of light and

the ocean of darkness," with the implication that the ocean of light will prevail. This theme of light versus darkness permeates the book of John. Darkness, as the antonym of light, represents spiritual blindness, ignorance, apostasy, sin, and, on a popular level, the occult and demonic. Paradoxically, in Christian mythology Satan, the so-called Prince of Darkness, is also known as Lucifer, the light bringer, an odd amalgam of the light-dark theme. An interesting twist is given in Goethe's *Faust*, where, in the Prologue in Heaven, God and Mephistopheles are conversing, and the latter muses that while by nature he cannot help but do evil, yet it turns out for good.

In the history of religion, the light-

dark theme receives its clearest expression in Manichaeism: the forces of light (God, the good, the soul) versus the forces of darkness (evil, demons, the body). Since early Friends were engaged in the Lamb's War, this formulation made sense. They were all out to transform an evil world through spiritual means as the Puritans attempted it through the sword. However, as a metaphysics and as a theodicy, Manichaeism is another matter. The world is seen as in constant warfare and conflict, light prevailing at one point, darkness at another, an oscillation from one to the other ad infinitum. Darkness gets a bad reputation, as something sinister, daunting, and malignant, as if this also exhausted the meanings of that metaphor.

Now, it is interesting that in Genesis God says, "Let there be Light." God does not say, "Let there be darkness, for 'the earth was without form, and void; and darkness was upon the face of the deep.'" Light is born out of darkness. The primary datum is darkness, and this darkness, perhaps similar to the fertile Void in Eastern religion, has all the growth potentials within it. Darkness, in sum, is fruitful and productive. We lack both the iconography and symbols for this. The best I have encountered is the Yin-Yang symbol, earth and heaven, dark and light, fruitful and creative, feminine and masculine, qualities that are mutually implicative and necessary, out of whose interaction, as the Tao Te Ching puts it, the 10,000 things arise. The symbol, moreover, is depicted as a unity, not an opposition, each containing a quality of the other.

Light and darkness are complementary terms, i.e., each term is meaningful only because of the other. If there were only light, we would never know it, any more than a fish knows it is swimming in water. Without darkness there is no light, and vice versa. There is an abundance of these logical contraries of which light and darkness are one case. This is not a form of dualism, which generally implies splits and separations of the Cartesian type, nor is it the cosmic moral dualism of Manichaeism.

The issue can be seen easier through the Eastern parable of the lotus blossom. We see the blossom floating on the pond, open to sky and sun and getting its nourishment from and through the light. That seems to be the basic stance of Friends and *prima facie* of most people. The light is everything. What we do not see are the roots of the lotus blossom extending down

through the waters until they reach the rich nutrients in the "mud." So, it is nourished in and through the darkness, beauty and muck, light and darkness, heaven and earth, both necessary for a lotus blossom to be. Indeed, we ourselves grow in darkness. It is when we come into the light that our troubles begin. Later we return to that darkness, and, one hopes, contrary to Dylan Thomas, "go gently into that good night."

But the light metaphor has its limitations. We think of the Light as spirit, but even that has its difficulties. We cannot stand nor tolerate too much light, however defined. We are blinded, burn up or burn out, develop cancer, etc. Oedipus blinded himself because the light of knowledge about his conditions was too much. When Faust called up the Earth spirit, he was awed and overwhelmed by

WITHOUT DARKNESS

NOTHING COMES

TO BIRTH

AS WITHOUT LIGHT

NOTHING FLOWS

its grandeur, radiance, and potency, averted his face exclaiming, "Woe, I cannot bear thee." One way to break down persons is to expose them continuously to harsh light conditions and deprive them of sleep. The same can be achieved by placing persons in complete darkness, as solitary confinement and sensory deprivation experiments have shown. The full light is too much for a direct encounter for finite mortals.

Early Friends personalized the Light through Jesus and thus it was made meaningful and bearable. Today we have a need for new symbolization, i.e., light as such is too much of an abstraction. It has to be personalized into an I-Thou relation.

Furthermore, excess of spirit has led to glossolalia and other forms of aberrant conduct. Excess of spirit has led to the epithet of "Quakers" hurled at them in the early days because they did quake and shake from the intensity of their experience, something we would look at askant today if it would happen in meeting. It also led to the formation of that anarchic group called the Ranters, so violently opposed by George Fox and Margaret Fell, for, among other things, it led to the Naylor fiasco and put Friends in a very compromising and difficult situation.

In the literature of and about mystics, all sorts of cautions are raised concerning such excesses. That is why many mystics have had a spiritual mentor or guide. On the other hand, there is a phase in the mystic experience called "the dark night of the soul," an extraordinary period of pain, self-doubt, and foresakenness. Yet this darkness leads toward light, which is to say that, again in form of a paradox, the negative contains the positive. The darkness is fruitful and holds within itself the seeds for growth.

There often comes a time when we are tired and want to be rid of light, and yearn for the darkness. Our own biological clock is geared for light and darkness. When we seek rest, we do not go to the light; we head for shade and darkness. It is to darkness that we turn for comfort, ease, and renewal, whether in sickness or in health. There is a soothing, regenerative quality in darkness. We are renewed, as the peasant soldier put it in *War and Peace*, to lie down at night like a stone and rise up in the morning like new bread.

Given that in popular thinking there is a "dark" side to darkness, why not recognize the blessing of darkness? Both light and darkness are necessarily complementary as generative and regenerative. We need to broaden our understanding of darkness as we need to understand the limitations of light. We are finite creatures, and anything of excess in light or darkness is to our detriment. We are then out of harmony with the laws of heaven and earth, and until that harmony is restored, we remain adrift. May Sarton, in tribute to the goddess Kali, writes:

Help us to be always hopeful
Gardeners of the Spirit
Who know that without
darkness
Nothing comes to birth
As without light
Nothing flowers. □

We might benefit from considering enlightenment as the opposite of “en-heavy-ment,” our tendency often to take life, self, and others too seriously.



© Joseph Tritsch

by Allen Hubbard

E N L I G H T E N

Light is a popular metaphor among Friends. We would walk in the light, that we might better find our way; we hold each other in the warmth of the light; we seek the light within, to discover that of God. But "light" means more than this.

Buddha is said to have crossed the river riding on a lotus leaf. It is written of Jesus that he walked on water. What do these nearly identical metaphors suggest?

An Eastern tradition holds that, after death, one's progress in life is measured by the weighing of one's heart against a feather. If one's heart is heavier, one must return to life for another round. Could enlightenment include being "light-hearted"?

"The Tao of the sage is work without effort" (Lao Tzu). What is "work without effort?" It can mean very efficient and effective work. Certainly wisdom contributes to accomplishing much with minimal exertion, but enlightenment is more than wisdom. We may work with great skill, and still feel ourselves sinking beneath a rising tide of chores and projects. However, occasionally we meet a person burdened with endless responsibilities, who "works without effort," retaining an amazing buoyancy or lightness of spirit while somehow getting everything done that really needs doing.

Among the loads many of us insist on bearing are sins (guilt), commandments, traditions, rituals (the "heavy" expectations of supposed superiors), and addiction to material wealth, power, and position. Jesus promised to "enlighten" his followers by forgiving sins, replacing commandments and rituals with the influence of love, and showing that ties to material wealth and political power stood between human beings and the "kingdom of heaven." Ironically, when Christianity came into power, the church began accumulating wealth and developing its own rituals and traditions. The promise of enlightenment receded, to be replaced by doctrines of original sin, faith, and tithing, none of which were to be taken lightly.

We might benefit from considering enlightenment as the opposite of "en-heavy-ment," our tendency often to take life, self, and others too seriously. It would represent an attitude that can make work and responsibility as easy and automatic

as breathing. Breathing, of course, is a serious matter, absolutely essential to human life, yet when healthy we do it without thinking or worrying; it offers the paradigm for "work without effort."

How does one escape en-heavy-ment and achieve a lightness of spirit such that one can "walk on water?" Given that most of us are burdened by many years' training in guilt, taking orders, and substituting material wealth and power for love, achieving "light-heartedness" is not easy. One cannot simply shrug one's shoulders and expect everything to fall away. Old habits die hard, especially when supported by the expectations of those who know us best and claim also to know what is best for us.

One begins by beginning to open one's eyes to see and one's ears to hear what is really there. This is best done in silence, the sound of looking and listening. It may also be wise to follow the example of Jesus (or Buddha, or Moses) and retreat for a while from the customary noise and busyness of civilization. When one begins to see and hear anew, shedding habitual bias and denial, one may initially feel overwhelmed by reality—as when one opens one's eyes to a bright light. Many "goods," including some of one's most trusted habits and concepts, may be revealed as useless, hollow, or even destructive. On the other hand, one may be surprised to find that of God in places one never thought to look.

Having begun, how does one proceed? Hints can be found in many places and

many traditions. I offer two examples. One is in an old Buddhist story: An initiate entered a monastery and eventually came before the master. "I come seeking enlightenment," he said, "Please, teach me."

"Have you had breakfast?" asked the master.

"I have eaten."

"Then you had better wash your bowl," said the old monk, and dismissed him.

What a lesson! Implicit in this simple exchange is the fact that enlightenment cannot be taught; it can only be learned through practice. And where does one turn to begin practicing? To the simplest and most obvious of chores. Enlightenment is recognizing what a situation calls for, and doing it with the same naturalness and absence of self-conscious effort employed in rinsing one's bowl—or in breathing.

The second example: "Suffer little children . . . to come unto me: for of such is the kingdom of heaven." Pre-school children simply do many of the things we adults have been trained out of: they seek and see with open eyes, they practice and learn playfully, they cry and enjoy, they fall and rise again and again, they fly quickly into rage and forgive just as easily, they love, they are light-hearted.

As Friends, we value and seek the light. We might also "enlighten" ourselves, striving gently for lightness of spirit. It seems the least we can do, following the example, and realizing the promise, of Jesus. □

A Quaker

by Margaret Lacey

**Six days I enjoy
my fortunate life:
good food, good wine,
good work, good friends.
Late on Saturday night
I rouse my sleeping neighbors
with my laughter.**

**But on the sabbath,
without fail, I put away
the multi-colored robe of the week,
array myself in sackcloth,
strap on my gloom,
and go to meeting for worship.**

*Margaret Lacey
is a housewife, a
writer, and a
member of Bear
Creek Meeting
(Iowa
Conservative).*

Allen Hubbard is a school bus driver, aspiring writer, closet psychologist, and member of Boulder (Colo.) Meeting.

DEATH BECOMES A LENS

by David Finke

When I awakened this morning [12/11/92], the radio news had the information I had dreaded to hear and had avoided trying to learn last night before I turned in: Indeed, at 11 p.m. EST on International Human Rights Day, the state of Virginia deliberately, methodically, irrevocably, and violently extinguished the life of Tim Bunch, a convinced Friend.

I say the "state of Virginia," and blush that I thereby perpetuate the deadly myth that governments have minds and wills. In fact, it was prison guards and officers, ordinary employees, human beings like me with feelings and families, who were commanded to put Tim into the instrument of death and let loose the energy that killed him. One of the lies and horrors of capital punishment, as with war, is that it tries to legitimize the passing of the buck; somehow it's always someone *else* who is responsible, in this conscious act of prematurely ending the life of a sister or brother. Surely Governor Wilder must have consoled himself that it wasn't *his* decision; he just was letting the courts' due process be fulfilled. Everybody, up and down the line, was just "doing what they had to do," "just following orders." What terrible things must be conjured up as being let loose if compassionate human emotion, empathy, sympathy, for-

David Finke, a self-employed printer in Chicago, is clerk of 57th Street (Ill.) Meeting. He wrote these thoughts on the "Quaker Electronic Project," which had mobilized efforts following an alert by Jim Cahalan of Indiana (Pa.) Meeting. Mike Conner, clerk of Indiana Meeting, corresponded with Tim Bunch in prison, where Tim had joined the Charlottesville (Va.) Meeting.

*Hundreds more may
be executed before we
leave the shameful
ranks of countries
that still kill
their own citizens
in the name of justice.*

givenness, or mercy were allowed to interfere with the mechanical grinding on of the social "order"!

I realize, somewhat to my embarrassment, that I had tried hard in the previous two days not to obsess on the fact of Tim's impending doom. At some level, both conscious and unconscious, I was trying to honor him and me and our shared tradition by "getting on with life." The partial irony is that since Tuesday, I had been involved in another person's death and thereby her life: I had been on the road with my Dad to an out-of-state funeral of his last surviving aunt, a woman of 88 years who had been exceptionally good and kind to each of us. Only a dozen people were present at her memorial (almost all somewhat distant relatives). There would have been no pallbearers other than the undertakers had Dad and I not offered to carry her to the grave, lower her down, and toss in a few cold clods with our blessings and thanksgiving to her. And then we strolled around the little snowy hillside hunting up the

names of ancestors of ours dating well into the last century, and feeling very connected to them and to each other, somehow feeling both sober and fulfilled.

Once more I was deeply convinced that death becomes a lens that puts life into focus, makes us consider what our days are about, and forces us to acknowledge that we have a finite span of consciousness upon our good earth. And then the life-death continuum asks, "What will you do with this?"

On our drive back, I felt a tangible sense of the meaning and direction and purposes of our lives, and the debt that generations owe each other in constant learning as well as support. By yesterday morning, with just the two of us, my father and I experienced a breakthrough in the ability to talk about deep and hard and puzzling things having to do with family relationships, more than once speaking the unspeakable and laying aside the myths and taboos, in a common pursuit of Truth, letting Reality speak to and through us. These were the kinds of conversations and mutual searching that become possible between a person of 51 and one of 83, that we longed for but couldn't approach when I was a teenager and young adult. And I am convinced it was in large measure potentiated because we had become more aware of our own mortality—the limitedness of life. We had been in the presence of Death, and we knew we didn't have unlimited years in which to talk together.

Does it seem I have wandered from reflecting on the recent death of Tim Bunch? It is all of a piece. For one thing, I (as I believe was the case for Tim) find a comfort and a renewal in trying to put



Paul M. Schrock

things into words. Sometimes we're not entirely sure what we're thinking or feeling until we write it out and share it in the public space. I was especially pleased that in the national news bulletin of two sentences, they saw fit to say that before dying Tim gave a six-minute speech about how society treats the poor and the dis-

possessed and the imprisoned. With his life, he bought a platform on which to bear witness to Truth. I envision that in that grim and ghastly chamber of death there was for a few moments a meeting for worship in which even the most reluctant had to hear the preaching of the Word. And my Quaker faith asserts that

"that of God" in the executioners was reached to and perhaps touched.

I spoke earlier of a sense of embarrassment. This goes beyond the statement of "chagrin" with which I introduced my public messages of clemency appeal; that had to do with the unseemly nature of Quakers appealing for the life of a fellow-Quaker, but being too silent too often for the lives of others not personally known to us. The emotion of embarrassment goes back many years. I remember when the State of Illinois had last executed a prisoner about 1961, and I fervently prayed at that time that when I had children, I wouldn't have to acknowledge that our government killed people "in the name of the people of the state of Illinois." For many years thereafter, there were sentences but no executions in capital cases in my state (true even until this last year.)

But I was still not spared the personal pain of involvement in this atrocity of the death penalty: I vividly recall the sinking feeling when my daughter, around 2nd or 3rd grade, asked me if it were really true that there were such things as electric chairs (as an older playmate had graphically described to her). I was deeply ashamed of my society that I had to say yes. Wouldn't it be wonderful if I could have said it was like slavery or child sacrifice or drawing-and-quartering—abominations that were true in the past but which we had, gratefully, outgrown and rejected as humanity became more civilized. Having to admit to this dark side in our organized life was somewhat similar to having to explain to her, years earlier, that one of her grandfathers had been killed in a war. How does one make the violently irrational fit into the reasonable presumptions of Life?! I warn those contemplating parenthood that there are some burdens we would much rather not bear, and we must ask the forgiveness of a newer generation for what is laid upon them.

I regret that (away from a computer and modem for several days) I had not extended my heart in open sympathy and support to our Friend Mike Conner, who spent these last days and hours with Tim Bunch. As always, I think there are dimensions of suffering for those surviving death that are not experienced by those who are resigned to the fact their own life is ending. For Mike, we must acknowledge the state of Virginia has tortured him, perhaps even more than Tim's biological family: To walk with a person to their place of death and have to

witness the gruesomeness of such heartless cruelty must make terrible scars on the soul. I have had Mike on my mind in a special way, and earnestly pray that God may give him peace and solace, may help him transcend any bitterness or possible sense of personal failure. Mike was, heroically, standing there for all of us who claimed to care, and he has borne a suffering I hope none of the rest of us will have to endure.

In my own attempt to make sense of the senseless, I reach for some vision of the possible redemptive nature of suffering. I want to believe this ordeal will give new life within our Society of Friends to

Courtesy of Christian Social Action



a concern for those on death row, will revivify our historic testimony against the taking of life by the state, will sensitize us to those appeals that may come from committed groups like Amnesty International: to be our brothers' and sisters' keepers. It is a fact that the death of four Quakers in Massachusetts over 300 years ago turned the tide of public opinion against the Puritan theocracy and its determination to enforce with death its view of the Truth.

I regret there may be hundreds more executed in our country, in a mistaken pursuit of security, before we leave the shameful ranks of those countries that

Capital Punishment as State-

by

Katherine van Wormer

Quakers have opposed the death penalty since the beginning of our nation and well before that. Although some books of *Faith and Practice* do not address capital punishment directly, Friends' strong peace testimony and statement on universal "brotherhood" are inconsistent with state-sanctioned murder. Most of the larger U.S. church denominations officially oppose capital punishment also.

A public hearing was held on the death penalty issue at the Iowa State Legislature in February 1993. Over 70 people were invited to testify. Newspaper articles predicted that large numbers of victims' families would testify asking legislators to support a death sentence for murder.

In fact, only one of the family members requested that Iowa reinstate the death penalty. It costs \$73 a day, this speaker argued, to keep an inmate at the maximum security prison. (The official estimate of the cost of executing the first inmate in Iowa is \$2.1 million dollars.) All the other victims' family members spoke eloquently *against* the death penalty. This would amount to state-sanctioned murder, according to the sister

Katherine van Wormer is a member of Kent (Ohio) Meeting. She teaches social work at the University of Northern Iowa, Cedar Falls.

of one murder victim. Her recommendation of alternative legislation for gun control instead was a commonly heard cry at this gathering.

Clergy from the traditional denominations presented their churches' positions against the death penalty. College professors focused on sentencing inequities and the lack of proven deterrence.

For my three-minute report, I would introduce arguments that were almost as new and bewildering to me as they would be to the audience: the death penalty as an attraction to crime. Certain suicidal persons, deranged in their thinking, would be seen to violate the law so they could "enjoy" the consequences of the law. The crime becomes the means, and execution the end. Whichever crime the state requires for execution—whether a double murder, rape-murder, or murder-for-hire—this would be the method chosen.

The previous several weeks I spent in the psychiatric and legal literature searching everywhere for cases. By the time I arrived at the House chambers to testify I had managed to locate 13 documented cases of execution-inspired murder. Then, at the door, the leader of Iowans Against the Death Penalty presented me with two more. (At the date of this writing, I have documentation of 20 cases.) The task ahead of me was to pull the evidence together from the various isolated cases to reveal a pattern in the anomalies. The pattern I saw was frightening; there was a method in the madness after all. Here are some typical examples:

The first case I know of personally. When my sister, Flora Stuart, was the public defender of Warren County, Kentucky, she fought to protect her client from the electric chair. Totally uncooperative, the man, Sherill Harston, composed a song, "The Electrical Hanging Tree," about his crimes and execution. My sister's victory in getting him "life" was a keen disappointment to him. Firing her as his attorney, he filed for an appeal so he might have his death wish honored. In all likelihood, the murders had been a part of this man's infernal plan. However, we who were there did not see it this way at the time; we all saw Harston as someone beyond reason.

Likewise, Gary Gilmore's impulse toward self destruction appeared to be a major motivation in his killings. As stated by the state-appointed psychiatric examiner, Gilmore "went out of his way to get the death penalty; that's why he pulled two execution style murders he was bound to get caught for." Gilmore chose to move from Oregon, a then non-death penalty state, to Utah, a state with the special attraction of a firing squad. Finally, to be immortalized in the only way possible, he fought lawyers striving to save him.

Allan Dodd, child-killer who was recently hanged at Walla Walla prison in Washington state, insisted on execution so he wouldn't sexually attack children. Two prisoners, James French and one unidentified inmate at Leavenworth, tried and failed to get the death penalty once, and then, when given life terms, killed

still kill their own citizens in the name of justice: China, Iran, Iraq, Saudi Arabia, Pakistan (and we used to say South Africa, until they suspended further hangings.) We are a long way from obliterating organized violence and death in our world, but we must resolutely demand that our democratic governments cease forever the killing of our fellow citizens in our name. When we speak of the abomination of war, let us not lose the opportunity to speak of the war against those without resources in our own midst, who are paying with their lives for the iniquities of an entire unjust social order that glorifies and commercializes violence.

I have said enough here, for now. The end of life is irreversible, and must be faced by each of us if we are honest. That is a given fact. We have in our hand no control over our mortality, but we can indeed make choices about the quality of our lives and of those around us, while we live. I believe that in these recent years, Tim Bunch gave us a lesson in taking charge of the direction of one's life, seeking to minister to others, seeking to ameliorate to some extent the mistakes every one of us makes. His life, for all its imperfections, was a witness. May we get on with letting our Light also shine. □

Assisted Suicide

fellow prisoners for the sole purpose of being granted state-assisted suicide.

Psychiatrist Solomon, writing in the *American Journal of Orthopsychiatry*, presents two anonymous case histories where the prospect of capital punishment precipitated murder. One 20-year-old, emotionally unstable woman suffocated two children in her charge. She had to kill the children, she stated, so she could do herself in. She couldn't get the nerve to do it to herself in another way. A Vietnam veteran felt compelled to engage in a murder-for-hire crime, the only capital crime in his state. "I'm too much of a coward to commit suicide," he explained.

Diamond, a psychiatric examiner, reports on a patient who committed three rape-murders and attempted a fourth. His mission was suicide. When asked what he could have done if California had no capital punishment, he replied, "I would have had to go to another state where they did have capital punishment and do it there."

Two cases have appeared in the news recently. One report is of a man fighting extradition to New York so he can be executed in Oklahoma. The other is of an Illinois man, dying from AIDS, who injected a nurse with a contaminated needle so that he would get the death penalty and end his suffering.

The attraction of the death penalty is in taking the act of suicide out of the hands of the individual. Once the wheels are set in motion, the death wish will be

realized. As an added incentive, there is all the publicity, notoriety, and sympathy which are offered. High risk-takers are attracted to the drama and excitement that the risk of death entails. Some people are attracted to war the same way.

States with the death penalty on their books have much higher homicide rates than states without capital punishment. This may be caused, in part, by the death penalty's built-in incentive to commit murder. Indeed, execution may kill, but not in the way intended.

My major argument before the Iowa Legislature was that the governor's bill to reintroduce the death penalty should be opposed, and not on the basis of the monetary cost but on the basis of the cost in human life. Unfortunately, I got through only the first two of my collection of case histories only to be told that my time was up. So the point—just how dangerous it is for the state to engage in irrevocable violence, how the penalty itself brings about the very crimes it was designed to dispel—was not made as well as it might have been.

But others will have more time to make this case, and in a multiplicity of settings. If the death penalty can be defined as *state-assisted suicide*, then the current clamor for this form of punishment should be considerably diminished. □



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Bosnia: Haverford Students Respond

by **Helene Pollock**

On March 30, a group of Haverford College students and faculty met with Landrum Bolling, former member of Haverford's board and president of Earlham College, and a distinguished Quaker peacemaker. Bolling was visiting the campus for a day, having recently returned from a two-week trip to Zagreb, Belgrade, Skopje, Pristina, and Sarajevo. Following his visit to the campus, students began to organize various actions to express their concern for the worsening conditions in Bosnia. Helene Pollock, editor of the Rufus Jones Associates Newsletter, reported on these actions in the July issue of the publication, from which we excerpt the following. —Eds.

In the days following Landrum Bolling's talk, Anna Blau, '93, an Episcopalian and a religion major, discovered a groundswell of concern about the victims of the conflict in Bosnia, particularly among students active in Hillel and other religious organizations, as well as the Women's Center.

The concern was intensified when, two weeks later, a packed audience in Sharpless Hall heard a riveting presentation by Roy

"... the most important thing about a college, after its intellectual honesty and leadership are taken for granted, is the way it reaches the innermost life of its students and quickens the central aims and ideals by which they are henceforth to live."

—Rufus Jones

Gutman, '66. Gutman's Pulitzer Prize for breaking the story of the death camps for Bosnian Muslims had just been announced the same day. His original story turned out to be "only the tip of the iceberg." When he

later returned to Bosnia, Gutman was horrified by conditions he discovered in the Serbian prison camps and the realization that Muslim civilians were being taken to the camps in cattle cars. He described the complex issues facing him as a journalist as he sought to verify facts and deal with the element of moral responsibility. "We're all witnessing what's going on," he reminded his listeners. "By witnessing and doing nothing about it we in a sense become accomplices."

Anna Blau, along with many other students, had decided they were unwilling to stand by as mere witnesses, however. She and a coalition of concerned students had been developing a multi-faceted action plan for responding to the crisis in Bosnia. Students set up tables in the dining center, generating 220 letters to congressional and UN representatives in just three days. They also collected 330 signatures on a petition which was forwarded to UN leaders. Donations totalling \$337 were also sent to MADRE, an AFSC-related organization working with victims of the Bosnian conflict.

Students also decorated a colorful, poignant banner with drawings and expressions of support, an idea that grew out of



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A Price on Principles

by John Blanchard, Jr.

Anna's outrage at the rapes and other acts of violence against women that continue to occur. Vivian Stromberg, the director of MADRE, will personally deliver the banner. It will be given to leaders of the Center for Women Victims of War in Zagreb, Croatia. Vivian has pledged to return to Haverford in the fall with pictures and greetings from the women in Croatia.

In an effort to stress the moral imperatives of the Bosnia crisis, Anna Blau and her co-organizers planned these various political activities to take place during Holocaust Remembrance Week, which was sponsored by Hillel. Other activities that week included a presentation by a Holocaust survivor, reading of the names of the Holocaust victims, showing of the movie *The Diary of Anne Frank* and the documentary *Genocide*, and a special Roman Catholic mass.

Anna Blau also suggested organizing an interfaith vigil, which took place during Fifth Day meeting. During this special event, a number of students, faculty, and staff offered reflections on the Holocaust and on the crisis in Bosnia. For Anna, meeting provided a setting for integrating her political activity with the deeper source of her concerns. In August 1991, she had participated in a student exchange program related to the Holocaust which made a deep impact on her life. "The feelings I had during meeting were very similar for me to being in Auschwitz, and seeing the railroad tracks and being in the barracks and things like that," she noted. "Meeting helped me to make connections with those feelings and with those thoughts about the evil that humankind can do to itself, and the pain and suffering of the world." Meeting was also a source of comfort: "For me there's a great deal of comfort in God's presence, which seems contradictory to many people in light of the Holocaust, because they wonder how God could let something like that happen. But for me it's really important to turn to God and Christ's suffering for comfort. As Karl Barth would say, 'God's yes fundamentally underlies God's no.'"

It is especially at moments such as these, when the world faces a situation such as the one in Bosnia, that students and other members of the Haverford community need to find ways to integrate their faith, their values, and their action.

Landrum Bolling currently is a senior fellow at the Center for International Policy. Copies of his seven-page report, "Doable Tasks: Options for Confronting the Mess in Yugoslavia," are available for \$1.50 each from the Center, 1755 Massachusetts Ave., NW, Washington, DC 20036.

Over the last 75 years, the American Friends Service Committee has evolved into a non-profit enterprise with significant financial resources, which are small when compared to AFSC's impact. But enough commercials. Let me talk about stewardship challenges AFSC faces when managing the resources that come from contributions.

Like any small-to-medium-size business, AFSC pays employees and vendors, establishes credit, pays appropriate fees and taxes, and adheres to governmental regulations and standards. In these dealings, AFSC's challenge is to maintain idealism and integrity; we must both "talk the talk" of our programs and "walk the walk" of our principles when negotiating contracts, purchasing goods and services, and managing financial investments.

Financial investment involves stewardship of AFSC's own investments as well as portfolios of retirees, donors, and other beneficiaries for whom we act as trustee. AFSC has developed guidelines for socially responsible investment to help us balance our responsibility to maximize financial resources with our responsibility to act as a socially responsible partner.

However, these principles carry a price. AFSC's social responsibility guidelines specifically provide that "investments should be in companies offering goods and services which people and peace-time industry need by way of food, medicine, clothing, housing, heat and light, transportation, communications, recreation, etc., all the needs of everyday life."

AFSC guidelines caution too against investments in companies primarily involved in products or services of limited or questionable social value, such as intoxicants and tobacco. AFSC also considers whether a company has a superior record on general business practices, affirmative action, environmental issues, worker health and safety.

Some examples illustrate how the AFSC board has tailored fiscal management to follow principle. In 1967, the board decided not to hold U.S. Treasury bonds during the U.S. military involvement in Vietnam. In 1978, following a Peace Education initiative, the board took a position against nuclear power, affecting our investments in public utilities. Finally, the board's South Africa position, which includes rigid prohibition against investment there, created a recent dilemma.

Two years ago, the AFSC Investment

Committee changed investment managers and diversified AFSC's portfolio to earn more income. One of the investment management firms had an outstanding record and appeared to pass all our criteria. Initial investment results were stellar. However, some months later, we learned this management firm was owned by a British company which, in turn, was owned by a German bank with direct commercial involvement in South Africa.

We estimated the annual difference between this manager's results versus those of any next possible candidate at a little less than a half million dollars. Still, the choice seemed clear. The AFSC Investment Committee asked staff to write the bank holding company, requesting it terminate relationships in South Africa. The committee didn't expect the bank to follow our request; following our guidelines, we recently replaced the manager with one closer to AFSC ideals.

The Service Committee also relies on principles when purchasing goods and services. We encourage our suppliers to act responsibly in hiring and promoting, and we consciously avoid firms with poor records. AFSC is also active in the Interfaith Center on Corporate Responsibility (ICCR), which uses its collective financial resources to affect corporate behavior through shareholder actions. ICCR supports issues including maquiladora accountability, infant formula marketing codes, the halt of nuclear weapons manufacture, Third World loan criteria, corporate board inclusiveness, fair treatment of labor, and limiting investments in South Africa.

Recently AFSC joined other religious filers in a stockholders' resolution requiring Wal-Mart to provide stockholders with information on affirmative action statistics. AFSC was also a co-filer in a resolution asking Albertsons, a grocery chain in the South and West, to report on its affirmative action statistics. Resolution filers met with company officials, who made proposals addressing our concerns.

The hundreds of proxies AFSC exercises each year give us the chance to use our principles. We support reasonable stockholder proposals but typically do not support a board slate without a woman or minority.

In short, if our principles are constants guiding our program work, they must also guide our fiscal management. I'm not just being light-hearted when I say that, for those board-slate proxies, I've purchased a special rubber stamp: "No women or minorities on board." □

John Blanchard, Jr., is fiscal director for the American Friends Service Committee.

The Habit of Gratitude

by Janet Rutkowski

In a world full of dangers, injustices, and suffering, the impulse to give thanks for the same world's blessings, graces, and gifts can get crowded out like a tender seedling among weeds. And yet, the practice of giving thanks is vital to us. It can help lead us to the wonder and the love that prompt us to transform both our lives and our world far more effectively than can our fears and revulsions. As one small contribution to building the response of giving thanks and as an act of gratitude itself, I would like to share my family's experience with developing a habit of gratitude.

When our two daughters were very young, I wanted to find a way to expand the observance of Thanksgiving, to prolong its celebration of gratitude for the many gifts of our lives. It seemed that there should be a period of preparation and anticipation, just as there is for Christmas and Easter. I put up a large piece of posterboard in the kitchen a few weeks before Thanksgiving. Each day we took turns drawing a picture of something we were particularly grateful for. It was a challenge for us adults to overcome our reluctance to display our limited artistic abilities, but the children were quite confident and creative with this form of nonverbal expression. By Thanksgiving day we had a colorful collage of many of the big and little gifts of our lives, from birds to books to our family itself. More important, we had begun the discipline of remembering and expressing our thanks for those gifts.

In the liturgical cycle, Advent comes soon after Thanksgiving. As part of this season, we began a simple Advent wreath/calendar ritual each evening. The children especially loved the lighted candles and the anticipation of opening a new door on the calendar each evening. We all loved the sense of family we got from drawing together at the end of each day.

These two practices combined, in simplified form, to become "quiet time," a simple family ritual that has endured through the years. Just before tucking the youngest into bed in the evening, we gather around together and have a brief period of silence, out of which we name the thing, event, or person we are particularly grateful for in the day that is ending. Often our gratitude is for small,

Janet Rutkowski lives with her husband John Sharpless and daughters Kristen and Laura in Binghamton, New York. She attends Binghamton Community Monthly Meeting as well as drawing on her Catholic tradition. She especially enjoys quilting and letter writing.



The Workbook

The practice of giving thanks is vital to all of us. One family has made it a treasured family ritual.

of comforting back scratching and tickling among us. With all its groans and laughter and speaking out, perhaps "quiet time" is a misnomer. And yet, the overall effect is a settling one.

concrete things (a good supper, sunshine, new clothes). Sometimes thanks is for less tangible things such as a good day at work or school, a visit with a friend. At times, gratitude comes for the "big" things ("I'm glad I'm me." "I'm glad to be alive.") It is interesting to me that these "big" offerings come most often from the youngest among us. The single thing which most often inspires our gratitude is our family itself. It is powerfully moving both to name my gratitude for my husband and children and to hear them express their gratitude for me.

We invite children who are staying overnight and special friends who are visiting to join us in quiet time. It is quite easy to draw others into this simple ritual and very often our guests join in. Again, it is the youngest children who often say the simplest and most profound things. "I'm grateful to be here." What better way to be aware of the gift of the present moment?

My husband is inclined to express his gratitude for things which are annoying but inescapable. During one very hot summer he would often be grateful for warmth. In the midst of a string of rainy days he will be grateful for rain. His words usually elicit groans or exasperation from the rest of us, but he is steadfast in his efforts to draw us to gratitude for all of life and to acknowledge the blessings that lie hidden beneath the least enjoyable parts of our days.

For all its profound meaning, quiet time is hardly a solemn or lengthy affair. It lasts only two or three minutes. The cat is a frequent attender and distraction. The girls sometimes squabble about whose bed to have it on or the fair allocation of space. There is a lot

Quiet time is one of our most treasured family rituals. It marks the end of the day, its busyness and concerns. It is the opening to the rest and renewal of the night. It is one last time for us all to gather together, to be silent and to reflect in each other's company. Beyond this ritual function of helping to give shape to the day, I believe that quiet time is also a form of prayer. Even though we don't usually name God, reaching out beyond ourselves in gratitude to the source of all our life is a movement of faith. I trust that our children will experience this and that they will come to recognize and name the experience for themselves.

Gratitude is a practice, a gift in itself, which needs to be cultivated among us. When the necessities of life come relatively easily and when we are removed from their production (food comes from the grocery store, clothing from the mall), it is very easy to take them for granted. In this society of plenty, it is very easy to take even the luxuries for granted. We can also get so taken up with the exercise and protection of our rights that we forget that all life, ultimately, is gift and that gratitude for it is a fitting and fundamental response.

Family quiet time at the end of the day is one simple way of practicing gratitude. A silent pause of thanks before meals and the practice of thanking each other for small as well as large favors also contribute to the habit. I'm sure there are many other creative ways of nurturing this habit in our lives. Let us see what the habit of gratitude can do to put us in a right relationship to the source of all life and to lead us to an ever deeper sense of the gifts that we are to one another. □

Reports

Nebraska Yearly Meeting

Nebraska Yearly Meeting met for annual sessions June 10-12, 1993, at University Friends Church in Wichita, Kansas. The theme was, "Compelled to Serve," and we heard many opportunities to serve . . . in our own churches and communities, in the various Friends agencies, and in the world abroad. A prevailing theme heard from all Friends groups is that giving is down and costs are up, making it more and more difficult to carry out desired programs. Friends are coping in different, creative ways.

We rejoiced in the completion of the Farm Loan Fund, which proved to be a very successful cooperation among Friends. We were challenged by the issue of whether or not Friends United Meeting should withdraw from the National Council of Churches and World Council of Churches. After much discussion and thoughtful consideration, a minute was prepared in affirmation of our membership in these organizations and the desire to study the issue more.

We heard about Bread for the World and celebrated the 50th anniversary of Friends Committee on National Legislation (FCNL). Nebraska Yearly Meeting decided to challenge others to set up an endowment fund for Native American concerns as part of the FCNL capital campaign. An endowment fund needs to be a minimum of \$50,000 and when it reaches the \$25,000 mark, Nebraska Yearly Meeting will contribute \$5,000.

We explored the possibility of inviting unaffiliated monthly meetings in the Kansas area to become a part of our yearly meeting. We maintain a keen interest in the Friends of Jesus community and support their ministry in many ways. We also have an interest in the new Wichita Friends School.

A lively children's program at Quaker Acres provided intergenerational activities, intercultural opportunities, service, and a time for sharing Quaker faith and beliefs.

We adjourned to meet again June 9-11, 1994, at either Hominy or Central City.

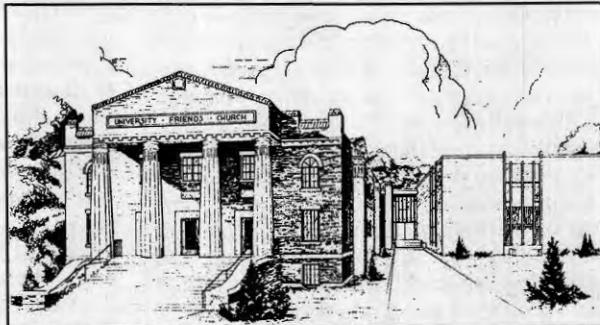
Karen Mesner

Friends Association for Higher Education

Epistle of the Fourteenth Annual Conference of the Friends Association for Higher Education (FAHE), Earlham College and Earlham School of Religion, Sixth Month 25-29, 1993.

Rain streamed from the heavens as we

struggled to the FAHE registration desk at Earlham College, feeling in great need of "Renewal in the Spirit, Renewal in Communities of Learning." Encouraged by Isaac Pennington to "draw the water of life out of the well of life with joy," we drew deeply



University Friends Church

from the conference, and came away refreshed and rejuvenated. As educators, scholars, administrators, trustees, ministers, writers, graduate students, and supporters of higher education, we found new zest for spiritually-grounded renewal in our classrooms and institutions, in the world at large, and in our own organization, the FAHE.

Joining participants from a pre-conference workshop on "Spiritual Life on Campus" and others from a regional celebration of the 50th Anniversary Jubilee of the Friends Committee on National Legislation, our spirits began to revive. After warm greetings from Richard Wood, president of Earlham College, and Andrew Grannell, dean of the Earlham School of Religion, John Punshon nourished us with a "keynote chat" on "The Ordered Life." Through schooling our souls by cultivating spiritual disciplines, love of reason, and commitment to truth, reverence, and humility, we can discern more clearly what is important and urgent, so that the Spirit issues forth in our lives like a living stream.

In the morning, the glistening, gently swelling lawns and full-leaved trees of the Earlham campus beckoned us to serene, light-filled rooms of the Earlham School of Religion, experienced by many as sacred space where, in the words of Max Carter, "people have felt most powerfully the experience and revelation of God." Programmed or unprogrammed worship began each day of the conference. The spiritual grounding of such beginnings deepened sessions throughout the day, as we turned often to the Inward Teacher for guidance. Some sessions began and ended with queries for Friends to ponder. In plenary and small group sessions, in interest groups and conversations over meals, late at night in the dorms, on field trips and on walks, and in periods of solitude and prayer, we experienced a caring, collegial, mutually supportive seeking for Truth, and were

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cleansed of the masks we often wear in other professional settings, shedding typical academic "one-upmanship" games. One Friend expressed the sentiments of many: "I felt validated, whole, worthy and strengthened in ways I could not be otherwise."

Several streams ran through the conference. One explored ways to nurture ourselves. Another looked to John Woolman as a model and resource. Yet another immersed us in ways to revitalize education—through collaborative efforts, the creation of community, strengthening the consensus model for decision-making, and fostering love for our beautiful, increasingly endangered natural world. Rising steadily through the conference, another stream gathered more and more English teachers and writers, swelling into a support group which will remain in touch during the year. We were also led back to our own headwaters—institutionally, in Lon Fendall's exploration of ways to renew our Quaker college partnerships with yearly meetings and other constituencies, and historically, through Michelle Tartar's recovery of early Quaker women's descriptions of "celestial flesh," their willingness to allow the Spirit to move through their bodies as well as their minds and souls. In a final participatory workshop, with Paul Lacey's help we reunited the various streams of the conference into an integrated examination of spiritually grounded renewal at the end of each academic term. The session closed with exuberant singing.

Summer rain fell frequently on the blooming and verdant Earlham campus, interspersed with periods of brilliant sunshine. During one such period, we joined with members of the Church of the Brethren who had gathered to break ground for Bethany Theological Seminary, rising next to Earlham School of Religion—in the words of Andrew Grannell, a covenanting partnership of "great promise and significant challenge."

On First Day evening we reached deep into the well of our hearts to remember Kenneth Boulding, an inspiration for FAHE and its sub-group, Quaker Studies on Human Betterment. So vivid were Friends' recollections and Paul Mangelsdorf's loving portrait, that it seemed as though our beloved white-maned mentor was amidst us again, with all of his vitalizing optimism, brilliance, irreverent humor, and deep spirituality.

... We look forward to next year's conference, to be held at William Penn College from the 23rd to the 26th day of Sixth Month 1994. We invite all Friends everywhere who are concerned about higher education to join us at this life-giving conference.

*Epistle Committee
Patricia Ellen Daly
Paul Niebanck
Peggy Hollingsworth*

Southern Appalachian YM

The Southern Appalachian Yearly Meeting and Association's first experiment with an integrated adult and children's program resulted in a wonderful annual meeting for Friends of all ages.

Gathered under the theme, "Understanding Our Heritage, Envisioning Our Future," approximately 165 seekers met at Hiwassee College in Madisonville, Tenn., May 20-23. Throughout the weekend, several people commented on how well they liked the intergenerational program.

Especially popular were the small-group activities. In groups of eight to 20 people, individual Friends made visual (and at least one verbal) representations of what meeting for worship means to them. After sharing these in the small groups, many Friends hung their work in the main hall for all to see.

In another session, Friends exchanged views on many aspects of Quaker life in a four-choice activity. Given a question and four responses, participants placed themselves in different corners of the room (corresponding to the four choices) and then shared their thoughts on the given topic. In one small group, an ambitious quintet of middle school-age children added new questions to the activity, among them: "How do you feel when someone falls asleep in meeting for worship? a) amused, b) annoyed, c) sorry for that person (he/she must be tired), d) I miss his/her participation." The four-choice activity proved to be an excellent tool for initiating full participation and good discussion on topics both profound and less serious.

The theme of heritage and future reappeared in workshops, a plenary session, and in meeting for worship for business. Bruce Birchard of Friends General Conference led a lively workshop on the future of unprogrammed Friends and FGC. An Asheville, N.C., Friend led a workshop on local community, "Exploring Our Meeting's Heritage." An evening plenary session entitled "Mentoring as Parents and Friends: Values, Limits, and Growth," featured a panel presentation by three SAYMA Friends.

An historic moment for SAYMA occurred during the closing business session when Friends united on a minute on patriarchy, an issue we have been wrestling with for seven years. For many Friends, the feeling of unity that settled upon the gathered meeting at the approval of this minute was a blessed ending to an already rich annual meeting.

Finally, much heartfelt appreciation was expressed to all members of the yearly meeting planning committee for their good work and willingness to try something different by initiating the integrated program.

Lisa Lewis Raymer

News of Friends

Quakers are helping Midwestern flood victims with a special relief fund. Established by the American Friends Service Committee's North Central regional office, the \$50,000 collected so far will be used to assist people and communities hard-hit by flooding in Iowa and Missouri. AFSC has also convened an interfaith group in Des Moines, Iowa, to address longer-term needs that will arise after the Red Cross centers close down and the Federal Emergency Management Agency application deadline passes. In keeping with AFSC practice, funds collected will go directly to flood relief, with no administrative costs. Tax-deductible contributions may be sent to AFSC Flood Relief Fund, 4211 Grand Ave., Des Moines, IA 50312.

The Virginia Friends Conference has been laid down after a year-long process of reaching agreement among members. Founded in 1967, the conference provided a positive influence of Friends and Friends' testimonies at the state level, especially in the area of prison-related activities. At the time of dissolution, the conference dispersed all of its remaining funds to organizations supported in the past. Those people sending announcements and newsletters to the Virginia Friends Conference are urged to continue, addressing items to the Alexandria Friends Meeting, c/o Evelyn Bradshaw (editor), 10826 Leavells Rd., Fredericksburg, VA 22407. Evelyn continues to edit a newsletter which is exchanged with Friends' meetings throughout the region.

State College (Pa.) Meeting is supporting civil rights laws for people of all sexual orientations, and advocates the revision of all laws and policies imposing disabilities and penalties upon homosexual people. After considerable deliberation, the meeting adopted a minute which includes the following:

"... as a community of faith, we are dedicated to ideals of harmony and social justice and the inestimable worth of every child of God. We believe it is consistent with Friends historical faith testimonies to adopt and practice a single standard of treatment for all human beings."

A Quaker concern in New Zealand has grown into an international movement to make nuclear weapons illegal. The idea originated in 1986 with lawyer Harold Evans and Katie Boanas, both members of Christchurch (New Zealand) Meeting. As the project developed, it gained worldwide support from organizations such as International Peace Bureau, International Association of Lawyers Against Nuclear Arms, and International Physicians for the Prevention of Nuclear War. In May 1992 these organi-

zations launched an official initiative to outlaw nuclear weapons by seeking an advisory opinion from the International Court of Justice.

An opinion from the World Court that the use and threat of using nuclear weapons is illegal would provide considerable legal and moral pressure on nuclear states to disarm their nuclear weapons, and on other states not to produce nuclear weapons. Many notable lawyers, including past and present judges of the World Court, agree that nuclear weapons are illegal under existing international law such as the Hague Conventions,



Geneva Conventions, and UN Charter. 11,000 lawyers have also signed an appeal stating their belief in the illegality of nuclear weapons. Despite this, the nuclear weapon hold-

Out On The Border

by Timothy Drake

California Friends are continuing their witness work in the Border Peace Patrol. The patrol was formed in response to the growing level of violence along the U.S./Mexico border by Edith Cole, a member of Claremont (Calif.) Meeting, in January 1991. The Quaker project is supported by Claremont Meeting and includes members from LaJolla and San Diego, as well as occasional participants from other meetings in Southern California. Its purpose is to provide an ongoing and supportive presence to persons in exposed positions on both sides of the border. The project follows the models of witness used in Central America by Peace Brigades International and Witness for Peace. When at the border, members wearing identification bands speak with Border Patrol agents, Operativo Beta agents (a special Mexican border police force), those waiting to make the crossing, and others observing the border.

The Border Peace Patrol is also working to reduce fears of massive illegal immigration, and help U.S. citizens understand the true situation that exists along their southwestern boundary. According to the U.S. Immigration and Naturaliza-

tion Service (INS), in August 1992 there were approximately 6 million attempts to cross the border from Mexico into San Diego County. Of these attempts, 97.5 percent were done legally, 1.6 percent entered illegally, and .9 percent were denied permission by INS or customs, or apprehended by the U.S. Border Patrol. A survey conducted that same summer by San Diego Dialogue, a project of the Division of Extended Studies and Public Programs, University of California, San Diego, found that many of the border crossings were done for social and economic reasons. These Mexicans were coming into the States to visit friends and relatives, and to shop, visit doctors, and conduct other elements of the daily business of living. In effect, they are commuters. A survey conducted in Mexico estimated that as many as 50 percent of those who cross the border illegally will return to Mexico within a few days.

The reason for many of these illegal crossings can be attributed to the rules by which people are permitted to cross the international border. The U.S. government issues a "Border Crossing Card," which permits the non-citizen to travel within 25 miles of the border and stay for



Courtesy of Border Peace Patrol

Migrant workers wait behind a truck gate at the border.

ing states, led by the U.S., argue that there is no specific mention of nuclear weapons in these conventions and that nuclear weapons are therefore legal. The conventions, however, do contain a clause which states that when a weapon or tactic of war is not specifically prohibited, the "dictates of public conscience shall apply."

The World Court Project aims to gather thousands, or even millions, of Declarations of Public Conscience to present to the World Court or the United Nations General Assembly in order to strengthen the case against nuclear weapons. To receive a sample declaration, or to send your own, stating why you believe nuclear weapons are against the laws of humanity, contact World Court

Illustration from the Quaker Tapestry



Project, P.O. Box 4110, Auckland 1, New Zealand, telephone 0-9-373-2379.

72 hours. However, this card is only available to those who are considered "stable" residents of the immediate border area. Applicants must show proof that they are steadily employed and live near the border, difficult things to document for individuals coming from impoverished Tijuana. Even if a person is qualified for a card, it takes up to a full year for the application to be processed.

The U.S./Mexico border is also the focus for a certain amount of criminal activity, attracting attention because it is closest to the sources of many illegal drugs. Additionally, there is the smuggling of people who want to come to the U.S., but cannot obtain the papers to enter legally. On the Mexican side, those waiting to cross are frequently victims of crimes at the hands of their own countrymen.

Tensions on the U.S. side are running high. Peace Patrol members have spoken with U.S. Border Patrol agents who are concerned they will be judged by the wrongdoings of a few. There are many people waiting to cross, and very few to police the crowd. For the individual agent on patrol, it seems a thankless job. Mexicans waiting on the fence sometimes throw rocks at the agents below. The agents are not able to catch a lot of the crossers, and they feel the stress of being on the "frontline." One agent admitted he would be more effective and feel he is doing a better job if he could concentrate on the serious criminals and not have the other people in the way.

Heavily trafficked areas of the border are lined with a fence made of perforated steel planking, long used by the U.S. military for temporary runways. The fencing has been installed primarily with U.S. Defense Department training funds. Some sections have two fences, and a one-mile stretch is illuminated by stadium lights. The "no man's land" aspect of the strip along the border where these elements meet has created a situation in which there

are ample opportunities for violence. The Border Peace Patrol has identified these elements and feels that the physical presence of non-partisan observers can provide a key element in reducing the violent confrontations.

On July 26, the Clinton administration proposed legislation aimed mainly at the issue of people seeking asylum in the States, and aspects of the bill were directly related to the U.S./Mexico border. Penalties would increase for smuggling people, and the INS would be given greater judicial authorization and the power to seize smugglers' personal property. President Clinton included an additional \$45.1 million for the U.S. Border Patrol to pay for up to 600 more agents, plus high-tech equipment to increase their effectiveness. Promises were also made to strengthen civil rights training. In the meantime, work is already underway to extend the illuminated double fencing another 14 miles. Speaking for the Border Peace Patrol, Midi Cox said: "Clinton has gone for a defensive approach, but he needs to look at why we are defending the border and from whom. People will cross no matter what. Until we sort that out, we will keep playing a game that gets sillier and sillier. . . . Our biggest challenge is still getting people to see the root causes of illegal immigration."

The Border Peace Patrol continues its walks along the fence and shares its observations with those who will listen. Also continuing is the belief that their random presence along the border helps encourage the best behavior of all participants. Slowly, Quakers from around Southern California are joining the patrol to learn first-hand what is happening and to participate in the witness themselves. For more information, contact Border Peace Patrol, c/o Midi Cox, 8070 La Jolla Shores Dr. #183, La Jolla, CA 92037, telephone (619) 558-7252, or Edith Cole, (909) 626-0371. □

The Quaker Tapestry's North America Tour is underway! 24 of the more than 80 panels that celebrate the history and spiritual insights of Quakers have come to the U.S. from England for the first time. Beginning at Swarthmore College's McCabe Library in Swarthmore, Pa., Sept. 22 - Oct. 15, the exhibition tour will visit the George Fox College Art Gallery in Newberg, Ore., Oct. 20 - Nov. 5; Saint Peter's Lutheran Church in Citicorp Center, New York, N.Y., Nov. 10 - Dec. 23; Guilford College's Hege Library, Greensboro, N.C., Jan. 9-22, 1994; and, finally, the Lilly Library at Earlham College, Richmond, Ind., Jan. 26 - Feb. 20, 1994.

The display includes color photographs, demonstrations, and stewards to answer questions about the tapestry and about Quakerism. Some panels currently being made in the U.S., such as one depicting the Underground Railroad, will be added as available. The tour is being financed through donations and the sale of catalogues and post cards. For more information, contact Mercedes Walker, P.O. Box 563, Hopatcong, NJ 07843, telephone (201) 398-7098, or Philip Gilbert, American tour coordinator, 174 Kilburn Rd., Garden City, NY 11530, telephone (516) 747-3227.

Australian Friends are reacting to U.S. attacks on Iraq. In a letter to a member of the Australian Parliament, Sydney Regional Meeting expressed that it was, ". . . deeply concerned that the Australian Government has not condemned the U.S. over the bombings of Baghdad in view of the fact that the men on trial have not yet been proven guilty of the alleged plot to kill former President Bush." Meeting members are interested in the reaction of U.S. Friends to this continuing concern. Address correspondence to Sydney Regional Meeting, 119 Devonshire St., Surry Hills, N S W 2010, Australia.

Quaker House in Fayetteville, N.C., has hired Sandy Sweitzer as its "official staff person." Sandy has a strong Quaker background, is a graduate of Westtown School and Earlham College, and has experience in conflict resolution and community organizing.

Now in its 25th year, Quaker House is renewing efforts "to present a unique Quaker presence in the massive military environment of Fort Bragg, Pope Air Force Base, and Camp Lejeune Marine Base." In addition to providing counseling and support to those in the military who are oppressed for reasons of conscience or their status, the organization wants to provide alternative information to youth who are considering joining the military. To meet the expenses of staff, house maintenance, and new programs, Quaker House needs the financial assistance of individual contributors and is asking for Friends' support. For more information, contact Quaker House, 223 Hillside Ave., Fayetteville, NC 28301.

Bulletin Board

•“One Hundred Hearts,” an auction to benefit housing for homeless people with AIDS, will take place on October 14, at 5 p.m., at the Great Hall and Gallery, Cooper Union, New York, N.Y. The Friends Home Group, a committee of the New York Quarterly Meeting, is planning to develop and operate permanent housing in lower Manhattan, New York City, along with several governmental agencies. Although nutritional and medical supervision and individual case management will be provided, neither in concept nor in style will the residence resemble a nursing facility. Residents from neighborhoods surrounding the proposed site will be able to live in supported housing and function in the community. For more information about the auction, or to make a donation, contact Friends Homes Group, New York Quarterly Meeting, 15 Rutherford Pl., New York, NY 10003, telephone (212) 533-2838, fax (212) 799-2229.

•A young Friends workcamp in Belize is scheduled to take place December 26, 1993, to January 1, 1994. Ten to twelve Friends, ages 18-25, will work with Sadie Vernon, a Belizian Quaker who has earned an international reputation for her service ministries. The workcamp will divide its time between Belize City and the village of La Democracia. Mornings will be spent running a Vacation Bible School program, and afternoons will consist of light maintenance work such as painting. One day will be reserved for a recreational trip to the Caribbean Sea. The application deadline is October 15. For more information and a brochure on this program, contact Young Friends Workcamp, Friends United Meeting, 101 Quaker Hill Dr., Richmond, IN 47374-1980.

•Medical supplies are being sent to Cuban Friends during the current economic crisis by a consortium of Quaker groups, including the American Friends Service Committee, Friends World Committee for Consultation, and Friends United Meeting World Ministries Commission. Some meetings plan a special offering on November 14, anniversary of the beginning of Friends' work in Cuba. Cuban Friends, located about 500 miles east of Havana, are distributing the aid in their communities. Contributions may be sent to AFSC, 1501 Cherry St., Philadelphia, PA 19102-1497, earmarked for aid to Cuban Friends.

•“Training for Nonviolence Trainers” is a series of workshops being led by George Lakey. The programs allow participants to increase training skills, learn new techniques, and network with other trainers. Upcoming workshop dates are October 22-24, Twin Cities, Minn., sponsored by Future Now; November 5-7, Seattle, Wash., sponsored by

Masao Takenaka



New Society Trainers; and November 19-21, Philadelphia, Pa. Also, an “Advanced Training for Trainers” workshop will take place December 27, 1993, to January 1, 1994. Co-sponsored by Nonviolence International, the event will be open to those people who have already taken George Lakey's training for trainers course. For more information on any of these programs, contact Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458.

•Friends from Quaker Lake (Va.) Meeting are available to present programs on the death penalty in meetings throughout Virginia. The topics addressed include biblical perspectives on the death penalty, facts about the death penalty, and action ideas. Quaker Lake Friends are currently visiting three death row prisoners and participate in a 10 p.m. vigil in front of the Farmville, Virginia, Courthouse on the night of any scheduled state execution. For more information, contact Quaker Lake Preparative Meeting, Rte 2, Box 112-N, Keysville, VA 23947.

•Sojourners' first annual fall conference will take place October 28-31, at the Shiloh Baptist Church, Washington, D.C. The event's title is, “We make the road by walking it, a multicultural vision for the 21st century.” Through small group discussions, workshops led by people from diverse racial communities, and worship, participants will build on work to dismantle racism. Also explored will be the vital connection between spiritual and social transformation, and the possibilities for alternative, community-based economic development. Keynote addresses will be made by Yvonne Delk and Jim Wallis. The conference registration fee is \$95 for members and \$105 for non-members. A meal package for the weekend costs \$22.50. Housing is not provided, but inexpensive accommodations will be located on a case-by-case basis. To receive a conference packet, write to Sojourners Fall Conference, 2401 15th St. NW, Washington, DC 20009.

•The Peace Taxpayers are available as counselors for people wishing to experience “the joys of peace taxpaying.” The organization works to change existing U.S. tax codes which force all income taxpayers to be supporters of war and preparations for war. The counselors can help with questions about Internal

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George Lakey has led over 1,000 workshops on four continents for a variety of groups including Mohawks, steelworkers, Burmese revolutionary students, people of wealth, coal miners, clergy, Act Up, Russian psychologists, and homeless people. He's organized campaigns, gotten arrested, taught at universities, and authored five books.



Write or call: Training Center, 4719 Springfield Ave., Philadelphia, PA 19143. Tel. (215) 729-7458

UPDATE YOURSELF ON NONVIOLENCE!

Revenue Service regulations, how to redirect war taxes, and how to reduce taxable income. Contact The Peace Taxpayers, P.O. Box 383, Lexington, KY 40585, or telephone Michael Fogler at (606) 299-3074, or Ed Pearson at (804) 361-1440.

•The Peace Taxpayers organization is accepting submissions for a new book, *The Joy of Peace Taxpaying*. They are looking for writings of any style and length that describe paths taken and personal experiences of those who have acted on their opposition to paying for war. Send submissions to: The Joy of Peace Taxpaying, The Peace Taxpayers, P.O. Box 383, Lexington, KY 40585.

•"Nonviolence in the Nineties" is the theme for the American Friends Service Committee's Annual Public Gathering on November 6, at the Friends Center, Philadelphia, Pa. A keynote address by Beyers Naudé, former Afrikaner church pastor, ardent non-violent opponent of South African apartheid, and AFSC's nominee for the 1993 Nobel Peace Prize, will begin the event. Three concurrent group discussions will follow on the struggles of indigenous peoples, the current situation in Southern Africa, and economic justice issues. The afternoon will conclude with a reception. For more information, contact AFSC, Public Gathering, 1501 Cherry St., Philadelphia, PA 19102-1497, telephone (215) 241-7000.

•"Universalism: Our Roots in the Past, Our Wings to the Future" will be the theme for this year's Unitarian Universalist Convocation, October 15-17. The event will take place in Murray Grove, N.J., the historic birthplace of Universalism. Cost will be \$99 for the full weekend, including program, meals, and lodging, or \$59 for just the program and meals. For further details and a registration form, write to: Universalist Convocation 1993, Murray Grove, P.O. Box 246, Lanoka Harbor, NJ 08734.

•"Leadership Synergy" is the working title of the third annual international conference on Servant-Leadership, October 15-16, in Indianapolis, Ind. Sponsored by the Robert K. Greenleaf Center, the conference will feature speeches by M. Scott Peck, M.D., and Max DePree, plus literature, resources, workshops, seminars, reading-and-dialogue groups, a speaker's bureau, consultation services, and an archives project. The Servant-Leadership concept emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decisionmaking. For more information, contact the Robert K. Greenleaf Center, 1100 W. 42nd St., Suite 321, Indianapolis, IN 46208, telephone (317) 925-2677, fax (317) 925-0466.



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Calendar

OCTOBER



Among Friends/YM

2—The Friends International Peace Festival, at Wilmington (Del.) Meetinghouse, from 10 a.m. to 4 p.m. Attractions include an international luncheon, tours of historic homes by the Quaker Hill Preservation Society, ethnic crafts, international booths, a sale and silent auction for charity, and an Underground Railroad re-enactment for children. Contact Wilmington Meeting, 4th and West Sts., Wilmington, DE 19801, telephone (302) 652-4491.

4-7—German Yearly Meeting, Bad Pyrmont, Germany. Contact Lore Horn, Wikinger Ufer 5, DW-1000 Berlin 21, Germany, telephone (030) 391-4867.

6-10—"Nonviolence in a Violent World," a Consortium on Peace, Education, Development (COPRED) conference in Atlanta, Georgia. A training workshop led by George Lakey and Barbara Smith will also take place October 6-7. The program will study current successful applications of nonviolent actions and strategies from around the world, concentrating on the "state of the art." Contact COPRED, George Mason University, Fairfax, VA 22030, telephone, (703) 993-3639.

14-17—"Breaking the Cycle of Violence and Vengeance: Renewing Our Call to Action," a working conference sponsored by the National Interreligious Task Force on Criminal Justice (NITFCJ), in Louisville, Ky. Contact NITFCJ Conference, c/o Presbyterian Criminal Justice Program, 100 Witherspoon St., Louisville, KY 40202-1396, telephone (502) 569-5803 or (502) 569-5000, fax (502) 569-8116 or (502) 569-5018.

22-24—Friends Committee on Unity with Nature (FCUN) annual meeting, at Quaker Hill Conference Center, Richmond, Ind. Contact FCUN, 7700 Clarks Lake Rd., Chelsea, MI 48118-9420.

23—"We Can Do It!" Day 1993, at Westtown School, Westtown, Pa. This annual skill-building conference helps meeting attenders to better understand and participate in the process of Quaker meeting. The event features 40 workshop topics and is open to all. Contact "We Can Do It!" Day 1993, c/o Marty Smith, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7008 or (800) 220-0796.

In October—Mid India Yearly Meeting, at George Fox Hall, Itarsi, India. Contact Christopher Lall, Asfabad, P.O. Itarsi, Hoshangabad, MP, India.

NOVEMBER

7-14—Guatemala Yearly Meeting, at Tabernaculo "Amigos," Chiquimula, Guatemala. Contact Salome Ramirez Miguel, Aptdo Postal 8, Chiquimula, Guatemala, telephone 42-01-49.

12-14—Japan Yearly Meeting, Tokyo. Contact Japan Yearly Meeting, 8-19 Mita 4-Chome, Minato-ku, Tokyo, Japan, telephone (03) 3451-7002.



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Narcissa Weatherbee

Books

The Feminine Face of God

By Sherry Ruth Anderson and Patricia Hopkins. Bantam Books, New York, N.Y., 1992. 272 pages. \$20/paperback.

In the last decade, feminist scholars have dissected almost every field of knowledge to find the opinions of men that have been presented as "truth" and to replace them with explanations that better fit the experiences of women. Gilligan did this for moral development, Belenki did it with learning styles, and Eisler did it with archeological interpretations of culture. Now Anderson and Hopkins present the results of over 100 interviews in a work that redefines the concepts of "sacred" and "divine" in women's lives. Like the other authors cited above, they reject the traditional presentation of male spirituality as the norm, and seek instead to create a distinct model of feminist and feminine religious experience.

In this book we meet women of all ages and denominations, from all walks of life in North America. What they have in common is "spiritual maturity," a direct and daily "relationship with the divine," and a commitment to trust their own inner sense of the sacred, even when it meant rejecting the authority of trusted male figures in their lives and spending long difficult periods in solitude.

Anderson and Hopkins have aptly met their goal; the stories we hear of housewives and nuns, artists and pagans, rabbis and therapists, are all insightful, inspiring, and well-written. Not surprisingly, what they found resonated with the research of Gilligan and others. Just as women tend to make a moral decision based on the impact it will have on people rather than the rules, just as the depth of what women learn is based more on whether they feel connected to the instructor rather than the curriculum objectives, so it is with spirituality.

Women define their spirituality in terms of a relationship. It can be with God, with nature, or with a community. It can be felt with a partner, a child, or in a special place of refuge. Although this relationship can be a source of great strength, they found that sometimes the most painful part of maturing spiritually can be traced to the same trait; that is, women who devote much energy to connecting, giving, and sharing, may have a harder time hearing, listening to, and trusting their own unique inner voice. This

problem of "noise" drowning out the divine is often heard among Friends where women take on many of the tasks of a meeting and don't allow enough time to tend their own spiritual garden (to use the metaphor that runs throughout the book).

Many of the book's contributors spoke of the excitement and energy that comes from looking at and talking about spirituality through women's eyes. This work opens doors and captures the newness and fragility of an emerging process that deserves a lot more attention.

A shortcoming of this work is the number of pages devoted to describing the process of getting the research funded and the book written. The decisions of what to include and how to organize the chapters detract from the stories of the women interviewed, stories that stand on their own.

Eileen Coan

Eileen Coan works in a Cleveland bookstore, has just completed a Master of Library Science degree, and is an occasional attendee of Wooster (Ohio) Meeting.

In Brief

Jim Crow Guide, The Way it Was

By Stetson Kennedy. Florida Atlantic University Press, Boca Raton, Fla., 1990. 238 pages. \$16.95/paperback. Originally written in the 1950s, the author had to take this work overseas to have it published in 1956. The reason for his difficulties had to do with the book's up-front review of U.S. racism. Written in mock guidebook style, Kennedy addressed the many "Jim Crow" barriers that existed for blacks and other minorities in a self-styled "white man's country." This edition, now published in the United States for the first time, includes a new afterword that offers Kennedy's impressions of today's "de-segregated racism."

The Litany of the Great River

By Meinrad Craighead. Paulist Press, Mahwah, N.J., 1991. 76 pages. \$18.95/hardcover. Using images of river and litany, this book draws on some of the most basic mysteries of the human experience. The 30 full-color paintings are combined with a personal, yet mythological, text to show the sacred union of spirit and nature. This book is an artist's journey of discovering how all living things, including the living earth, are interconnected.

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Milestones

Births—Adoptions

Brown—William Russell Brown, on June 29, to Laurie and Mike Brown, of Winston-Salem (N.C.) Meeting.

Evans—Christopher Stuart Han Oglesby Evans, on April 3, to Jill and Jeff Oglesby Evans, of Atlanta (Ga.) Meeting.

Simon—Katherine Mary Simon, on May 6, to Mary and Alan Simon. Mary is an attendee at Media (Pa.) Meeting.

Marriages

Garrett-Jurgensen—Mark Christian Jurgensen and Patricia June Garrett, on June 19, at Abington (Pa.) Meeting, where Patricia is a birthright member.

Deaths

Burdick—Winifred Burdick, 92, on June 7. Born in Wheeling, W. Va., she attended Northfield Seminary in Massachusetts and graduated from Wellesley College in 1926. Winifred taught high school English, history, and civics in Massachusetts, and first grade in Turin, N.Y., where she and her husband, Sherman Burdick, ran a dairy farm. The couple later joined St. Petersburg (Fla.) Meeting, where she served as clerk for many years. Winifred was an early member of Crosslands retirement community in Kennett Square, Pa., and was an active member of the worship group there. She was involved in the Quaker Universalist Group and contributed to its literature. Her other interests included reading, philosophy of religion, environmental ethics, and concern for the prevention of cruelty to animals. Winifred was preceded in death by her husband, Sherman. She is survived by two nieces, Margery Giffen Love and Grace Giffen Bauer; and many grand-nephews and grandnieces.

Collins—Lester Albertson Collins, 79, on July 7. Born in Moorestown, N.J., he attended Moorestown Friends School. He graduated from Choate and Harvard University, where he was chairman of the Department of Landscape Architecture. He also served as president of the Innisfree Foundation for 33 years. Lester is survived by his wife, Petronella; a son, Oliver; a sister, Ruth Birkhoff; and two brothers, John and Daniel.

Darling—Margaret Ferris Darling, 75, on June 16, in Medford, N.J., after a long illness. Born in Staten Island, N.Y., she grew up in Pennsylvania and Woodstown, N.J. Margaret joined Woodstown (N.J.) Meeting as a teenager. She worked for many years for the duPont Co. in Wilmington, Del., and later as a proofreader for Saunders Publishing Co. in Philadelphia, Pa., until retirement. She enjoyed playing bridge and Scrabble, was an accomplished knitter, and cared for a life-long succession of cats. Margaret is survived by her sister, Nancy M. Darling; a nephew and a niece; and three great-nephews.

Davis—Bainbridge C. Davis, 83, on July 16, of a cerebral hemorrhage, in Kennett Square, Pa. A native of Ohio and a graduate of Dartmouth College, he was a Foreign Service Officer for 26 years, serving in Venezuela, Chile, Panama, Jamaica, and Washington, D.C. He took early retirement in 1962, wanting to devote his time to the Religious Society of Friends. Deeply committed to his Quaker faith, Bain lived his religious val-

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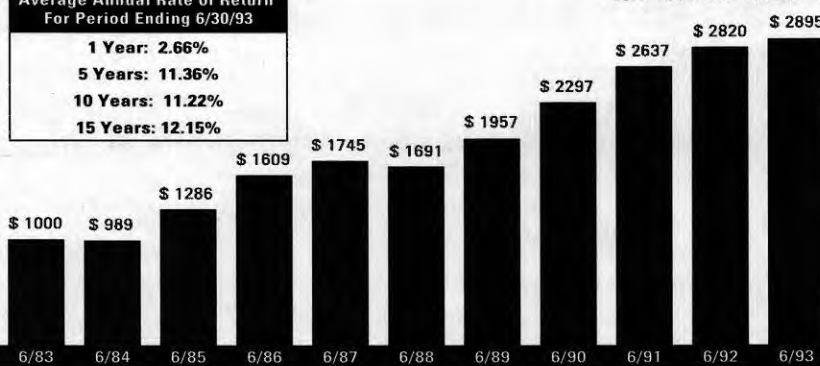
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ues. He worked to improve race relations and to oppose U.S. support for totalitarian dictatorships, and was outspoken about his beliefs, which were often in conflict with State Department policy and contrary to public opinion. Bain was active with several Quaker groups, particularly Friends World Committee for Consultation (FWCC), where he was instrumental in deepening the connections between Quakers in North and Latin America. On behalf of the FWCC, he made several trips to Europe, Africa, and Latin America. He was also a corporation member of the American Friends Service Committee; a Philadelphia Yearly Meeting representative to the World Conference of Friends in Switzerland in 1979 and the Netherlands in 1991; and a member of the board at Pendle Hill. He was an enthusiastic mountain climber and skier, belonging to the Adirondack Forty-Sixers Club and the Appalachian Mountain Club. He was also active with the Kendal Nature Conservancy Committee. Bain is survived by his wife, Virginia Hyde Davis; a son, Bainbridge Hyde Davis; a daughter, Dana Davis Houghton; and several grandchildren.

Deutsch—Alice Deutsch, 96, on Feb. 11. Born in a farmhouse near Earlham, Iowa, Alice attended Olney Boarding School in Ohio and Penn College in Iowa. She later taught in Quaker elementary schools for four years. She married Carroll Johnson in 1921, under the care of Bear Creek (Iowa) Meeting. They farmed at several Iowa locations and raised two daughters. Working in the milkhouse, gardening, and supporting her daughters' activities were among her joys. Due to Carroll's failing health, they ceased farming and Alice became involved with providing a custodial home for aged ladies. Carroll passed away in 1951, and Alice continued her work with the elderly. In 1962 she married Emil Deutsch under the care of Des Moines (Iowa) Meeting. Following their retirement, they moved to Buckeye, Ariz., in 1969. They became residents of Glencroft Retirement Community in Glendale, Ariz., in 1978. There Alice served on the Social Committee, was an enthusiastic participant in shuffleboard and Scrabble games, and shared her love for plants and flowers. She spent many summers visiting her sister who lived in their cherished birthplace, and with her daughter in Colorado. Alice's family and Quaker heritage were very important and dear to her. Many times she responded gener-



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ously to family needs. She was a life-long member of Bear Creek (Iowa) Meeting and a sojourn member of Phoenix (Ariz.) Meeting, where she served as a member of the Ministry and Oversight Committee. Alice was preceded in death by her husband, Emil. She is survived by two daughters, Marie Clark and Carolyn Johnson; a sister, Elsie Osborn; nine grandchildren; twelve great-grandchildren, and a great-great-grandchild.

Freeburg—*Dorothy Dumble Freeburg*, 82, on April 15, in her sleep. Born in Marion, Ohio, Dorothy was a life-long teacher. She married Victor O. Freeburg in 1943. Victor taught for two years at Haverford College and they both became good friends with Henry Cadbury. After Victor's death in 1953, Dorothy became a member of Friends Meeting in Cambridge, Mass. She later moved to Phoenix, Ariz., and transferred her membership to Pheonix Meeting. In 1981, she completed 48 years of teaching when she retired from the Laubach Program of the Wesley Community Center and the Adult Learning Center in Phoenix.

Jack—*Homer A. Jack*, 77, on Aug. 5, of pancreatic cancer, at his home in Swarthmore, Pa. Born in Rochester, N.Y., he earned a doctorate in biology from Cornell University in 1940. He then studied for the Unitarian ministry at Meadville Theological School in Chicago, Ill. There he became friends with a group of pacifists and civil rights organizers, including A.J. Muste, Bayard Rustin, and James Farmer. He served as a minister at several Unitarian churches and at one time was director of the division of social responsibility of the Unitarian Universalist Association. He was a founding member of the National Committee for a Sane Nuclear Policy (SANE), and was its executive director from 1960 to 1964. Homer was deeply involved with civil rights activities and was a founder and charter member of the Congress on Racial Equality. In 1965, he helped mobilize more than 100 Unitarian ministers from all over the country to participate in the march from Selma to Montgomery, Ala., after police stopped it at the Pettis Bridge outside Selma. Homer later served as associate director of the American Committee on Africa, was the secretary-general of the World Conference on Religion and Peace for many years, and was the first chairman of the U.N. Non-Governmental Committee on Disarmament. In 1984, Homer won the Niwano Peace Prize, an award given to religious leaders who have devoted themselves to working for world peace. In 1992, he received an award from the Jannalal Bajaj Foundation for a lifetime of peacemaking in the spirit of Gandhi. He compiled several books on Gandhian thought and edited books about Albert Schweitzer, whom he maintained a friendship with from 1952 to 1965. He moved to Swarthmore, Pa., in 1987 so he could put his archives in order at the Swarthmore College Peace Collection. He was an attendee at Swarthmore (Pa.) Meeting and became a well-known activist, working on peace and civil rights issues in the area. One of his last projects was a fund-raising effort for a statue of Martin Luther King, Jr., and a Martin Luther King Foundation to aid community projects in Chester, Pa. Homer is survived by his wife, Ingeborg; a son, Alex; a daughter, Lucy Williams; and four grandchildren.

Kelley—*Eldon Lawrence Kelley*, 61, on July 13, in Madison, Wis. Born in Houlton, Maine, he spent his first 22 years on his father's potato farm,

where he learned a love of the land. Eldon graduated from Houlton's Ricker Classical Institute in 1949, and Ricker College in 1953. He was drafted into the army in 1954 and served for two years. Following military service, he returned home to work on the farm, and taught business math in Fort Kent, Maine. Eldon received a M.A. degree from the University of Wisconsin in 1958, and attended the University of Strassbourg, France. Beginning in 1963, he taught history at the State University of New York at Oswego for two years. Eldon became active with Quakers in Paris, France, in 1965, and joined Madison (Wis.) Meeting in 1966. After working as an International Co-worker with Friends in Japan, he served as coordinator of the Ridgeway Quaker Center for eight years. During this time, he lived at the Madison Meeting-house, and was involved with the Strollers Theater Company. He was active with the Friends General Conference Program Planning Committee in the early 1980s, and served as its clerk in 1986. He spent his final years as a caregiver. Eldon loved books, opera, humor, good food and drink, and beautiful surroundings. He lived in the slow lane, taking time to be a friend, visitor, and correspondent to many. Eldon was preceded in death by a sister, Althea Gravelle. He is survived by his sister, Edna Jones; and his twin brother, Elwood.

Rinden—*Emily Redfield Rinden*, 97, on June 8, in Pleasant Hill, Tenn. Born in Stamford, Conn., she grew up in Glen Ridge, N.J., and New York City. She married Frank Williams McDonell in 1926. During the Depression they settled in Radburn, N.J., where she became a leader in a refugee program. During World War II she became an active pacifist, and in 1949, after moving to Bridgeport, N.J., joined Greenwich (N.J.) Meeting. She was greatly influenced by the writings of Rufus Jones, Gandhi, and Muriel Lister, and wrote frequently on peace and justice issues in letters to the editor. Emily was widowed in 1960, and took employment as house mother at the Ethyl Walker School for Girls in New England. On a "Tour for Enduring Peace" in Europe, she met Dr. Arthur Rinden. They married in 1967 and lived in West Hartford, Conn. In 1980 they retired to Pleasant Hill, Tenn., where she joined Crossville (Tenn.) Meeting. She loved to knit and read biographies, and flowers and music lifted her spirits. She is remembered for her passion for life and her commitment to her ideals. Emily was preceded in death by her husband, Arthur, in 1991. She is survived by two daughters, Florence (Rennie) and Alice; six grandchildren; and three great-grandchildren.

Schinzinger—*Jane Harris Schinzinger*, 66, on April 23, of ovarian cancer, at home, in her sleep. Born in Riverside, Calif., she graduated from the University of California, Berkeley, with a degree in Education. In 1952, she married Roland Schinzinger, and his teaching positions took them to various cities, including Irvine, Calif., in 1965. Jane worked as a librarian until 1983, when she took early retirement to research her family's genealogy. She had been a strong believer in the peace and social justice testimonies of Friends since her college days, and was a founding member of Orange County (Calif.) Meeting. Jane is survived by her husband, Ronald; a son, Steve; a daughter, Annelise; a daughter, Barbara Garcia; and a grandchild, Johanna Garcia.

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Books and Publications

Books-Quaker spiritual classics, history, biography, and current Quaker experience, published by Friends United Press, 101-A Quaker Hill Dr., Richmond, IN 47374. Write for free catalogue.

Carlos Castaneda, Academic Opportunism and the Psychedelic Sixties examines how academic misconduct and New Age experimentation clouded the 1990 Supreme Court ruling which threatens religious freedom. Send \$22.50 (total) to author: Jay Fikes, Box 517, Carlsbad, CA 92018.

Coxes of Southeastern Pa. 1708-1978. Few copies left: \$25. Richardson, (215) 388-8421.

Free. Steps Toward Inner Peace, by Peace Pilgrim. Write: Friends of Peace Pilgrim, 43480 Cedar Ave., Hemet, CA 92544.

Friends General Conference Bookstore annual catalogue available free upon request from FGC Bookstore, 1216 Arch Street 2B, Philadelphia, PA 19107. Come visit us when you're in Philadelphia! Bookstore hours: M, T, Th, F: 9-5. For more information, call (800) 966-4556.

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Opportunities

Consider a Costa Rican study tour. February 3-14, 1994. Call or write Roy Joe and Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169. Phone: (513) 584-2900.

Guatemala travel-study with Quaker anthropologist retired from 30 years of research/service among Mayan Indians. Twelve days in early December, late February, or 7-10 days over Easter. Robert Hinshaw, 5603 Rockhill Road, Kansas City, MO 64110, or leave return-call message at law office, (816) 842-7600.

Personals

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Concerned Singles Newsletter links compatible, socially conscious singles concerned about peace, social justice, and the environment. Nationwide. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

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Director. Kirkridge, a non-denominational retreat center in Bangor, Pa., invites applications and recommendations for the position of Director. The Kirkridge Director is responsible for implementing the mission of Kirkridge. The director develops retreats, workshops, seminars, conferences, and leads selected events, implements its hospitality ministry, writes constituency newsletters, conducts fund raising, and manages the staff. The director should be skilled in budgeting, fund raising, and be familiar with property management. Good interpersonal skills are essential for staff supervision and interactions with retreat participants. The appointment will be effective at the end of 1994. Interested persons should send resume with letter of intent by October 31, 1993 to: David Frey, Chair, Kirkridge Search Committee, 25 Mallery Place, Wilkes-Barre, PA 18702. Kirkridge is an affirmative-action, equal-opportunity employer.

New Zealand; resident friends needed. Enjoy living in New Zealand's capital city for a year, starting after March 1994. Accommodation free in return for care of the Wellington Meeting House and Friends Centre. Not an employment situation. Please contact: Joan Garman, P.O. Box 9790, Wellington, New Zealand.

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mittee on Education. This person must be an active member of a Friends meeting, a knowledgeable educator with substantial experience in the field of elementary and/or secondary education, a good listener, and a creative thinker who has the capacity to help others listen to each other. The person should have administrative experience, experience as a teacher of teachers, knowledge of current educational innovations, and a thorough understanding of Friends beliefs, testimonies, and practices. The responsibilities will require visiting and overseeing the spiritual life of the nearly 40 Friends schools in the Yearly Meeting, planning teacher workshops, consulting with trustees, school heads, faculties, and parents regarding the Quaker mission of their schools, supporting Friends who teach in other settings, and more. The 3/5s time position offers a salary ranging from \$15,434 to \$19,293, depending on experience, and will begin August 1, 1994.

Regional Director for the American Friends Service Committee's North Central Region. AFSC invites applications to the position of Regional Director based in Des Moines, Iowa. This administrative position will provide communication, facilitation, and administrative support of staff and programs in South Dakota, Missouri, Colorado, and Iowa. Familiarity with the Religious Society of Friends is desired and commitment to AFSC principles and practices is essential. Demonstrated management, program, organization, budgetary, and problem solving skills are required, along with an ability to communicate clearly and work enthusiastically in a supportive way with a wide variety of programs, social issues, and people of differing backgrounds and approaches. Salary range starts at \$35K, depending on experience. Application deadline is October 31, 1993. For full description, please contact AFSC, 4211 Grand Ave., Des Moines, IA 50312. (515) 274-4851.

Friend in Residence position for Twin Cities Friends Meeting, St. Paul, Minnesota. For information, call David Anderson at (612) 333-2548. Applications are accepted through October 31.

Philadelphia Yearly Meeting seeks new development coordinator. Technical position requiring experience, background, and very specific skills. Reports to PYM general secretary and responsible to Development Committee. Salary at upper end of PYM salary scale. For job description: Devel. Coord. Search, c/o Gen. Sec., PYM, 1515 Cherry St., Phila., PA 19102. Deadline is Nov. 1.

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Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

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Family Relations Committee's Counseling Service (PYM) provides confidential professional counseling to individuals, couples in most geographic areas of Philadelphia Yearly Meeting. All counselors are Quakers. All Friends, regular attenders, and employees of Friends organizations are eligible. Sliding fees. Further information or brochure, contact: Arlene Kelly, 1501 Cherry St., Philadelphia, PA 19102. (215) 988-0140.

Summer Camps

The Leavers (Quaker Performing Arts Project) invites Friends to join us in raising the creative spirit on holiday residential music and drama projects; open to anyone 16 years and over. For more information write to: The Leavers, 8 Lennox Road, London N4 3NW, England, U.K.

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

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BOTSWANA

GABORONE-Kagisong Centre. 373624 or 353552.

CANADA

HALIFAX, NOVA SCOTIA-(902) 461-0702 or 477-3690.

OTTAWA-Worship and First-day school 10:30 a.m. 91A Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE-Phone 61-09-56 or 61-26-56.

SAN JOSE-Unprogrammed meeting, 11 a.m. Sunday. Phone 24-43-76 or 33-61-68.

EGYPT

CAIRO-First, third, and fifth Saturday evenings, August through June. Call: Stan Way, 352 4979.

FRANCE

PARIS-Worship Sundays 11 a.m. Centre Quaker, 114, rue de Vaugirard.

GERMANY

HEIDELBERG-Unprogrammed meeting 11:00 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays. Call Trudie Hunt: 0343686, Nancy Espana: 0392461.

MEXICO

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

NICARAGUA

MANAGUA-Unprogrammed Worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 66-3216 or 66-0984.

SWITZERLAND

GENEVA-Meeting for worship and First-day school 10:30 a.m. Sunday. 13 ave Mervelet, Quaker House, Petit-Saconnex.

UNITED STATES

Alabama

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. Creative Montessori School, 1650 28th Court South, Homewood. (205) 592-0570.

FAIRHOPE-Unprogrammed meeting 9 a.m. Sundays at Friends Meetinghouse, 1.2 mi. east on Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.

HUNTSVILLE-Unprogrammed meeting 10:00 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

Alaska

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

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

JUNEAU-Unprogrammed. First Day 9 a.m. 592 Seatter Street. Phone (907) 586-4409 for information.

Arizona

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

MCNEAL-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

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

TEMPE-Unprogrammed, First Days, 10 a.m., child care provided. 318 East 15th Street, 85281, Phone: 968-3966.

TUCSON-Pima Friends Meeting (unprogrammed), 10 a.m. 931 N. 5th Ave. Information: 325-3029.

Arkansas

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

HOPE-Unprogrammed. Call: (501) 777-5382.

LITTLE ROCK-Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone: (501) 224-5267.

California

ARCATA-11 a.m. 1920 Zehndner. (707) 677-0461.

BERKELEY-Unprogrammed meeting. Worship 11 a.m., 2151 Vine St. at Walnut. 843-9725.

BERKELEY-Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 9:30 a.m. 524-9186.

CHICO-10 a.m. singing; 10:30 unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.

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

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

FRESNO-Unprogrammed meeting, Sunday 10 a.m. Child care. University Religious Center, 2311 E. Shaw Ave., Fresno, CA 93710. (209) 222-3796.

GRASS VALLEY-Singing 9:15 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: 273-1611.

HEMET-Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call: (714) 925-2818 or 927-7678.

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

LONG BEACH-10 a.m. Orizaba at Spaulding, 434-1004.

LOS ANGELES-Unprogrammed worship 11 a.m. Sun., 4167 So. Normandie Ave. (213) 296-0733.

MARIN COUNTY-10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 382-1226.

MONTEREY PENINSULA-Friends meeting for worship, Sundays, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.

NAPA-10 a.m., 1777 Laurel. (707) 226-2064.

OJAI-Unprogrammed worship. First Days 9 a.m. Call 646-4497 or 646-3200.

ORANGE COUNTY-Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 661 Hamilton St., Costa Mesa, CA 92627. (714) 786-7691.

PALO ALTO-Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.

PASADENA-Orange Grove Monthly Meeting, 520 E. Orange Grove Blvd. First-day school 10 a.m., meeting for worship 11 a.m. Phone: 792-6223.

REDLANDS-RIVERSIDE-SAN BERNARDINO-Inland Valley Friends Meeting. Unprogrammed. Call (714) 682-5364 or 792-7766.

SACRAMENTO-Meeting 10 a.m. Stanford Settlement, 450 W. El Camino near Northgate. Phone: (916) 452-9317.

SAN DIEGO-Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 583-1324.

SAN FERNANDO VALLEY-Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.m.; 15056 Bledsoe, Sylmar. 360-7635.

SAN FRANCISCO-Meeting for worship, First Days, 11 a.m. 2160 Lake St. Phone: 752-7440.

SAN JOSE-Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0408.

SANTA BARBARA-Marymount School (above the Mission), 10 a.m. Children's program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

SANTA CRUZ-Meeting 10 a.m., Loudon Nelson Center. Clerk: Terry Thiermann, (408) 336-2160.

SANTA MONICA-First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-4069.

SANTA ROSA-Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 578-3327 for location.

VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.

WESTWOOD (West Los Angeles)-Meeting 10:30 a.m.; University Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.

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

Colorado

BOULDER-Meeting and First-day school 10 a.m. Phone Mary Hey at (303) 442-3638.

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

DENVER-Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. Phone: 777-3799.

DURANGO-Unprogrammed worship 10 a.m., First-day school and adult discussion 11 a.m. Call for location, 247-4550 or 884-9434.

ESTES PARK-Friends/Unitarian Fellowship. Unprogrammed worship 10 a.m. Phone: 586-2686.

FORT COLLINS-Meeting for worship and First-day school 10 a.m. 493-9278.

TRINIDAD-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, CO. Clerk: Bill Durland, (719) 846-7480.

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. Center for Humanities, 10 Pearl St. Phone: 873-9118.

NEW HAVEN-Meeting and First-day school, Sundays, 9:45 a.m. at Connecticut Hall on the Old Campus of Yale University. Clerk: Wendy Kravitz, 444 Vineyard Pt. Rd., Guilford, CT 06437. (203) 453-3815.

NEW LONDON-Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 536-7245 or 889-1924.

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

POMFRET-1st and 3rd First Days of each month. 10:30 a.m. 928-6356 or 928-5050 for more information.

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

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

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

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

Delaware

CAMDEN-Worship 11 a.m., First-day school 10 a.m. 2 mi. S. of Dover. 122 Camden-Wyo Ave. (Rte. 10). 284-4745, 697-7725.

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

HOCKESSIN-First-day school 10 a.m., worship 11 a.m. N.W. from Hockessin-Yorklyn Rd. at first crossroad.

ODESSA-Worship, first Sundays, 11 a.m.

WILMINGTON-Worship 9:15 a.m., First-day school 10:30 a.m. Alapocas, Friends School.

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

District of Columbia

WASHINGTON-Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). (202) 483-3310. Unprogrammed meetings for worship are held at:

FLORIDA AVE. MEETINGHOUSE-Worship at 9 a.m. and *11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.

QUAKER HOUSE-2121 Decatur Pl., adjacent to Meetinghouse. Worship at *10 a.m.

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

FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11:00 a.m.

WILLIAM PENN HOUSE WORSHIP GROUP-515 E. Capitol St., SE. (202) 543-5560. Worship at 9:30 a.m.

Florida

CLEARWATER-Worship 10 a.m. St. Paul's School, Oct-May (homes June-Sept.) Clerk: Priscilla Blanshard, 8333 Seminole Blvd #439, Seminole, FL 34642. (813) 397-8707.

DAYTONA BEACH-Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

FT. LAUDERDALE-Worship group. (305) 360-7165.

FT. MYERS-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in Naples, 455-8924.

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

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

KEY WEST-Worship group Sunday 10:30. 618 Grinnell Street in garden. Phone: Sheridan Crumlish, 294-1523.

LAKE WALES-Worship group, (813) 676-2199.

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

MELBOURNE-10:30 a.m. Call (407) 777-1221, 724-1162, or 676-5077.

MIAMI-CORAL GABLES-Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Eduardo Diaz, 13625 S.W. 82 Ct., Miami, FL 33158. (305) 255-5817.

OCALA-Sundays 10 a.m. 1010 N.E. 44 Ave., 32671. George Newkirk, correspondent, (904) 236-2839.

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

ST. PETERSBURG-Meeting, First-day school, and Teen Group 10:30 a.m. 130 19th Ave. S.E. Phone: (813) 896-0310.

SARASOTA-Discussion 9:30 a.m., worship 10:30 a.m., Cook Hall, New College. For directions, call 359-2207 or Mimi McAdoo, clerk, 355-2592.

STUART-Worship group. (407) 286-3052 or 335-0281. May through October (407) 287-0545.

TALLAHASSEE-Worship Sunday 4 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed. Potluck first Sunday. (904) 878-3620.

TAMPA-Meeting and First-day school 10 a.m.; Hillsborough Developmental Center, 14219 Bruce B. Downs Blvd. Phone contacts: 238-8879 & 977-4022.

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

Georgia

ATHENS-Worship and First-day school 10 to 11 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Shoals Rd., Athens, GA 30605. (706) 353-2856 or 548-9394.

ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. Sandy Beer, (404) 377-2474.

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

ST. SIMONS ISLAND-Weekly meeting for worship in homes, 10:30 a.m. Call (912) 638-1200 or 437-4708. Visitors welcome.

STATESBORO-Worship at 11 a.m. with child care. (912) 764-6036 or 764-5810. Visitors welcome.

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call: (808) 322-3116, 775-9780, 962-6957.

HONOLULU-Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2426 Oahu Ave. Overnight inquiries welcomed. Phone: 988-2714.

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

Idaho

MOSCOW-Moscow-Pullman Meeting, Campus Christian Center, 822 Elm St., Moscow. Unprogrammed worship 11 a.m. Sunday. Childcare. (509) 334-4343.

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

Illinois

BLOOMINGTON-NORMAL-Unprogrammed Sun. 11:00 a.m. Sept.-May, Campus Religious Center, 210 W. Mulberry, Normal. Summer-homes. (309) 888-2704.

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

CHICAGO-Chicago Monthly Meeting, 10749 S. Artesian. Worship 11 a.m. Phone: 445-8949 or 233-2715.

CHICAGO-Northside (unprogrammed). 2201 W. Roscoe. Worship 10:30 a.m. For further information call (312) 929-4245.

DECATUR-Worship and First-day school, 9:30 a.m. at Macon County Farm Bureau, 1150 W. Pershing Rd., Phone: 422-9116 or 877-0296.

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

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

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

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

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

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

OAK PARK-Worship 10 a.m., First-day school and child care 10 a.m., Oak Park Art League, 720 Chicago Ave. Phone: (708) 386-8391.

QUINCY-Friends Hill Meeting. Unprogrammed worship 10 a.m. 223-3902 or 222-6704 for location.

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

URBANA-CHAMPAIGN-Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-6510.

Indiana

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

EVANSVILLE-Worship 11 a.m. Sundays at Patchwork Central, 100 Washington Ave.

FORT WAYNE-Maple Grove Meeting, unprogrammed worship. Phone Julia Dunn, (219) 489-9342, for time and place.

HOPEWELL-Unprogrammed worship 9:30 a.m., discussion 10:30 a.m. 20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. 478-4218.

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

INDIANAPOLIS-Valley Mills Friends Meeting. Meeting for worship 11 a.m., Sunday school 10 a.m. 6739 West Thompson Road. Catherine Sherman, pastor. (317) 856-4368.

PLAINFIELD-Unprogrammed worship 8:30 a.m., meeting for study and discussion 9:30 a.m., programmed meeting for worship 10:40 a.m. 105 S. East St. at the corner of U.S. 40 and East St. David Hadley, clerk; Keith Kirk, pastoral minister. (317) 839-9840.

RICHMOND-Clear Creek, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerk: Margaret Lechner. Paul Barton-Kriese: (317) 966-9286.

SOUTH BEND-Worship 10:30 a.m. (219) 232-5729, 256-0635.

VALPARAISO-Duneland Friends Meeting. Singing 11:30 a.m., unprogrammed worship 11:45 a.m. Community United Methodist Church, 2847 Calumet Ave., 46383. Information: (219) 462-9997.

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

Iowa

AMES-Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 blks west of campus) Ames, IA 50014. (515) 292-1459, 296-5160.

DES MOINES-Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4717.

IOWA CITY-Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Call 351-2234 or Selma Conner, 338-2914.

WEST BRANCH-Unprogrammed worship 10:30 a.m., discussion 9:45 a.m. except 2nd Sunday. 317 N. 6th St. Call: (319) 643-5639.

Kansas

LAWRENCE-Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 11 a.m. 749-1316, 843-4895.

MANHATTAN-Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10 a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

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

WICHITA-Heartland Meeting, unprogrammed worship 11:00 a.m., First Days. Room 113, St. Paul's United Methodist Church, 13th and Topeka. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

WICHITA-University Friends Meeting, 1840 University. Sunday school 9:30 a.m., Meeting for worship 10:45 a.m. Gene Maynard, pastor. Phone: (316) 262-0471.

Kentucky

BEREA-Meeting Sunday 9 a.m. Berea College: (606) 986-1745.

LEXINGTON-Meeting for worship and First-day school 10

a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Phone: (606) 223-4176.

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

Louisiana

BATONROUGE-Unprogrammed meeting for worship 10 a.m. 333 E. Chimes St. Co-clerks: Marshall Vidrine, (504) 629-5362; Ralph McLawry, (504) 755-6595.

NEW ORLEANS-Unprogrammed meeting for worship Sundays 10 a.m. 7102 Ferret St. (504) 885-1223 or 861-8022.

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

SHREVEPORT-Unprogrammed. Call: (318) 797-0578.

Maine

BAR HARBOR-Acadia. Unprogrammed meeting for worship 6 p.m. (7 p.m. June, July, Aug.). 288-3888 or 288-4941.

BELFAST AREA-Unprogrammed meeting for worship, 9 a.m. Phone: (207) 338-4476.

BRUNSWICK-Unprogrammed worship 10 a.m. 333 Maine St. 833-5016 or 725-8216.

EAST VASSALSBORO-Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meetinghouse, China Road, Gerald Robbins, clerk. (207) 923-3088.

MID-COAST AREA-Unprogrammed meeting for worship, First-day school, 10 a.m. at The Community Center, Business Route 1, Damariscotta. (207) 563-3464, or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

PORTLAND-Unprogrammed worship, First-day school, 10:30 a.m. 1845 Forest Ave. (Rte. 302). Call (207) 797-4720.

WATERBORO-Unprogrammed worship, First-day school 9 a.m. Conant Chapel, Alfred. (207) 324-4134, 625-8034.

WHITING-Cobscook Friends Meeting. Meeting for worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

Maryland

ADELPHI-Worship 8:30 and 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun.). Adult 2nd hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzgerott, 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 10 a.m. July and August. 5116 N. Charles St. 435-3773. Homewood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BALTIMORE/SPARKS-Gunpowder Meeting. Worship every First Day, 11 a.m. Call for directions. Phone: (410) 771-4583.

BETHESDA-Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN-Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (301) 778-1130.

DARLINGTON-Deer Creek Meeting. Worship 10:30; clerk, Anne Gregory, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (301) 820-8347, 820-7952.

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Nancy Paaby, (410) 877-7245.

FREDERICK-Worship and First-day school 10 a.m. 22 S. Market St., Frederick. 293-1151.

SALISBURY-Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (301) 543-4343, or 289-6893.

SANDY SPRING-Worship 9:30 and 11 a.m., first Sundays 9:30 only. Classes 10:30 a.m. Meetinghouse Rd. at Rte. 108.

SOUTHERN MARYLAND-Patuxent Preparative Meeting. Worship 10 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 586-1199.

UNION BRIDGE-Pipe Creek Meeting. Worship 11 a.m. Margaret Stambaugh, clerk, (301) 271-2789.

Massachusetts

ACTON-Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts. West Concord (during summer in homes). Clerk: Edith Gilmore, 371-1619.

AMESBURY-Worship 10 a.m.; 120 Friend St. Call 948-2265 or 388-3293.

AMHERST-NORTHAMPTON-GREENFIELD-Worship and First-day school 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 548-9188; if no answer 584-2788 or 549-4845.

BOSTON-Worship 10:30 a.m. First Day. Beacon Hill Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE-Meetings, Sundays, 9:00 and 11:15 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

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

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

GREAT BARRINGTON-South Berkshire Meeting, Blodgett House, Simon's Rock College, Alford Rd. Unprogrammed 10:30 a.m. Phone: (413) 528-1847 or (413) 243-1575.

NANTUCKET-Unprogrammed meeting 10 a.m., June 15-Sept. 15, Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestel Street, 228-1690, 228-0136, 228-1002.

NORTH SHORE-Worship and First-day school 10 a.m. Glen Urquhart School, Beverly Farms, Mass. Clerk: Bruce Nevin, 281-5683.

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; child care. Smith College, Bass Hall, room 210. (413) 584-2788.

SANDWICH-East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (508) 747-0761.

SOUTH YARMOUTH-CAPE COD-Unprogrammed worship 10 a.m. 58 N. Main St. 362-6633.

WELLESLEY-Meeting for worship and Sunday school 10:30 a.m. at 26 Benvenue St. Phone: 237-0268.

WEST FALMOUTH-CAPE COD-Meeting for worship, Sunday, 11 a.m. Rte. 28A.

WESTPORT-Meeting, Sundays, 10:00 a.m. Central Village. 636-4963.

WORCESTER-Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.

Michigan

ALMA-MT. PLEASANT-Unprogrammed meeting 11 a.m.; discussion 10 a.m. First-day school. Clerk: Don Nagler, (517) 772-2941.

ANN ARBOR-Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.; guest room reservations. (313) 761-7435. Clerk: Walt Scheider, (313) 663-3846.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library, N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (313) 377-8811. Clerk: Margaret Kanost: (313) 373-6608.

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

EAST LANSING-Unprogrammed Worship and First-day school, 12:30 p.m. All Saints Episcopal Church Lounge, 800 Abbott Road. Accessible. Call 371-1754 or 351-3094.

GRAND RAPIDS-Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 942-4713 or 454-7701.

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

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays 6:30. Call: (218) 963-7786.

DULUTH-Unprogrammed worship, First Day, 9:30 a.m. Sundays, 1730 E. Superior St. David Harper, clerk: (218) 525-5877.

MINNEAPOLIS-Minneapolis Friends Meeting, 3125 W. 44th St., Mpls., MN 55410. Unprogrammed worship, 8:30 a.m.; First-day school and Forum, 10 a.m.; Semi-programmed worship 11:15 a.m. Summer worship schedule is 9:00 and 10:30. (612) 926-6159.

NORTHFIELD-SOIGN-CANNON FALLS TWP.-Cannon Valley Friends Meeting. Unprogrammed worship 10 a.m. Child care. (507) 663-7969.

ROCHESTER-Unprogrammed meeting. Call: (507) 282-4565 or 282-3310.

ST. CLOUD-Unprogrammed meeting 3:00 p.m. followed by second hour discussion. First United Methodist Church, 302 S. 5th Ave.

ST. PAUL-Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhaeuser Chapel, Macalester College two blocks east. Call: (612) 699-6995.

STILLWATER-St. Croix Valley Friends. Unprogrammed worship at 10 a.m. Phone (612) 777-1698, 777-5651.

Mississippi

HATTIESBURG-Unprogrammed worship, each Sunday 10

a.m., Wesley Foundation, 210 N. 32nd St.; child care available. (601) 261-1150.

Missouri

COLUMBIA-Discussion and First-day school 9:30, worship 10:30 a.m. 6408 Locust Grove Dr. Call: (314) 442-8328 for information.

KANSAS CITY-Penn Valley Meeting, 4405 Gillham Rd. 10 a.m. Call: (816) 931-5256.

ST. LOUIS-Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 962-3061.

SPRINGFIELD-Preparative Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

Montana

BILLINGS-Unprogrammed worship, 10:30 a.m., Meeting for Learning 11:15 a.m. Child care. 2032 Central Avenue or call: (406) 252-5065 or (406) 656-2163.

HELENA-Call (406) 449-6663 or (406) 449-4732.

MISSOULA-Unprogrammed 10 a.m. Sundays. 432 E. Pine. (406) 543-8497.

Nebraska

LINCOLN-Discussion 10 a.m., worship 11 a.m. 3319 S. 46th. Phone: 488-4178.

OMAHA-Unprogrammed worship 10:30 a.m.; University Relig. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 898-5785.

RENO-Unprogrammed worship, for information call: 747-4623.

New Hampshire

CONCORD-Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-4743.

DOVER-Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Chip Neal, (603) 742-0263, or write P.O. Box 243, Dover, NH 03820.

GONIC-Programmed Worship 2nd and 4th Sundays. 10:30 a.m. Maple St. Clerk: Evelyn Lang. Phone: (603) 895-9877.

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Mayme Noda, (603) 643-4138.

LANCASTER-Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (802) 962-5290.

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

PETERBOROUGH-Monadnock, Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30. (603) 924-6150, or Stine, 878-4768.

WEARE-10:30 a.m., Quaker St., Henniker. Contact: Baker (603) 478-3230.

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

New Jersey

ATLANTIC CITY AREA-Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. Clerk: Robert L. Barnett, (609) 965-5347.

BARNEGAT-Meeting for worship 11 a.m. Left side of East Bay Ave., traveling east from Rte. 9.

CAMDEN-Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.): Information: (609) 964-9649.

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

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

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

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

DOVER-RANDOLPH-Worship and First-day school 11 a.m. Randolph Friends Meeting House, Quaker Church Rd. and Quaker Ave. between Center Grove Rd. and Millbrook Ave., Randolph. (201) 627-3987.

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

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

MARLTON-See CROPWELL.

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

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

MONTCLAIR-Meeting and First-day school 11 a.m. except July and Aug. 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 746-0940. Visitors welcome.

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

MULLICA HILL-Main St. Sept.-May FDS 9:45, 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. (201) 845-8969.

PLAINFIELD-Meeting for worship and First-day school 10:00 a.m. Wednesday at 8:00 p.m. 225 Watchung Ave. at E. Third St. 757-5736.

PRINCETON-Worship 9 and 11 a.m. First-day school 11 a.m. Oct-May. Quaker Rd. near Mercer St. (609) 924-7034.

QUAKERTOWN-Worship and First-day school 10:30 a.m. Box 502, Quakertown 08868. (201) 782-0953.

RANCOCAS-First-day school 10 a.m., meeting for worship 11 a.m.

RIDGEWOOD-Meeting for worship and First-day school 11 a.m. 224 Highwood Ave. (201) 445-8450.

SALEM-Meeting for worship 11 a.m., First-day school 9:45 a.m. July and Aug. worship 10 a.m. East Broadway.

SEAVILLE-Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main Shore Rd., Rte. 9, Seaville. (609) 624-1165.

SHREWSBURY-Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (908) 741-4138.

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (201) 543-7477.

SUMMIT-Meeting for worship and First-day school 11 a.m. (July, Aug., 10 a.m.). 158 Southern Blvd., Chatham Township. Visitors welcome.

TRENTON-Meeting for worship and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

TUCKERTON-Little Egg Harbor Meeting. Left side of Rte. 9 traveling north. Worship 10:30 a.m.

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (609) 845-5080, if no answer call 845-9516.

WOODSTOWN-First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone: (609) 358-3528.

New Mexico

ALBUQUERQUE-Meeting and First-day school 10:30. 1600 5th St., N.W., (505) 843-6450.

GALLUP-Friends Worship Group, First Day 10:30 a.m. For information, call: (505) 722-5315.

LAS CRUCES-10 a.m. Sunday, worship, First-day school. 2610 S. Solano. 522-0672 or 526-4625.

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

CHAMISA PREPARATIVE MEETING at Westminster Presbyterian Church, St. Francis and Manhattan. Worship and First-day school, 4:30 p.m. (summer varies). (505) 473-9110.

SILVER CITY AREA-Gila Friends Meeting. 10 a.m. Call: 388-3388, 536-9565, or 535-4137 for location.

SOCORRO-Worship group, first, third, fifth Sundays, 10 a.m. Call: 835-0013 or 835-0277.

New York

ALBANY-Worship and First-day school 11 a.m. 727 Madison Ave. Phone: 436-8812.

ALFRED-Meeting for worship 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 271-4074 or 962-3045.

AUBURN-Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

BROOKLYN-Worship and First-day school 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO-Worship and First-day school, 11 a.m. 72 N. Parade near Science Museum. Call: for summer hours. 892-8645.

BULLS HEAD RD.-Worship 10:30 a.m. Sundays. N Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

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

CENTRAL FINGER LAKES-Penn Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone: (716) 526-5196.

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

CLINTON-Meeting, Sundays, 10:30 a.m. Kirkland Art Center, On-the-Park. Phone: 853-2243.

CLINTONDALE-Clintondale Friends Meeting. 302 Crescent Ave. Sunday school 9:45 a.m., worship 11 a.m. (summer hours: July-Aug. 9:30 a.m.) Daniel P. Whitley, Pastor. Phone: (914) 883-6456.

CORNWALL-Meeting for worship and Sunday school 10:30 a.m. Rte. 107, off 9W, Quaker Ave. Phone: 496-4463.

EASTON-Unprogrammed worship and First-day school 11 a.m. Rte. 40. (518) 664-6567, 692-9227, or 677-3693.

ELMIRA-10:30 a.m. Sundays. 155 West 6th St. Phone: (607) 733-7972.

FREDONIA-Unprogrammed meeting 10:30 a.m. Call: (716) 672-4427 or (716) 672-4518.

HAMILTON-Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 684-9320.

HUDSON-Meeting for worship 10:30 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

ITHACA-Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

LONG ISLAND (QUEENS, NASSAU, SUFFOLK COUNTIES)-Unprogrammed meetings for worship, 11 a.m. First Days, unless otherwise noted.

EASTERN LONG ISLAND (3 worship groups) Sag Harbor: 96 Hempstead St., Sag Harbor. (516) 725-2547.

Southampton: Administration Building, Southampton College. (516) 287-1713.

Southold: 2060 Leeward Drive. (516) 765-1132.

FLUSHING-Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

HUNTINGTON-LLOYD HARBOR-11:30 a.m., St. Paul's Methodist Church, 270 Main St., Northport, NY. Tel: (516) 757-4548.

JERICHO-Old Jericho Tpke., off Rte. 25, just east of intersection with Rtes. 106 and 107.

LOCUST VALLEY-MATINECOCK-10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

MANHASSET-Adult class 10 a.m., FDS 11 a.m., Winter. (Worship 10 a.m. June - August.) (516) 365-5142.

ST. JAMES-CONSCIENCE BAY-Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.

SHELTER ISLAND EXECUTIVE MEETING-10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters: 96 Hepstead St., Sag Harbor. (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

MT. KISCO-Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

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

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

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

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

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

POPLAR RIDGE-Worship 10 a.m. (315) 364-7244.

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

PURCHASE-Meeting for worship and First-day school 11 a.m., Purchase Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

QUAKER STREET-Worship 11 a.m. Rte. 7 Quaker Street, New York 12141. Phone (518) 895-8169.

ROCHESTER-Labor Day to May 31, Meeting for Worship 9 a.m. and 11 a.m. First-day school 11 a.m. June 1 to Labor Day worship at 10 a.m. with babysitting available, 41 Westminster Rd., 14607. (716) 271-0900.

ROCKLAND-Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 623-8473.

RYE-Unprogrammed meeting for worship 9 a.m., 624 Milton Road. Phone (914) 967-0539.

SARANAC LAKE-Meeting for worship and First-day school; (518) 523-1899 or (518) 523-3548.

SARATOGA SPRINGS-Worship and First-day school 11 a.m. Phone: (518) 399-5013.

SCARSDALE-Meeting for worship, second Sunday in Sept. through June, 11 a.m.; July through first Sunday in Sept. 10 a.m. First-day school, third Sunday in Sept. through second Sunday in June, 11 a.m. 133 Popham Rd.

SCHENECTADY-Meeting for worship 9:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 377-4912.

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 273-0493.

SYRACUSE-Worship 10:30 a.m. 821 Euclid Ave.

North Carolina

ASHEVILLE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. (704) 258-0974.

BOONE-Unprogrammed worship 11 a.m., Unitarian Fellowship. King Street, Boone, N.C. Call for information. Michael Harless, (919) 877-4663.

BREWARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (704) 884-7000.

CELO-Meeting 10:45 a.m., near Burnsville, off Rt. 80 S, 455 Hannah Branch Rd., (704) 675-4456.

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

CHARLOTTE-Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 2327 Remount Rd. (704) 399-8465 or 537-5808.

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

DURHAM-Unprogrammed meeting and First-day school 10 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

FAYETTEVILLE-Unprogrammed. Phone 485-5720.

GREENSBORO-Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call: (919) 294-2095 or 854-5155.

GREENVILLE-Unprogrammed worship and First-day school. 355-7230 or 758-6789.

GUILFORD COLLEGE, GREENSBORO-New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Gary C. Dent, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 292-5487.

HICKORY-Unprogrammed worship, First-day school 10:15, forum 11:30. 328 N. Center St., (704) 324-5343.

RALEIGH-Unprogrammed. Worship 10 a.m. 625 Tower Street.

WENTWORTH/REIDSVILLE-Open worship and child care 10:30 a.m. Call: (919) 349-5727 or (919) 427-3188.

WILMINGTON-Unprogrammed worship 11:00 a.m., discussion 10:00 a.m., 313 Castle St.

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

North Dakota

FARGO-Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

Ohio

AKRON-Unprogrammed worship and First-day school. United Church of Christ, 750 Work Dr., 44320; in little chapel in the back; 253-7141 (AFSC).

ATHENS-10 a.m. 18 N. College St. (614) 592-5789.

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

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

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

TOLEDO-Rilma Buckman, (419) 385-1718.

CINCINNATI-Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1671 Nagel Road, Sunday 10 a.m. (513) 232-5348.

CINCINNATI-Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Cindi Goslee, 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. Call the Meetinghouse at (614) 291-2331 or Gerry Brevoort at (614) 268-2002.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875.

DELAWARE-Unprogrammed meeting and First-day school, 11:00 a.m.-12:00 p.m., room 311 of the Hamilton/Williams Campus Center at Ohio Wesleyan University. For summer and 2nd Sundays, call (614) 362-8921.

GRANVILLE-Area worship group meets Sundays 10 a.m. For information, call Mike Fuson: (614) 587-4756.

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.

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

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30 o'clock. Betsy Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OSHERLIN-Unprogrammed meeting, First Days: (216) 775-2368 or (216) 774-3292.

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

WILMINGTON-Campus Meeting (United FUM and FGC), College Kelly Center. Unprogrammed worship 10:15 a.m. Barbara Olmsted, clerk, (513) 382-4118.

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

YELLOW SPRINGS-Unprogrammed worship, FGC, 10 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, John Eastman: (513) 767-7919.

Oklahoma

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

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

Oregon

ASHLAND-Meeting for worship 10 a.m.-Sunday. 1150 Ashland St. (503) 482-4335.

CORVALLIS-Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

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

FLORENCE-Unprogrammed worship (503) 997-4237 or 964-5691.

PORTLAND-Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone: 232-2822.

SALEM-Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 399-1908. Call for summer schedule.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM-First-day school 10 a.m., worship 10:15. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM-Worship and First-day school, 11 a.m.-12 (June, July, Aug.: 10-11, no FDS). Routes 202-263, Lahaska. (215) 794-7299.

CARLISLE-First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret St., 249-2411.

CHAMBERSBURG-Meeting for worship 10:30 a.m. (717) 263-6576.

CHELtenham-See Philadelphia listing.

CHESTER-Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (215) 874-5860.

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

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

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

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

DOYLESTOWN-Meeting for worship and First-day school 10:30 a.m. East Oakland Ave.

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

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

FALLSINGTON (Bucks County)-Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

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

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

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

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

HAVERFORD-First-day school 10:30 a.m., meeting for worship 10:30 a.m., fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

HORSHAM-First-day school, meeting 11 a.m. Rte. 611.

HUNTINGDON-Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.

INDIANA-Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

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

KENNETT SQUARE-First-day school 10 a.m., worship 11 a.m. Union and Sickles. Betsy McKinstry, clerk, (215) 444-4449.

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

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

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

LEWISBURG-Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

LONDON GROVE-Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

MARSHALLTON-Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

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

MEDIA-Providence Meeting, 105 N. Providence Rd. (215) 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. 358-1528.

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

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

NEWTOWN (Bucks Co.)-Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-3804.

NEWTOWN SQUARE (Del. Co.)-Meeting 10 a.m. Rte. 252 N. of Rte. 3. (215) 566-4808.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Phone: 279-3765. Mail: P.O. Box 823, Norristown, PA 19044.

OXFORD-First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

PENNSBURG-Unami Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, clerk: 234-8424.

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

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

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

CHELLENHAM-Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

CHESTNUT HILL-100 E. Mermaid Lane.

FOURTH AND ARCH STS.-10 a.m. on Thursdays. FRANKFORD-Penn and Orthodox Sts., 10:30 a.m.

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

GERMANTOWN MEETING-Coulter St. and Germantown Ave.

GREEN STREET MEETING-45 W. School House Lane.

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

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

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

POCONOS-Sterling-Newfoundland. Worship group under the care of North Branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

POTTSTOWN-READING AREA-Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. Worship 10:30 a.m.

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

RADNOR-Radnor Meeting for worship and First-day school 10 a.m. Conestoga and Sproul Roads, Ithan, Pa. (215) 688-9205.

READING-First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St. (215) 372-5345.

SOLEBURY-Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. 297-5054.

SOUTHAMPTON (Bucks Co.)-Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD-Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

STATE COLLEGE-First-day school and adult discussion 10 a.m. worship 11 a.m. 611 E. Prospect Ave. 16801.

SWARTHMORE-Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

UPPER DUBLIN-Worship and First-day school 11 a.m. Ft. Washington Ave. and Meetinghouse Rd., near Ambler.

VALLEY-First-day school and forum 10 a.m. (except summer), Worship 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month. West of King of Prussia on old Rte. 202 and Old Eagle School Rd.

WEST CHESTER-First-day school 10:30 a.m., worship 10:45. 425 N. High St. Caroline Helmuth, 696-0491.

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

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

WILKES-BARRE-North Branch Monthly Meeting. Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10 a.m., worship 11 a.m., For summer and vacations, phone: (717) 675-2438 or (717) 825-0675.

WILLISTOWN-Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1.

WRIGHTSTOWN-Rte. 413. Gathering 10 a.m. Meeting for worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

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

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

Rhode Island

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

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

WESTERLY-Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (401) 596-0034.

WOONSOCKET-Smithfield Friends Meeting, 108 Smithfield Road, (Rte. 146-A). Unprogrammed worship 9:30; pastoral worship 11 a.m. (401) 762-5726.

South Carolina

BEAUFORT/FRIPP ISLAND-Unprogrammed meeting, 1 1 a.m. First Day, in homes. Call Diane or Ash Kesler: (803) 838-2983.

CHARLESTON-Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 723-5820.

COLUMBIA-Worship and First-day school 10 a.m. PALM Center, 728 Pickens St. (803) 256-7073.

GREENVILLE-Unprogrammed worship and First-day school 5:00 p.m. First Christian Church, 704 Edwards Road. (803) 233-0837.

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

South Dakota

SIOUX FALLS-Unprogrammed meeting 11 a.m. 2311 S. Center Ave., 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA-Worship 10 a.m., discussion 11:30 a.m. 335 Crestway Drive. Co-clerks: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 825-6048.

CROSSVILLE-Worship 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Information: Sharon Gitlin, (615) 282-5034.

MEMPHIS-Unprogrammed meeting and First-day school 11 a.m. year round. S.E. corner Poplar & E. Parkway. (901) 323-3196.

NASHVILLE-Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Hibbard Thatcher, clerk.

WEST KNOXVILLE-Worship and First-day school 10 a.m. D.W. Newton, 693-8540.

Texas

ALPINE-Meeting for worship, Sunday, 10:30-11:30 a.m. in the home of George and Martha Floro. Call: (915) 837-2930 for information.

AUSTIN-Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Paul Stucky, clerk.

CORPUS CHRISTI-Unprogrammed worship 9:30 a.m., discussion 10:45 a.m.; 5872A Everhart, 993-1207.

DALLAS-Sunday 10 a.m. 5828 Worth St. Clerk, Jim Garretson: (214) 238-0546, or call 821-6543.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

FORT WORTH-Unprogrammed meeting at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

HILL COUNTRY-Unprogrammed worship 11:00 a.m., discussion 10:00 a.m. Kerrville, TX. Clerk: Polly Clark: (512) 238-4154.

HOUSTON-Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone: clerk, Dee Rogers, (713) 358-3711 or Meetinghouse, (713) 862-6685 for details.

LUBBOCK-Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 747-5553 or 791-4890.

MIDLAND-Worship 5 p.m. Sundays. Clerk, Mike Gray: (915) 699-5512.

RIO GRANDE VALLEY-Winter worship group Sunday mornings. For location call Carol J. Brown 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TYLER-Unprogrammed. Call: (903) 725-6283.

Utah

LOGAN-Unprogrammed meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Call: 563-3345, or 752-2702.

SALT LAKE CITY-Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone: (801) 359-1506, or 582-0719.

Vermont

BENNINGTON-Worship, Sundays, 9:30 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON-Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

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

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

PUTNEY-Worship, Sunday, 10:00 a.m. Rte. 5, north of village, Putney.

WILDERNESS-Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 7654-6404 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11:00 a.m. (child care available). Summer worship only 8:30 a.m. and 10:00 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake, discussion 10 a.m. worship 11 a.m. (804) 223-4160.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 or 885-7973.

LEXINGTON-Maury River Meeting, First-day school and unprogrammed worship 10 a.m. Discussion 11 a.m. Phone (703) 463-9422.

LINCOLN-Goose Creek United Meeting for worship and First-day school 10 a.m.

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 for information.

RICHMOND-Worship 9:30 & 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 379-8506.

ROANOKE-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

VIRGINIA BEACH-Meeting for worship 11 a.m. (based on silence). 1537 Laskin Rad., Virginia Beach, VA 23451.

WILLIAMSBURG-Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

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

Washington

BELLEVEUE-Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

KENT-South King County Worship Group. Sundays 11 a.m. in homes. (206) 631-3945.

OLYMPIA-Worship 10a.m. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

PULLMAN-See Moscow, Idaho.

SEATTLE-University Friends Meeting 4001 9th Ave. N.E. Quiet worship First Days 9:30 and 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

SPOKANE-Unprogrammed worship. 747-7275 or 536-6622.

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

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

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

West Virginia

MORGANTOWN-Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire, (304) 599-3109.

PARKERSBURG-Mid-Ohio Valley Friends. Phone: (304) 428-1320.

Wisconsin

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

EAU CLAIRE-Menomonie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomonie, 235-6366) or in Eau Claire. Call: 235-5686 or 832-0721 for schedule.

GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Peri Aldrich, clerk: (414) 865-4151.

MADISON-Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 and 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 and 8:30 p.m. Children's classes at 11:00 a.m. Sunday.

MILWAUKEE-Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

JACKSON HOLE-Meeting for worship 9 a.m. (May 1 through September 30, 8:30 a.m.) Unprogrammed. For location, call (307) 733-5432.

We invite you to share in our dream . . .

MICHIGAN FRIENDS CENTER



*If you have built castles in the air,
your work need not be lost; that is
where they should be. Now put
foundations under them.*

— Thoreau

. . . where individuals and groups can be surrounded by natural beauty while they meet for workshops, retreats, small conferences and the like.

Green Pastures Quarterly Meeting and Friends Lake Cooperative Community have joined together to create a non-profit retreat Center at Long Lake in the lovely hill country west of Ann Arbor. It's an ideal setting for quiet reflection, for consensus building, for planning, for the work of restoring peace to our planet. There are ninety acres of woods and trails, and facilities for camping, canoeing, picnicking and swimming.

The building will have large and small meeting rooms, a children's wing, a kitchen, indoor bathrooms, and a shower. We want to build the Center entirely out of contributions so we can offer affordable use to groups large and small.

Our goal is achievable. We are two-thirds of the way toward the \$180,000 needed to make the center a reality before time again increases costs. We ask your financial support so we can begin construction in 1993 and be welcoming users in 1994.

Many memorial contributions have been given for the Center. Members of Kenneth Boulding's family, associated with Friends Lake Community since its founding in 1961, say they would be pleased if Friends were moved to honor Kenneth in this way.

Please send your tax deductible contributions to Michigan Friends Center Fund, P.O. Box 218, Chelsea MI 48118. Make checks payable to Green Pastures Quarterly Meeting-Michigan Friends Center (GPQM-MFC) Fund.

Isabel Bliss, MFC Clerk, will be pleased to give you more information if you call her at 313-475-9976.

Michigan Friends Center is a non-profit corporation, chartered in the State of Michigan and administered by a ten-person board. Six members must be associated with the Religious Society of Friends. This ad has been contributed by friends of the Center.