

May 1, 1980

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today

The only
real
security
in the end
is the love
we have
given
and the love
we have
received.



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FRIENDS JOURNAL

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PAX VOBISCUM, PAX DOMINI

Again I say goodbye to friends—
reluctant, as always; wanting more time;
wishing I could leave you
something better.

For I have given you
the worst parts of me—often:
the anger, the pain, the impatience,
the black heart pumping fire
over dry wood in high winds;

I have been what I am
with an honesty too crude to be contrived—
a poor substitute, at best, for wisdom;
at times, almost beyond belief.

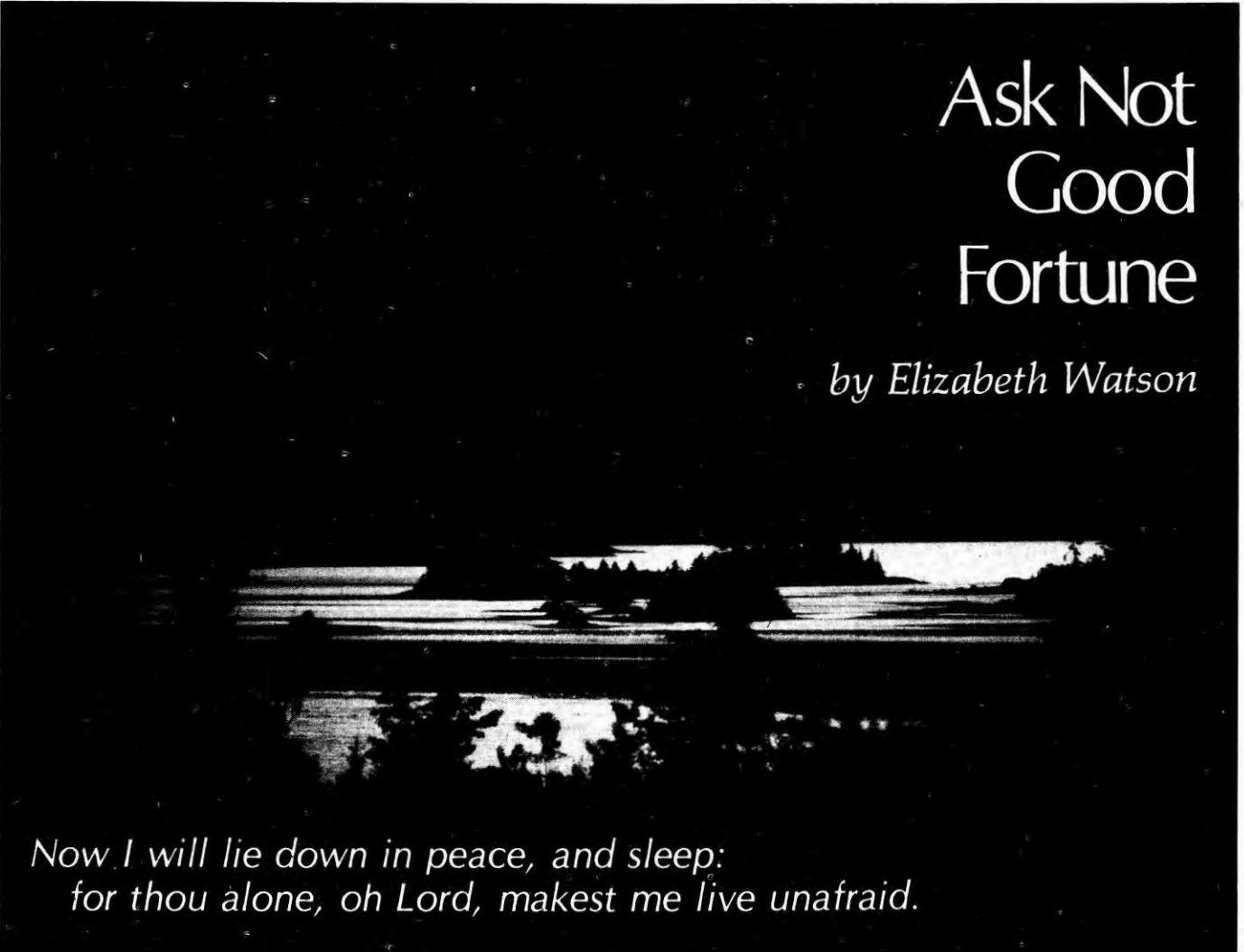
That you have accepted me,
turning a gentle eye toward
my mistakes and my embarrassment,
always a hand in the dark to hold
when I was frightened by my own shadow
pale in the half-moonlight,
sharing my joy, making it possible,
amazes me—

And I weave my wonder into dreams
radiant
and steady as the Pole Star
blazing in the sky above you.

—W.D. Ehrhart

Ask Not Good Fortune

by Elizabeth Watson



*Now I will lie down in peace, and sleep:
for thou alone, oh Lord, makest me live unafraid.*

D.B. Perry

There are really two kinds of people in the world: day people and night people. Day people bound out of bed with the dawn, disgustingly cheerful and eager for activity. They gradually run down by the end of the day, and by 10 p.m. they are ready to retire and sleep soundly. I know all about day people. I've been married to one for over forty years.

Night people, on the other hand, struggle reluctantly out of bed. They doze through morning classes, or drink coffee copiously to try to keep awake on the job. By 10 p.m. they are just getting into high gear. Their most creative time is apt to be between midnight and 4 a.m. I know all about night people. I'm one of them.

The world is run by and for day people. Night children are dragged out of their beds, stuffed full of oatmeal, and

shoved off to school regardless of whether or not they can absorb any knowledge in the morning. And at the proper bedtime for day children, night children are put to bed and expected to sleep. Night adults, also, often try to retire with day adults, especially if they are married to them. After all, they too have been up a full day. But sleep is another matter. Most night people are insomniacs, unless they are fortunate enough to be able to arrange their personal schedules to fit their internal rhythms.

David, who presumably wrote many of the poems in the book of Psalms, was a night person, as those poems bear witness. He was the second king of Israel, from about 1010 to 970 B.C. He was not born to be king, you will remember, and in his youth he had one of the few night shift jobs available three thousand years ago. He was a shepherd, "abiding in the field, keeping watch over the flocks by night." The job left him much time for looking up at the clear Judean night sky, and thinking.

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And his thoughts turned into poetry:

*When I consider the heavens, the work of your
fingers,
the moon and the stars which you ordained,
Who are we that you are mindful of us?
and our children that you visit them?*

(Psalm 8:3-4)

God seemed very close to him under the night sky:

*Thou hast proved mine heart;
thou hast visited me in the night...*

(Psalm 17:3)

and again:

*I will bless the Lord who has given me counsel:
in the nighttime wisdom comes to me in my
inward parts.*

(Psalm 16:7 NEB)

He saw that idle chatter belongs to the day, but wisdom comes in the night:

*Day unto day uttereth speech,
(but) night unto night sheweth knowledge.*

(Psalm 19:2)

His work ended with the dawn, when the sun came up

*...as a strong man to run a race...
and there is nothing hid from the heat thereof.*

(Psalm 19:5,6)

How good to go home then, and sleep away the hot daylight hours!

David knew firsthand that night people suffer from sleeplessness. When Saul, the first king of Israel, had insomnia that drove him out of his mind, the young man David was sent for and he brought his harp and sang some of his beautiful songs. (Music does help. I keep the FM radio by the bed, tuned to a station that plays classical music all night.) Later when David became king and had to be up all day long, he records his own battles with insomnia:

*O my God, I cry in the daytime but thou dost
not answer,
in the night I cry but get no respite.*

(Psalm 22:2 NEB)

At times it was really bad:

*I am wearied with groaning;
all night long my pillow is wet with tears,*

I soak my bed with weeping.

(Psalm 6:6 NEB)

The conclusive proof, however, of David's night person status is in the last verse of the fourth Psalm, which no day person could have written. Here he recognizes that going to bed does *not* necessarily mean going to sleep. They are two separate acts:

*I will both lay me down in peace, and sleep:
for thou, Lord, only makest me dwell in safety.*

And having stated his determination to sleep thus positively, I am willing to wager that he no more dropped off to sleep immediately than any other night person. He probably stayed awake and wrote another Psalm!

*Yet the Lord will command his lovingkindness in
the daytime,
and in the night his song shall be with me...*

(Psalm 42:8)

(And indeed, night is the best time for writing poetry. I keep a pad of paper on the bedside table by the FM radio.)

David's insomnia and mine were linked in my early childhood. Along with my trouble going to sleep, I was afraid of the dark. My Methodist minister grandfather endeavored to deal with both my problems at once by teaching me this final verse in Psalm 4, urging me to repeat it over and over:

*I will lay me down in peace, and sleep:
for thou, Lord, only makest me dwell in safety.*

God would keep me safe, he said, so there was nothing to be afraid of in the dark. And if I only put my mind to it, I could go to sleep. Thus spoke the day person!

I had a cousin who lived near enough that we saw one another frequently. She too was afraid of the dark. I shared my magic Bible verse with her, and we made a pact to say it each night when we went to bed.

Then a terrible thing happened. My cousin's house caught fire one night. She woke, gasping for breath, aware of ominous shadows on the wall and much noise and confusion. Presently someone put a ladder up to her window, grabbed her and scrambled down with her. She was still shaken when I saw her the next time. I questioned her about that fatal night. She assured me broken-heartedly that she had *not* omitted the magic Bible verse that night, nor neglected her usual bedtime prayers. My faith, as well as hers, was profoundly shaken. We stopped saying David's verse at bedtime.

Something was terribly wrong with what my grandfather had told me. Either God did not care, or else God couldn't really make you dwell in safety. There began for

me then the long search to reconcile what I had been taught with what I had experienced—a search that would lead me to graduate study in theology. Out of my need, I have had to work out a concept of God with which I can live honestly. For me, God is not outside the universe, a *deus ex machina* who can step in to save us arbitrarily if we just pray hard enough. I reject a God who can be bribed. No! God is part of the universe, and limited by the same chain of cause and effect. And God suffers with us. This I know experientially.

There came to me at that time in my childhood a growing awareness of the vast numbers of human beings who do not dwell in safety, and the terrible knowledge that children are not exempt from the danger, or the misery. My call to the ministry came in the words that open the fortieth chapter of Isaiah:

Comfort ye, comfort ye my people, saith your God.

I found I could no longer ask to dwell in safety, not only because I had no assurance God would or could grant such a request, but, more important, as one member of the human family, I could no longer ask for special favors.

Henceforth I ask not good fortune!
(*Song of the Open Road*, line 4)

That line was written by Walt Whitman, another poet, another night person. As with David, the proof of his being a night person is in his poetry:

*I am he that walks with the tender and growing
night...*
(*Song of Myself*, line 431)

In what is to me his most moving poem, "Out of the Cradle Endlessly Rocking," he speaks of the night child he was:

*Over the sterile sands and the fields beyond, where
the child
leaving his bed wander'd alone, bareheaded,
barefoot...*
(line 4)

And in "Crossing Brooklyn Ferry" and elsewhere he described his adult battles with language as vivid as David's:

*I too felt the curious abrupt questionings stir
within me,...*
*In my walks home late at night or as I lay in my bed
they came upon me...*
*It is not upon you alone the dark patches fall,
The dark threw its patches down upon me also,*

*The best I had done seem'd to me blank and
suspicious,
My great thoughts as I supposed them, were they
not in reality meagre?*

(lines 59, 61, 65-68)

But, like David, he loved to look up at the clear Long Island sky and think long thoughts and God seemed very close to him also. In his most familiar poem, David called God "my shepherd." Walt Whitman called his God "the great Camerado."

Whitman was the poet who gave voice to my adolescent grappling with the problems of human suffering:

*Whoever degrades another degrades me,
And whatever is done or said returns at last to
me...*
*I speak the pass-word primeval, I give the sign of
democracy,
By God! I will accept nothing which all cannot have
their counterpart of on the same terms.*
(*Song of Myself*, lines 504-505, 506-7)

I decided that if I could not have the security of dwelling in safety, I would seek for intellectual and spiritual security. When I got through college, I said, I would study theology and figure it all out. I would get it all together, wrap it up neatly, tie it with a bow knot, and, secure in intellectual certainty, I would spend the rest of my life comforting God's people and working on the world's problems.

So after college I headed for the University of Chicago, where I did study theology and shaped my basic view of God as a process at work in the universe and in human society.

One of the most useful courses I had, however, was not in theology, but in pastoral counselling. It was taught by a psychiatrist, William H. Sheldon, who later did major work at Harvard, classifying human beings according to body types, a field known as human morphology. The thrust of this course was to help us would-be ministers understand what human problems we could safely deal with, what need other professional help, and what kinds of professional help are available. Much that I learned stayed with me—little practical bits of wisdom in human relations, as well as a basic understanding of psychiatric insights.

One day Dr. Sheldon tossed off a definition that shattered my dream of intellectual certainty. "Maturity," he said, "is the ability to tolerate ambiguity and conflict."

The world of that day—the 1930s—did seem ambiguous. We were emerging from the Great Depression, and we were watching the rise of fascism in Europe. We wondered if problems of unemployment could only be solved by going to war. Yet, looking back, it was a much

safer, less ambiguous world than we have now, or will ever have again. The Depression had drawn us together: we were all in the same boat. We had learned to do without things and to take pride in coping. "Community" was a key word in theology in those days.

Moreover, we were certain that fascism was unequivocally evil. How could we foresee Hiroshima, Korea, Vietnam, Watergate—and recognize that the evil is within us too? With Hiroshima the last vestige of security left us. Our own government did the unspeakable deed.

The chances of dwelling in safety, for anyone in the world, have dwindled year by year since then, and the world becomes more ambiguous all the time. Our problems are compounded because so many people have not achieved the maturity that can tolerate ambiguity. We are still looking for security, both physical and intellectual. As a nation we seek it in bigger and more destructive armaments. As individuals we seek it in possessions, in drugs, in cults, in handguns, and sometimes in mental illness. And as technology brings more gadgets, more mind-boggling ways of getting places and doing things, the hollowness of life deepens. Violence increases: more crime against innocent strangers; more suicide, even among children. Our streets and countryside are full of alienated, confused, fearful, lonely, desperate, trigger-happy people. It is no longer safe for night people to go out and meditate under the stars, like David, like Walt Whitman.

One thing the world needs now is people who can tolerate ambiguity, people who are challenged, not threatened by the state of the world. I want to suggest a few things such maturity might require.

First, do not seek security in things, nor yet in status. The care of possessions, and position, is time-consuming and energy-consuming, and they can be taken from you by a thief in the night, by a fire in the night, by a change in political fortunes, by any numbers of disasters. Whatever security you have lies in yourself:

Henceforth I ask not good fortune. I myself am good fortune.

If you understand yourself, both your strengths and limitations, if you like the person you are, if you acquire coping skills through experience, if you are not too encumbered, and if you know—inwardly—that disaster cannot ultimately overcome you, then you have gone a long way to maturity. You will be part of the solution, not part of the problem.

Second, don't rest in intellectual security, for your philosophy and the knowledge on which it rests are likely to become obsolete. Although history can and should illuminate our considerations, do not prejudge the present or the future by the knowledge of the past, your

own or our collective past. Wisdom is not amassing facts. Wisdom is reflection: putting things together in new combinations and juxtapositions; it is asking the right questions. Become a life-long learner, open to new truth from whatever quarter, willing to change your mind. *And may the words of your mouth and the meditations of your heart be acceptable in God's sight.*

Third, the only real security in the end is the love we have given and the love we have received. All else can be taken from us. So pour out your love and friendship and do not hoard it. Don't put off the display of affection or the kind, or loving, or encouraging word or thoughtful act. And don't delay or hesitate in standing up to be counted with the oppressed.

Finally, cultivate the light touch. Develop a sense of humor. Learn to light up a room with joy when you enter. Accept the challenge of our chaotic and dangerous world with a sense of adventure, of gratitude that *our* time is now.

I began with a story of two children trying to bargain with God to dwell in safety. *When I was a child, I spoke like a child; I understood like a child; I thought like a child. When I became an adult, I put away childish things.*

Sometimes life restores to us something we had thought irretrievably lost. New archeological findings and new linguistics research have resulted in new, more accurate translations of the Bible. I find now that the New English Bible has given me back my magic Bible verse. No longer does that final verse in Psalm 4 assert that God will let us dwell in safety. It now reads:

*Now I will lie down in peace, and sleep;
for thou alone, O Lord, makest me live unafraid.*

Living unafraid is a vastly different thing from dwelling in safety. The last two words have radically changed their meaning. Fearlessness and safety are not at all the same. And the verb has changed too. To *dwell* means "to reside, to stay as a permanent resident." A *dwelling* is "a place of residence, a shelter." To *live*, on the other hand, has half a column of meanings in my dictionary, including "to exist," "to breathe," and also "to experience and enjoy life to the full." And *living*, as contrasted with *dwelling*, is a way of life, not a fixed abode. It can mean, among other things, "flowing freely, like water."

God did not really promise us that we could "dwell in safety." God promised us that we need not be overcome. Therefore, no longer ask to dwell in safety. Ask not good fortune. Seek not security in intellectual analyses or theological formulas. Ask, rather, to love and to live unafraid.

"Grant us wisdom, grant us courage, for the living of these days." □

Grammar Lesson: REVIEW OF THE ESSENTIALS

THE HARDEST LESSON

Emblazoned high upon my wall,
Brown on gold, the letters state,
"Love is the hardest lesson."

And, burdened under piles of tasks,
I stare at it, and ponder;
Is love so hidden that it takes
A crowbar or an axe to get it out?

My enemies have chosen names
Like Time and Entropy,
Not lack of love.

And yet, as papers fly, and phone bells jeer,
And questions sound like sirens loud,
I wonder how my love is faring,
Like a wee born chicken in a box,

Its peeping very small, but still a force,
An individual view of things;
Where does it go?

And can I stand upon my desk and handle things,
And hold that chicken in my hand,
Its beedy eyes aglow,
Now peering out between my fingers stretched?

And will its fragile self survive and grow,
From chaos born to be a red fringed rooster,
Calling the day awake,

Perching and swaying on my head,
Pulling my hair and crowing loud,
Triumphant, feathers blowing,
Throat wide open to the sky?

—Ramona Braddock

Life the Teacher said
is not a proper noun
composed of an infinite
number of common nouns:
nouns are static:
dead children
buried cities
bread that does not nourish;

nor as some moderns think
is it intransitive:
action for action's sake
wheels spinning within wheels
for the marvelous tick-tock
of the ego's clockwork;

life the Teacher said
is a transitive verb
connecting with style
one noun to another:
the deer with a tree
mountain to the sea
Samaritan walking
toward the man waiting

—Francis E. Kazemek



Peacemaking And Compassionate Living

by Avis Crowe

What does Koinonia Partners, a Christian community in south Georgia, have to offer the concerned seeker of today? How can it "speak to our condition?"

The Religious Society of Friends, along with the Church of the Brethren and Mennonites, have issued a New Call to Peacemaking. In response to the appeal

made by Colin Bell at the 1978 Friends General Conference in Ithaca, meetings throughout the country are reformulating the historic Quaker peace testimony. One such example, reported in the *Friends Journal* (12/1/79) by Herbert Spiegelberg, was a statement which, in part, says:

... we call upon our fellow human beings to awaken to the necessity of total peace as the condition for the survival of humanity. We base this call on our reverence for all life and for that of God in every human being.

In the current explosive climate of potential nuclear holocaust and the bankruptcy of human relationships at all levels, it is essential that we know what that call means. It is no longer enough to sign petitions and write letters to presidents, editors and congresspeople. It is no longer enough to demonstrate against the military, defense spending, nuclear power. Of what value is it to hold a picket proclaiming peace, when we harbor feelings of envy, hatred, bitterness and judgment?

Christian peacemaking must be a way of life. We must proclaim it in the way we live. Every day. Ladon Sheats, former IBM executive, who served for a time as coordinator of Koinonia Partners, has put it this way: "We must begin coming together in spiritual communities and acting out peace." The admonition to love our neighbor and our enemy alike must be at the core of all peacemaking.

*A house that
Koinonia Partners
hopes to replace*



Throughout the country in recent years, there has been much discussion of alternative life-styles. The catch phrase is "simple living" and is defined differently according to who's talking. It is generally understood to mean a back-to-basics, no-frills kind of life, and has given rise to concerns about such issues as health, nutrition, and ecology, as well as spawning a new literature and language. Self-sufficiency is often the central message.

But Christian community goes beyond mere simple living for its own sake, which can become merely a fad. One can live simply—and ignore one's neighbor. Partners at Koinonia generally prefer to speak of compassionate living, which includes simplicity of life-style, but is motivated and sanctified by Christian love and concern for our sisters and brothers throughout the world. Compassionate living demands downward mobility for the sake of the kingdom rather than for its own sake, and in place of upward mobility for the sake of myself. And compassionate living must include peacemaking.

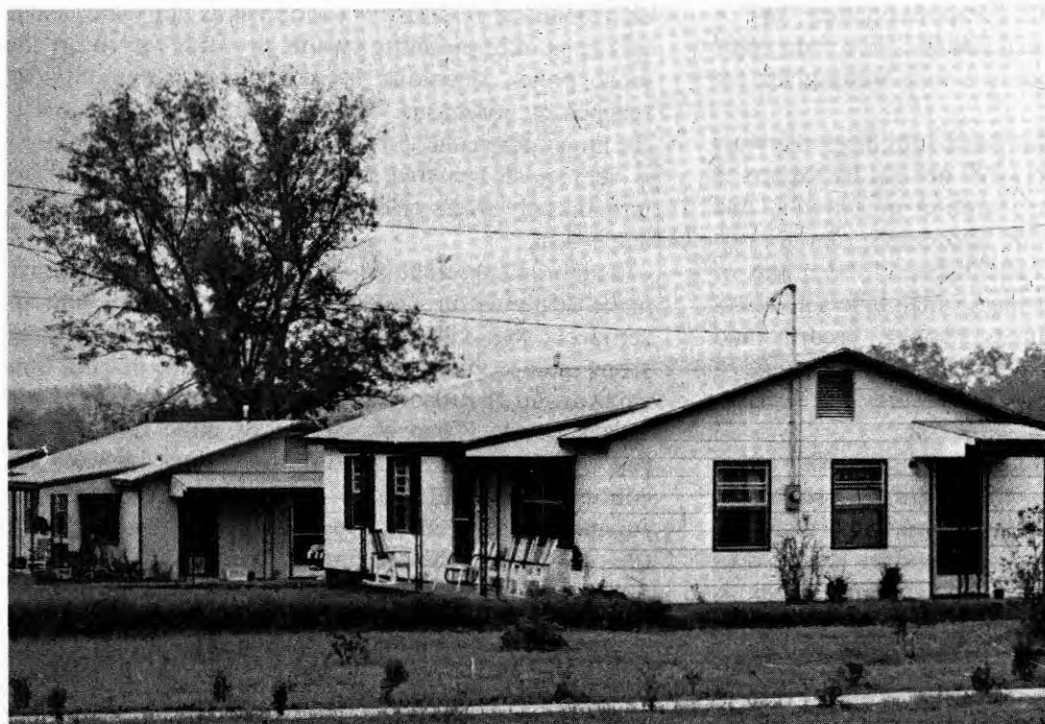
Koinonia provides a unique opportunity to put the theory and theology of compassionate living into daily practice. Writer Rainer Maria Rilke in *Letters to a Young Poet* urges him to "live the questions." In spite of differences in individual style—or even substance of belief—it is this mutual commitment to the search and to each other that is striking at Koinonia, with the common ground being social outreach in the spirit of servanthood. It is this shared purpose that makes possible all other elements of community, and is the glue that holds it all

together.

Founded in 1942 by farmer-theologian Clarence Jordan, Koinonia (from the Greek, meaning community) Farm brought improved farming methods to Sumter County, Georgia, and sought to demonstrate that black and white could work together in friendship and shared purpose. Clarence believed the kingdom of God is to be lived out here and now, not in some unspecified future time. This simple yet extraordinary effort came up against violent opposition during the racial upheaval of the fifties and sixties. Gunfire, arson and a total boycott of Koinonia Farm was the order of the day, as members of the Christian community were shunned and the Jordans themselves were asked to withdraw membership from the Baptist church where Clarence had served as deacon. Unable to withstand the constant threat of physical violence, many left the community. Clarence and Florence Jordan, along with Margaret and Will Wittkamper, stood their ground.

The spirit of Koinonia could not be quenched; the dark time gave way to a new era. The boycott had forced the community to reach for broader support and gave rise to a successful mail-order business. The work of Koinonia expanded and became even more widely known. Visitors of all ages made their way to Americus, Georgia, and

Avis Crowe describes herself as a "seeker, attender at Hartford (CT) Meeting, and currently living the questions as an extended volunteer at Koinonia Partners." With a background in theater and the arts, she enjoys weaving and writing.



An example of the new housing built by Koinonia's construction crew

some stayed. The community grew—and along with it, its ministry.

John Dorean, a partner since 1976, came to Koinonia from the radical activism of the sixties. He had come to feel that the "nay-saying" of that time was not enough. He felt a personal need not just to say no, but at the same time to say yes. Koinonia offers John and others the opportunity to say yes and to create and live out a tangible witness to that yes.

In 1968, a year before Clarence Jordan's untimely death, the present shape of the community was defined. Housing was identified as a critical need in that area, with one of three houses declared substandard. A unique concept of partnership ministries was developed, revolving around a Fund for Humanity which would make available long-term, no-interest mortgages to those needing a decent place to live. While income from the mail-order business and commercial crops help to sustain the community itself, the Fund for Humanity operates as a conduit for private contributions and no-interest loans which underwrite the various ministries of Koinonia Partners. Housing is the major thrust, with ninety-plus houses completed since 1968. Explorations into new materials and alternative energy sources, such as solar energy, are an important part of this effort to provide the most efficient and cost-effective housing possible. All houses are constructed by a crew which includes Koinonia partners and county residents.

Mortgages are awarded primarily on the basis of need and are repayable over a twenty-year period. A four-bedroom, \$20,000 home can be purchased for \$700 down and monthly payments of approximately \$80. A committee of partners, village residents and townspeople review the applications; there is a long waiting list for each house.

In addition to housing, the Fund subsidizes day care and childhood learning centers that are run by experts in early learning, with the participation of parents, and which are an important part of Koinonia's commitment to its neighbors. A modest crafts industry is also part of the nationwide mail-order business which offers a variety of pecan and peanut products. Books, records and tapes of Clarence Jordan's Cotton Patch translations of the New Testament as well as of his lectures and sermons are also available through the catalogue.

Koinonia is a fully working farm of 1,400 acres. Commercial crops include corn, grapes, soybeans, pecans, and peanuts, and the community works a five-acre garden which produces vegetables for its own consumption. A small herd of grazing cattle is maintained; goats, chickens and bees are also part of the south Georgia farmscape. Other service ministries are a cooperative grocery store and small thrift shop. Most of the projects outlined provide part-time, seasonal employ-

ment for neighbors. The construction crew and the crafts industry have both been turned over to black leadership.

The community currently numbers twenty-five partners, ranging in age from those in their twenties to Will Wittkamper who, at eighty-seven, remains active, and who can be seen from dawn to dusk at sundry farm chores.

In considering partnership, a person must understand that Koinonia is deliberately designed to be a base for the tangible expression of Christian teachings, where communication and instruction is always to be vigorously complemented by application. Requirements for partnership are: agreement with the principles and purposes of the community, a period of at least six months' residence as a volunteer, and willingness to commit several years to the community.

Ownership of goods is largely a matter of conscience, though it is expected that during the time of partnership one will live at the subsistence level. Personal assets may be given as a gift to the Fund, returnable at such time as partnership is dissolved. The only thing given outright to the community on a permanent basis is one's automobile; all vehicles are registered in the name of Koinonia Partners and are used by all members of the community. All partners draw a modest living allowance based on need.

Governed by a board of directors which establishes policy, with the input of partners providing perspective, the day-to-day operation of the community is in the hands of a coordinator. Appointed on a yearly basis, and usually serving for a period of several years, the coordinator is responsible for decisions but relies heavily on the input of the entire community. It is fair to say that most policy decisions affecting the community are reached by consensus. Though created and nurtured by the imagination and gifts of a single individual, Koinonia is very much centered on the idea of servanthood and intentionally steers clear of charismatic person-centered leadership.

Koinonia's internal life is a smorgasbord of opportunities available on the basis of need, interest, and the resources and skills of the people available. These range from Bible-study, daily hymn singing and sharing time, small group discussions and more formal workshops with special guests. There is, of course, time for play and relaxation and the pursuit of individual interests and concerns. Laughter is often heard around the farm, and for those needing an occasional respite from the intense life of work and the community, a small retreat shack is available for quiet times of devotion and meditation.

There is an eclectic variety of approaches to Christian faith and belief at Koinonia, ranging from conservative to fairly liberal. At the center, however, is a shared commitment to the New Testament concept of servant-

hood under the Lordship of Christ. Community worship reflects the ecumenical diversity and spirit of the partners, and for some it is sufficient. Others have established ties to area churches, both to fulfill personal needs, as well as to build and strengthen relationships with the people of Sumter County. The nearest Friends meeting is in Atlanta. At present one of the partners is a Quaker, and several interested people gather at the farm for silent worship each week.

An extensive volunteer program allows for eight to fifteen people of all ages to come for several months to participate fully in the life of the community. Workshops and discussions are held on such topics as race relations, housing, sharing global resources, world hunger, peacemaking, militarism and compassionate living. All are approached from the context of the question, "How shall I respond as a Christian?" Special arrangements can be made for groups wishing to come for briefer periods of work/study.

Koinonia hosts hundreds of short-term visitors, who are introduced to the community through conducted tours and sharing food and fellowship at the common noon meal or for supper in extended households. Books and tapes are available for study, and there is plenty of opportunity to share in the work of the farm, as well as to talk with partners and volunteers.

Because the need is so great and the desire so strong, it is tempting to assume that Christian communities (or communities of Christians, as some prefer) have found the answers, have somehow "overcome" human nature and attained a state of perpetual grace and harmony. Those illusions are quickly dashed, and what we find, instead, are mere mortals gathered together in pilgrimage and struggling as individuals and collectively to discover, in the words of Simone Weil, the "harmonization of the contraries" which leads to God.

In recent years, the people of the area have relaxed over the presence of Koinonia and its purposes. Certainly the overt hostility of a decade ago is gone and many have come to respect the work of the community. A recently retired mayor of Americus, once an ardent foe, has publicly stated his admiration for what he considers one of the most successful housing projects he's ever seen. But decades of hate and misunderstanding do not change easily, and there are still bridges to be built. Exploring the reasons for residual suspicion toward Koinonia, a September, 1979, editorial in the *Plains Monitor* asked, "What do you fear and why?" and goes on to urge each reader to discuss it with his/her pastor:

He is a Christian and so are the folks at Koinonia—and I might add practicing Christians. Since you won't do it, you should be darn glad that there are people in your county helping to get a roof over the

heads of poor but deserving people.

Koinonia is now in the local news once more, as some partners—with the community's support—are on the cutting edge of the fight for adequate county schools, which rank among the nation's lowest. Through a local organization of parents and concerned citizens, the partners joined in supporting a successful school boycott, which has brought the conditions of county schools to the attention of the media and state education officials. The battle for good education for all the county's children will continue until it is an accomplished fact.

The message of Koinonia has spread far beyond its 1,400 acres. Its concept of partnership housing and the Fund for Humanity has generated a totally independent project, Habitat for Humanity. International in scope, with headquarters in Americus, projects now exist in Zaire and Guatemala, with new ones contemplated in Uganda and Brazil. In the U.S., affiliated projects are in various stages in Florida, South Carolina, Michigan, Texas, California and Tennessee. Founder and director of Habitat for Humanity is attorney Millard Fuller, a former Koinonia partner.

In addition, following much discussion and prayer, Koinonia Partners sent out several of their number to form a new community. Located in Comer, Georgia, Jubilee Partners has, as its primary ministry, the development of a welcome center and orientation program for Cambodian refugees. Work has been going full steam since last April, in order to be ready for their first group of refugees in the summer of 1980. Jubilee also offers a volunteer program similar to that of Koinonia.

Even those most deeply committed to community as a life-style recognize that it is not for everyone. One young volunteer remarked during a summing-up period that she saw no point or purpose in intentional community. There is, on the other hand, an enormous appeal for many young—and not so young—people with a pioneering spirit and desire to live out what they believe. It is, for many, a viable option to contemporary living which often leads to isolation and self-centeredness. A community such as Koinonia offers an opportunity to enter into active discipleship with the support and care of others. It provides the channel through which one can become an active part of important ministries and at the same time be nurtured along one's own personal journey. It offers opportunities for exploration of the question, "What can I do?" During the course of such exploration, some may even discover—to their surprise—that they are already doing something.

The call to peacemaking is a call to compassionate living. It is an urgent call, and demands a response. Koinonia Partners is one attempt to respond. □

IMAGES OF



by Judith Pruess-Bowman

Why do we say God transcends male and female designations and then persist in calling God "Father," "He," "Him"? If you are a man, how does reading this make you feel:

*Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness: Come before her
presence with singing.
Know ye that the Lord she is God: It is she that hath*

Judith Pruess-Bowman is an educational consultant and author of nine books. A member of the adult education task force of her monthly meeting, she has organized a journal writing class and ongoing support group. She is a member of Grass Valley (CA) Meeting.

*made us and not we ourselves; we are her people
and the sheep of her pasture.*

*Enter into her gates with thanksgiving, and into her
courts with praise: Be thankful unto her, and
bless her name.*

*For the Lord is good; her mercy is everlasting; and
her truth endureth to all generations.*

(slightly revised version of Psalm 100)

Did you feel as if your sex were invisible and unimportant? If you are a woman, how did reading the passage make you feel?

In Genesis 1:26, we read:

And God said, let us make man in our image, after our likeness. . . So God created people in God's own image, male and female (Genesis 1:27).

Though the cultural influence on the writer's language caused him to translate the words for God in some of this passage in an exclusive way (using "He," "His"), the plural, *inclusive* translation of *Elohim* did somehow survive, too. Women and men of today, therefore, know that they both were created in God's image and that is both female and male.

Why do we in the Society of Friends affirm the equality of men and women created in God's image and then continue to use the supposedly generic term "man"? It is generic *nonsense* to say that "man" includes women, when women are excluded by so many daily practices.

To say that God is above sexual identification, or is both male and female, and then call God "Father" lends evidence for our limited concepts of God and the need for new ways of thinking and naming. If humans were created in the image of God, then to think of God only as male, a Father, a patriarch, distorts our images of God and ourselves. Use of the words "man" and "brother" as supposedly including women, when they are not functionally included, is symptomatic of a sexism which pervades all aspects of life and does not include women equally in leadership and decision-making. Since language affects what we think and do, attempting to change our language will help to change attitudes and actions (the Sapir-Whorf hypothesis of linguistics). It will also reveal a desire to improve the overall situation of women and give women and men reason to hope for the liberation of all, as expressed in Galatians 3:28:

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: For ye are all one in Christ Jesus.

Friends have long been in the forefront of the women's rights movement. Lucretia Mott, an outstanding feminist of the nineteenth century, was a Quaker. Within the Society, women and men have always had equal rights. Women hold positions of leadership at all levels.

Yet, even the Society of Friends, perhaps too confident in its liberalism, reveals discrimination in some instances. Major collections of Quaker writings lack women's contributions. All seven writers and the editor of the *New Call to Peacemaking* are men. And many of us still refer to God as "Father," and use "man" as if it

included women.

There are many actions individuals and meetings can take to promote the use of language about God and people which affirms the full personhood of all created in the image of God, who has both male and female aspects. My own meeting has begun to try some of them, and many of us have noted a new vitality in our community.

First, biblical images of God as feminine or not gender-linked can be explored and used when attempting to name the Divine. A task force of the United Presbyterian Church states in its document, "Language about God: Opening the door," (1975) that the

... assertion that God is not male attained prophetic status and became a criterion of proper language about God. This claim cast doubt on the idea that God's saving and loving intervention in Israel's historical experience must—almost by definition—be warlike, vengeful, violent.

These two attitudes about God's power and forcefulness never became entirely reconciled among Israel's teachers and prophets. In the course of time more and more attention came to be paid to God's wisdom, love and compassion, while relatively less attention was given to God's wrath. . . One result of this development was a relatively greater attentiveness to features of the divine character which lack any specific sexual association, or which, indeed are commonly considered feminine characteristics. (p. 5)

As Margaret Bacon points out (FJ 6/1/79), the Society of Friends has

... always treasured the intuitive, creative side of the Divine. One of our great scholars, Howard Brinton, wrote that Friends stressed the feminine side of God, long before the present women's movement had arisen. . . God is a growing, living, organic force, struggling to create a Holy Community and those who are in touch with and obedient to their deepest spiritual impulses are partners in that creation.

This is the sort of image we should foster. Bacon goes on:

The image is less that of obedience to a stern father, as openness to the nurturing of a loving mother who yearns to see us evolve to our highest potential.

While the "loving mother" image of the Divine is certainly one to affirm, it is hoped that the stereotypes of

fathers as "stern" and mothers as (the only) "loving" parents will diminish in strength, along with exclusively masculine images of God.

Terms which might be used for God rather than "father" and "king" are:

Creator	Most Holy One	<i>Esse</i> (to be)
Parent	Holy	Rock
Infinite	The Holy One	Fire
Great Spirit	I AM	First and the Last
Justice	Holy Spirit	Ultimate
Holiness	Unnameable	Ground of Being
One	The Eternal One	Spirit
<i>Shekinah</i> (Hebrew for God's protec- tive presence with people)	<i>Hochmah</i> (Hebrew for God's guiding wisdom)	<i>Ruah</i> (Hebrew for God's empower- ing Spirit)
Healer	Giver of Life	<i>Elohim</i>

Perhaps "Holiness" is one of the best terms, for "God's Holiness is that whereby God is totally outside the categories of our naming (Numbers 23:19, Isaiah 31:3, Ezekiel 28:2, Hosea 11:9)" (United Presbyterian Church, *op. cit.* above, p. 5).

Elohim is used in Genesis, "In the beginning, God (*Elohim*)." Ann McGrew Bennett points out in the *Journal of Current Issues* (Vol. 25, No. 1, 1972) that it

is the most commonly used and most general Old Testament term for deity. It may refer to a male or female god or gods. It is a plural word Elohim plus im, a masculine plural ending. It is always translated masculine singular, and scholars try to explain the plural by calling it "The plural of majesty" for God, but a writer in the Encyclopedia Judaica 1971 implies that there is no such thing in Hebrew. (p. 6)

Bennett wonders whether the plural word *Elohim* reflects the actual situation and feeling of the early Hebrews that God included somehow both *El* (the male God of the early Semites) and *Eloah* (the female God and consort of *El*). After all, the biblical text reads, "Let us make humans in our image and likeness." Deliberate changes in the biblical text seem to have been made for dogmatic reasons. Hundreds of feminine words in the Hebrew Bible were changed to masculine to express reverence for the Holy. (*Ibid.*, p. 6)

The possibilities of *Esse* as a term for God are reinforced by Mary Daly, in *Beyond God the Father*

(1973). Though she does not recommend *Esse* specifically, she asks why "God" must be a noun. Why not a verb, the most active and dynamic of all? Isn't a verb more personal than a static noun? The writer has only begun to try using verb forms for God but experiences a whole new relationship to the Divine when doing so.

A second action that meetings can take to acquire new language about God and people is to adopt usage of the hymnal, *Songs of the Spirit* (recently published by Friends General Conference, 1520 Race St., Philadelphia, PA 19102). This hymnal suggests new, inclusive words for people which can be substituted for words in old hymns. It also contains a section explaining the need for inclusive language about God and provides several completely rewritten hymns set to old tunes.

Third, meetings might hold weekend programs and workshops or an evening potluck on the topic of inclusive language. Our meeting devoted one of its monthly Friday evening potluck gatherings to it, and those attending grew in their mutual understanding of each other's concepts of God and awareness of the painful effects of sexist language. We "brainstormed" for other terms that might be used when referring to God. Some appear in the above list. Another idea was to address God in hymns as "You," avoiding the less direct terms altogether.

Fourth, at a potluck gathering or monthly meeting, a concerned group might distribute a questionnaire on sexism in worship and teaching similar to that published by the Methodist Federation for Social Action (76 Clinton Avenue, Staten Island, NY 10301). This questionnaire contains twenty-five items pertaining to words used for God in printed materials (e.g., church bulletins) and speaking; use of amended hymns and newly created non-sexist hymns; education about sexism in worship and women's rights; strategies for confronting sexism in the congregation; and general participation of women in worship.

Some will, no doubt, see the whole issue of language about God as trivial. Some will say that this concern detracts from attention to more significant causes. However, as Anne Bennett points out, "chauvinistic militarism, impersonal ecocide and genocide, racism and sexism are inexplicably bound together." To continue to use exclusively masculine terms for God and the "generic" term "man" not only distorts our concepts of God and ourselves but helps to perpetuate much that we are against.

Amos Wilder said, "The language of a people is its fate." Will the Society of Friends more resolutely set about the task of "restoring wholeness" to our concepts of God and ourselves? □

White Males Will Have to Let Go



Jean Price Norman, from Songs of the Spirit

by Bob Morgan

I sat in the Wilmington Friends Meeting for worship recently, listening again to the query on race relations:

What action is your meeting taking to help assure members of racial minorities in your community equal opportunities in education, housing, employment, business and the professions? What else are

you doing, as a meeting, to help remedy the consequences of racial injustice? Do you endeavor to cleanse yourself of every vestige of racial prejudice, and firmly but lovingly oppose it in your home, among your friends and acquaintances, and in business? Are you open to personal friendships with individual members of racial minorities? Do you actively support equal opportunities for members of

Bob Morgan is director of counseling and associate professor of psychology at Carnegie-Mellon University in Pittsburgh. Preparing to lead a workshop on "Men's Issues" at Friends General Conference in Ithaca this summer, he is a member of Pittsburgh (PA) Meeting.

racial minorities in business, educational, and social organizations with which you come in contact?

I have listened to a similar query on race relations for many years. This time, however, I responded differently, for I had some new insight which I could apply in answering to it.

Years ago, prior to World War II, some of us in a midwestern city responded to this query by setting up a social situation which would put us into friendly contact with the blacks in our community. We invited some of them to join us for an evening meal and some sociability once a month. We wanted to be able to say that we did not discriminate and that we enjoyed the companionship of blacks in a social setting. Today, I am embarrassed by that activity and by the motives which led to it. I see our activity as condescending on the part of middle-class whites wanting to be in touch with blacks who were in a less favorable position than we were.

After World War II—in fact, in the late fifties and early sixties—some of us in the Pittsburgh Meeting responded to several needs, and certainly to the query on race relations. We wanted a program which would be meaningful to the adolescents in our meeting, and would also make some kind of contribution to the racial conflicts in the Pittsburgh area. With the backing of the American Friends Service Committee, we organized our local Pittsburgh youth program, and in the course of one year brought something like 400 high school- and college-age students through a series of seminars and work camps. Our teenagers spent many weekends, along with their other white middle-class friends, painting the inside of houses and apartments for indigent blacks, or helping to clear vacant lots of rubble so children in the neighborhood could use them for playgrounds. Always, we insisted that the local families work side by side with our work campers.

I am not embarrassed by that program, but I still recognize it as a band-aid rather than anything making a thorough contribution to race relations.

Now, at the beginning of the 1980s, I look in a very different way at the distance existing between middle-class whites and people of color. I don't see any chance for an improvement between whites and people of color as long as white middle-class males hold on to the power which is theirs through the patriarchal system. White males, whether middle-class or upper-class, have prerogatives. All of us in our culture assume that white males have a prior right to jobs. This "right" to employment which the white male possesses remains in operation only as long as the same right is denied to women, gays, and people of color. If jobs were equally available to white males, to white women, to gays and to people of color, then the white male would no longer have the power and

the prerogatives which he now has.

I am; for instance, one of the thirty people in an academic department of a university. Twenty-seven of us are white males, three are women, and only one of those women has tenure.

I recognize that times are changing, that an increasing number of women as well as an increasing number of people of color are finding it possible to obtain employment in many of our institutions—our business institutions and our academic or social welfare institutions. I recognize that many women receive only about sixty percent of the salary which men receive for comparable work, but they are employed, and in many cases (very recently) are even given positions fairly high in the hierarchy of management. The fact remains that the power in most institutions remains in the hands of men, and that we still operate on the assumption that men are better trained and more competent than women or people of color.

It is probably true that men are more competent in today's world, but this is solely because men are given better training in our elementary schools, our high schools, our colleges, and our graduate schools. After all, women and people of color do not see very many models ahead which encourage them to seek the training, and therefore the credentials and the competence, which would permit them to be considered for positions in academia or the business world.

I want to say to my white male Quaker friends that there is not going to be any real progress in the relations between people as long as we white males retain the power and the privileges which we now have, and in particular the privilege we have to be considered first for employment. Changes will take place between people only when women, gays, and people of color share the same rights to employment that white men now have.

I want also to say to my white male Quaker friends that we have a great deal to gain by giving up some of our power and listening and learning from women and our friends of color. We may lose some of our special power and privileges, but we may gain a more fulfilling way of living. We may learn that it is quite all right to have feelings of tenderness and compassion, and even all right to express those feelings. We may learn that we don't have to be task-oriented and highly productive twenty-four hours a day. We may learn how to relax and take life easier while retaining our ability to be competent, assertive, and productive. We may learn that we don't always have to compete.

In essence, then, if we are to "actively support equal opportunities for members of racial minorities in the business, educational, and social organizations" of which we are a part, we white males will have to let go some of the power and privileges we now have. □



by Stephen Zunes

For many years, Friends have been at the forefront of campaigns for peace and social justice. More recently, we have played a major role in organizing demonstrations and civil disobedience actions against the threat from nuclear power and weapons.

Yet, as Friends, we realize that despite the importance of such actions, they are no substitute for one-to-one dialogue. Our belief in the essential goodness of human beings and our commitment to Truth has made peace education and persuasion the cornerstone of our work for social change. This is what Survival Summer is all about.

Survival Summer is a project of the Mobilization for Survival, a coalition of over 250 groups dedicated to stopping nuclear power, nuclear weapons, and the arms race, and to meeting human needs. With the help of the American Friends Service Committee and other sponsoring organizations, we hope to put thousands of new organizers on the streets around the country to educate and mobilize people on these interrelated issues. In the tradition of John Woolman, we intend to build a constituency on a grassroots level, to challenge people's

Stephen Zunes is a Friend from North Carolina working on the staff of the Survival Summer project in Philadelphia.

previous assumptions and old ways of thinking, and to present some realistic and enlightened alternatives.

It is not too early to act. As we enter the 1980s, the very economic and physical survival of the United States is endangered. We must build a movement in this country and around the world to prevent war, to reverse the arms race, to eliminate the dangers of the nuclear age, and to redirect economic priorities toward socially beneficial and economically sound goals. We need a broad-based coalition for survival.

Survival Summer is a national effort to build such a movement. In 1964, the Civil Rights movement organized Mississippi Freedom Summer to register black voters, changing the basis of political power in the South. In 1967, Vietnam Summer coalesced the anti-war movement at the grassroots level throughout the country, sending canvassers door-to-door, organizing house meetings, setting up anti-war offices in hundreds of cities. Survival Summer will follow in these traditions as we confront the current crises.

Already, previously divergent groups are joining together. Native Americans—whose land and people are now being sacrificed for uranium and coal—are allying

with the growing anti-nuclear movement. Recent demonstrations against the draft are bringing together students, women, anti-nuclear activists, and environmental groups. This growing coalition will reach out to minorities, labor, and fixed and low-income people to help ensure our mutual survival.

The Summer project seeks to create a new consensus around the redefinition of "national security." The perspectives currently being put forward by the media are inadequate to inspire a well-informed, widespread public debate called for by the gravity of the situation. Alternative foreign and energy policies should be made the center of national political debate in 1980. Survival Summer is committed to launch an intensive grassroots educational and organizing campaign which reaches into every community throughout the country.

As Friends, our belief in the sanctity of human life and our rejection of "all outward forms of strife" enables us to see the dangers inherent in recent developments of U.S. foreign and military policy. Yet one does not need to be a pacifist to appreciate the need for a massive mobilization to reverse the current trends. We in the U.S. are again being prepared for war. The new Carter Doctrine calls for military intervention—including the possible first use of tactical nuclear weapons—to protect our "vital interests" in the Persian Gulf. We stand on the brink of World War III, since any armed confrontation could escalate into a nuclear holocaust.

The increasing assertiveness of developing countries is changing the balance of world power and upsetting United States dominance. The proposed establishment of a "Rapid Deployment Force" signals a likely resumption of direct U.S. military intervention, possibly against national liberation movements asserting their right of independence from economic domination by major powers. Instead of an interventionist foreign policy, the United States must acknowledge and respect the legitimate rights of other nations. At the least, this means that conflicts must be resolved through diplomatic, not military procedures.

The Soviet military incursion into Afghanistan must be opposed; however, the basis for the "new" Cold War foreign policy of the United States is not Soviet expansionism alone. Indeed, the United States has provoked the Soviet Union to a more aggressive stance by threatening military action in the Persian Gulf even before Soviet troops moved into Afghanistan, by strengthening an alliance with China, by developing new first-strike nuclear weapons systems, by introducing nuclear missiles into Western Europe, and by virtually abandoning SALT II and detente.

Future peace and prosperity demands new definitions for national security. The arms race and the move toward war mean an increasing militarization of our

society and a threat to our civil liberties. An expanding military budget erodes the nation's resources, while unemployment, inflation, and social service cutbacks make daily life increasingly insecure for most U.S. citizens.

Energy needs—our "vital interests"—are at the heart of the United States' move towards war. While the rising profits of energy corporations call into question the blame placed on OPEC and Iran for higher energy costs, U.S. dependence on foreign oil must be lessened to eliminate the economic basis of an interventionist foreign policy. Energy self-sufficiency, however, cannot rely as proposed on capital-intensive, hazardous technologies such as nuclear power and synthetic fuels. Instead, our energy future lies in decentralized technologies appropriate for a planet of limited resources. If the proposed increases in military spending were instead put into research and development of these renewable resources such dependence on foreign oil would be substantially diminished.

Survival Summer volunteers will be bringing these issues to the U.S. public through a variety of means, including: door-to-door canvassing, neighborhood forums, symposiums, teach-ins, leafletting, touring a mobile education unit, developing films and video presentations, and holding Survival Summer festivals and concerts. Other local actions might include: referendums or initiatives on the arms race; city council, church, or union resolutions; presence at meetings and appearances of political candidates; supporting campaigns aimed at weapons facilities, and major defense and nuclear contractors, including nuclear export industries; and organizing a tax resistance campaign based on the percentage of taxes going to the military budget.

Volunteers will receive intensive training from experienced movement leaders and organizing support from existing local groups in the communities where they work. Survival Summer will provide training, organizing materials, and resources free of charge to organizers. Most volunteers will be self-supporting, though a limited number of scholarships will be available for those who cannot otherwise afford to participate. College credit may also be available.

In the past, an aroused public has been successful in moving government policy away from the course set by the military-industrial complex and other vested interests. It can be done again with your help.

If you are interested in joining this collective effort for a safer, saner world, or would know of anyone who might consider volunteering, please let us know. Financial contributions also would be greatly appreciated. For more information, contact us at: Survival Summer, Mobilization for Survival, 3601 Locust Walk, Philadelphia, PA 19104 (215) 386-4875. □

FRIENDS AROUND THE WORLD

Since the initial announcement in this column in December of plans for the formation of a "*Colegio de Paz*," word has been received indicating that this project has been "growing like woodland mushrooms after a warm rain," according to "interim secretary" Frank Shutts.

A new association, "Friends of *El Centro de Paz*," presently under the care of Claremont (CA) Friends Meeting, has been organized and its representatives will attend Intermountain Yearly Meeting, Ghost Ranch, NM, June 12-15, 1980, to broaden its present base. Claremont Friends Meeting is located at 727 West Harrison Street, Claremont, CA 91711.

Two phases are envisioned in the expanded program of *El Centro de Paz*, as it is now called. The first will continue the present annual community service (work camp) projects sponsored by the Mexican Friends Service Committee and Scattergood School of West Branch, Iowa, but plans for the establishment of a long-term regional center serving several Mexican, Pima and Papago Indian villages on both sides of the border are underway.

The second phase involves the creation of a study center in the tradition of Woodbrooke and Pendle Hill, a meeting place for Latin Americans and North Americans with inter-cultural understanding as its objective, stressing lifestyles appropriate for hot and arid climates, where energy and water conservation play a major role. Thus "better living" technology will be combined with "spiritual roots," and it is hoped that participation of residents and staff in work activities will help to reduce costs. For more information contact Friends of *El Centro De Paz* at Claremont Meeting or call Clifford Cole (714) 626-0371.

In anticipation of a "public" meeting on May 31 to be addressed by Elise Boulding, among others, *The Norwester* quotes Vermont AFSC on the theme of "national security" which has "...developed a definition which is almost exclusively military." Noting that this image has been pushed ever more strongly not only by the military itself but also by government and the media, the quotation concludes: "We must work to redefine national security so that its social, economic and spiritual elements are made clear. Such a vision of national security will emphasize justice in the production and distribution of resources, social equality and environmental health, and will call for a moratorium on nuclear weapons."

In response to Leslie Todd Pitre's story on the Sparkleberry School (FJ 1/1-15/80) for autistic children, Friends have offered personal loans of \$40,000 and contributed \$700 toward replacement of the commercial bank mortgage. An additional \$149,000 is urgently needed.

Larry and Phyllis Roof, founders of the school, are requesting Friends to contribute to a pool of loan monies, individually or as meetings (loans are needed from \$1,000 up). Interest on these loans and the length of term for repayment could be variable, according to individual needs, although the Roofs would need at least two years without payment on the loans.

Presently they are working out an arrangement with Columbia Friends Meeting to hold a first mortgage fund on Sparkleberry's 112 acres (valued at approximately \$500,000).

Responses to this request for additional loan money are needed by May 30, 1980, at the latest. Contact Larry Roof, 2110 Leaphart Road, West Columbia, SC 29169. Phone: (803) 796-7848.

The texts of two of the many letters being sent by Friends meetings to the President and to the Congress in regard to the U.S. hostages in Iran have been received recently by *Friends Journal*.

Both commend the restraint in the use of force which has been shown by the U.S. government. Both support placing the affair in the hands of an international tribunal. Penn Valley Meeting (Kansas City) is particularly concerned lest U.S. feelings of frustration be taken out on innocent Iranian people, whether in their home country or in the United States. Baltimore Yearly Meeting's letter stresses the danger of nuclear war inherent in any further escalation of the arms race, and referred to President Carter's campaign promises to work for "zero nuclear weapons."

The Quaker newssheet from Brussels, *Around Europe*, reports a public hearing organized by the European Parliament's Political Committee in January regarding recent events in Afghanistan, in which it cites former West German Chancellor Willy Brandt's plea for keeping up the dialogue with the Soviets.

He maintained that to "suddenly discover" the importance of Yugoslavia, Turkey, Africa or other areas was to create a poor impression in the Third World, since the significance of these countries in world affairs was in no way dependent on any recent event, such as the invasion of Afghanistan.

He also argued that it was pointless to condemn Soviet action in the Sakharov case via newspaper articles without protesting it face-to-face with the Soviet leadership.

It seems that the European Democrats and the Italian Communists disagreed, while the French Communists maintained that considering the "beam" of seven million unemployed in its own eye, the European Parliament had no business finding such "motes" in the Soviet eye.

\$500,000 were appropriated in October to fund a study on creating a National Academy for Peace and Conflict Resolution, according to an item in the FCNL Washington newsletter. The House and Senate named several Congresspeople and others to serve on a nine-member commission, but at this writing President Carter had not yet acted on his appointees.

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LETTERS TO THE EDITORS

Our Readers Respond To Our New Paper

I am appreciative of your efforts and decisions in regards to the *Journal*.

As one of those who lives below the taxable income level in order to be able to succeed in not paying for military machinery, I am most appreciative of the decision to keep the publication within reach of the voluntary poor—especially when it is not done at the cost of cheapening content.

Perry O. Sliwa
Decorah, IA

To echo the thoughts of many who have written to you already, may I add my compliments on the continuing quality of the editorials and articles in the "new" *Journal*, even while I regret, along with those others, the necessity to go to the newsprint paper format. Aesthetically, it is not so pleasing, but is there any other course for those who profess a doctrine of simplicity and thrift? (Also, I might add, as a "friend of the tree," I'm always happy to see less of these friends chomped up to make slick paper.)

Lois R. Wythe
Sandpoint, ID

Don't worry about the paper quality. What really counts is the quality of the ideas between the covers. And they're great!

Merial Scott
Boulder, CO

Pleased that *Friends Journal* begins new decade by saving wood pulp. We switched from the *New York Times* to *Christian Science Monitor* for much the same reason. Just be sure that your printer uses good *black* ink; our aging eyes require it.

Walter and Clarice Ludwig
Yonkers, NY

I can understand the exigencies of economics demanding a lowering of expenses, the reduction of issues from twenty-one to nineteen (a ten percent cut), thinner paper to save mailing, but why use brown paper, which is not only *ugly*, but difficult to read for old and tired eyes.

You went too far.

F.G Irwin
Yardley, PA

I approve of the "simplification" of our paper. It is something I often suggested when a Board member—and I, too, do love good paper and good printing, etc.

Mildred Young
Philadelphia, PA

I applaud your decision to publish the *Journal* on less expensive paper. This move certainly squares with Friends' renewed interest in simplicity and conservation.

The January 15 and February 1 issues are outstanding. It is very heart-warming and exciting to see the Friends' movement coming together spiritually and practically. If we keep working at it surely the Society of Friends will have a real effect on world conditions.

Agnes Hole
Madison, WI

That was a fine editorial, Ruth Kilpack, explaining the new format. I detect something of a stiff upper lip in your writing and I have the same reaction in accepting the frugal *Journal*. Keep up the good work.

Mike Yarrow
Swarthmore, PA

New format is excellent! Good idea.

Richard Bech
Swarthmore, PA

Appreciate the new format.

Russell Tuttle
Lansdowne, PA

Since I'm writing, I'd like to say we are very disappointed with the grade of paper now used in the *Friends Journal*. Such beautiful wood carving prints in the last issue deserved better. Are there any other alternatives? The content stays fine and we save our issues.

Margaret Edwards
Claremont, CA

I regret that the new paper in the *Journal* won't hold up for fifty years, but I do find it easier to make marginal notes, clip articles for friends and use the contents when the paper seems less sacrosanct. You do fine work.

Angela Weyhaupt
DeKalb, IL

I am impressed by your sensible paper in the January issue.

Helen Zimmermann
Saunderstown, RI

Friends Journal, no doubt, will get complaints about the use of newsprint. But it is certainly consistent with the testimony of simplicity. *The Catholic Worker* has always used newsprint and it is a beautiful publication that I have always valued. The graphic design is outstanding. I especially like the clean lines of the new cover logotype. Your editorial quality matches or exceeds the graphic quality. You will be interested to know that *Friends Journal* is frequently quoted in messages in meeting for worship of the Chapel Hill Meeting, as, I am sure, is true throughout the nation.

Robert J. Gwyn
Durham, NC

You have started the decade with two good changes.

First, the change to simpler newsprint, with all the thought behind this "pragmatic" shift; and

Second, the simultaneous printing of the three articles for the eighties from FUM, FGC, and Evangelical Friends. I was challenged and renewed by them all.

Marcy Hicks Marshall
Phoenix, AZ

I must admit that I also prefer the glossier paper. But I can also tell you in all honesty that the January 1 issue, on the "newspaper" paper, is the best in some time (and not just because my wife's article is in it!) The articles on our future, Chip Poston's thoughtful and timely essay, and certainly Leslie's helpful article all make me at first forget, and then not care, what kind of paper they're printed on. Besides, articles of particular interest can be photocopied for permanency.

To your—and your talented staff's—credit, I find it impossible to recycle (we don't throw away; we recycle) *Friends Journal* issues I haven't yet read. I say to myself, "Well, I'll read the current issue and simply recycle the back issues I haven't got to yet," but then make the error of thumbing through them! There are always at least two articles that prevent my "simply dispensing with" back issues. *Friends Journal* is that good!

And so, dear Friends, print it on A&P grocery bags if you must, but please do print it! *Friends Journal* brings to me a source of spiritual richness, and solace, and thoughtfulness, and ecumenicalness, and yes, pain I must deal with in my conscience. In an age when so many church periodicals are reinforcers of dogma, *Friends Journal* broadens rather than narrows our spiritual world. What you do is essential.

David W. Pitre
Columbia, SC

This is to express my approval for the new format and economies in the *Friends Journal*. The content of the January issue is excellent.

As far as the *Journal* is concerned, it is the content, inspiration and stimulation that counts, not the paper it is printed on. I don't expect the *Journal* to be any the less for the paper economies. We have to work out all kinds of economies.

Betty Hutchinson
Riva, MD

The new format, especially the lighter and less durable paper was a major decision, and, given costs, understandable, but is still lamentable. Perhaps we can soon have some cheaper non-acid papers available. At a course last summer for archivists (University of

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Maryland) when we worked closely with Library of Congress people for conservation and preservation we were told that non-acid paper is now easy to produce and as cheaply—or cheaper than the acid papers! It is a matter of technological and engineering drag-lag. I admit I expected to push it harder in Canada where we produce so much pulp and could develop a major industrial wing of non-acid papers for publishers and archives. (If all the archives don't turn to computer recordkeeping!) Perhaps in the future we can slip back to heavier paper.

I did find that copies of the *Journal* have a way of being passed around in meetings and by libraries because of the issues dealt with within so that the more durable paper may be essential to that kind of use. Key articles can be copied and put in vertical file perhaps.

One of the positives about the heavier white paper was its continued fresh look after lots of use. The appearance sort of stood for the rightness and durability of ideas expressed in its pages. Please, I am not chiding any of you who made a difficult decision. In fact I type this "from the top" because I am sending the resubscription check.

Jane Zavitz
Newmarket, Ontario
Canada

While I am as distressed as others over our common financial crisis, the new year issue of *Friends Journal* brings much hope. The "loss of the snowy paper of the past" is regrettable, but the light-weight newsprint speaks just as honestly and simply. I am pleased that the change has been made. As you say, we must, in hard times especially, remember that it is the content of our lives and relations, of our words and journals that carries the spirit forth into each successive day. I hope no Friend shall feel this change in paper will lessen the value of *Friends Journal* nor its witness to our present circumstance.

I am pleased as well in the inspired attempt of *Friends Journal*, *Quaker Life* and the *Evangelical Friend* to unite U.S. Friends through the simultaneous publication of articles in the New Year issue. The time has been long coming for Friends to discover a new solidarity, and I hope this kind of joint venture will recur throughout the year. I am ever reminded of Thomas Story when he

wrote in 1737, "The unity of Christians never did nor ever will nor can stand in uniformity of thought and opinion, but in Christian love only." And of the words of Papunehang, the Delaware Chief who, not understanding John Woolman's language yet, said, "I love to feel where words come from."

Is it not time for Friends—however different their expression and however varied their thoughts—to feel that space within, that pined light within, where all our words find source?

Let us come to know that love and grace in the new year.

Shawna V. Carboni
Closter, NJ

Another Slip

'Twas nice of Bill Jeffreys, of Austin, TX, to send you his version of the monogram in FJ 10/15/79. If I remember aright, it was the usual *Ihs*.

Now these symbols do happen to represent the first three letters of Jesus' name in Greek. The problem comes from the fact that the Greek symbol of a long *e*, when written as a capital letter is *H*. This has been taken for an English alphabet *h* and so can be seen written as a small *h*, so that we get this: *Ihs* instead of *IHK*.

Bill Jeffreys' incorrect interpretation is only one of a number. Some thought it stood for "I have sinned." Others said it was supposed to stand for the Latin "Iesus hominum salvator" (Jesus, savior of men).

'Tis easy to get trapped by these things, as somebody was at your shop when "seraphims" got by.


Latest issue is fine. I don't think the change to less expensive paper hurts a bit.

John F. Gummere
Haverford, PA

Fine

Excellent! Sensitive! Wonderful! Perceptive! even Exciting! if one can use such an unQuakerly term for an inspirational publication.

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Yardley, PA



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BOOK REVIEW

Endangered Species, And Other Fables With A Twist by Fritz Eichenberg. Illustrated with twenty-seven full-page woodcuts and preliminary sketches. Stemmer House, Owings Mills, MD, 1979. 128 pages. Paperback, \$14.95

Artists tend to preserve a certain innocence of eye and heart, and Fritz Eichenberg is no exception. This has nothing to do with style or technique, but is a way of looking at the world. This utterly enchanting book is both ingenious as well as sophisticated.

Fritz Eichenberg is, of course, an internationally known master of the woodcut genre, an illustrator of the first rank who continues in the age-old tradition of figurative design. What makes his art so appealing and universal is his deep concern for the human condition and a certain pathos that informs all of his woodblocks.

This collection of short fables reveals another dimension of the artist: a pixyish quality with sly humor. Through these fables—some known, but with new endings, others invented by him—he points out our foibles and attitudes in the guise of talking animals, as good fables should. Some are amusing, others charming, and several profound. What makes their reading so delightful is that they always contain an element of surprise. You will encounter "The Ant and the Cricket," "The Country Mouse and the City Mouse," "The Donkey and the Lion," "The Dove and the Hawk," and many more familiar—yet unfamiliar—fables, prefaced by the artist in the most captivating and disarming manner.

Of special interest is that every finished woodblock is preceded by one or more of the preparatory sketches, revealing the artist's creative process. Changes are relatively few because he has a clear concept and a sure line, but the finished woodblocks always have more strength and character.

Eichenberg has given us a marvelous book with visual, intellectual, and moral delights for all ages.

Peter Fingesten

CALENDAR

May

4—The regular Circular Meeting will be held at the Chichester Meetinghouse, 611 Meetinghouse Road, Boothwyn, PA, at 3:00 p.m.

9-11—Celebrate Your Family—A family enrichment retreat for the whole family, Friday dinner through Sunday lunch, to be held at a meetinghouse in the Philadelphia area. For information call Lila Cornell, 215-567-1965, or Brad Sheeks, 215-349-6959.

9-11—Northern Yearly Meeting will be held at Wild Rose, WI. Contact Joann Elder, 1112 Grant Street, Madison, WI 53711.

10—"South Jersey Quaker History Harvest," a great chance to learn about South Jersey's Quaker History. At the Mullica Hill Friends Meetinghouse and Friends School. Rt. 45, Mullica Hill. Questions? Telephone 609-478-4343.

13-14—The 1980 Conference of the National Conference on Religion and Labor will be addressing the theme "Defending Workers' Rights." The main purpose of the conference will be to build local religion and labor coalitions with emphasis on an action-oriented response to the new attacks on the labor movement and social decency in the 1980s. It will be held at St. Thomas More College, Covington, KY. If interested, write: Religion & Labor, c/o The Center of Concern, 3700 13th St. NE, Washington, DC 20017, 202-635-2757.

29-June 1—Nebraska Yearly Meeting will meet in the Council House. For information contact Kay Mesner, Rt. 1, Box 65, Central City, NE 68826.

June

1—An Open House of The McCutchen Yearly Meeting Friends Home, 21 Rockview Avenue, North Plainfield, NJ 17060, will be held from 2:30 to 4:00 p.m.

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Curator, Swarthmore College Peace Collection, starting September 2, 1980. The curator administers, facilitates, and makes operational decisions for the research, archival, and operational functions of the Swarthmore College Peace Collection, including responsibility for the staff. Write J. William Frost, Director, Friends Historical Library, Swarthmore College, Swarthmore, PA 19081.

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Scattergood School, West Branch, Iowa 52358. Anticipated teaching positions available September, 1980—Spanish, English, Biology. Also, girls' and boys' dorm sponsors. Write: Peter Ewald, Director.

Winthrop Center Friends Meeting looking for a pastor for a rural community of 4,000 in close proximity to Augusta, Maine, starting July-August, 1980. Job description on request. Linda Wade, Pamela Drive, Winthrop, ME 04364.

Beacon Hill Friends House, a student residence and Quaker Center in downtown Boston, seeks director and/or assistant director to start September, 1980. Friends House is an equal opportunity employer. Send inquiries to Don Snyder, 6 Chestnut Street, Boston, MA 02108.

Staff person for Racial Concerns Committee of Philadelphia Yearly Meeting. Experience with community work, organizing, or inter-group education desired. For job description write to PYM-Racial Concerns, 1515 Cherry Street, Philadelphia, PA 19102 or phone 215-241-7237. Deadline for applications is May 15.

New England Friends Home will need a new staff member starting immediately as part of our informal intern program. We need help in caring for our thirteen elderly residents. Some knowledge of maintenance helpful. Write: Director, 86 Turkey Hill Lane, Hingham, MA 02043.

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MEETING DIRECTORY

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OAXTEPEC—State of Morelos. Meeting for meditation Sundays 12:30 to 1:30 p.m. Calle San Juan No. 10.

Peru

LIMA—Unprogrammed worship group Sunday evenings. Phone: 221101.

Alabama

BIRMINGHAM—Unprogrammed Friends Meeting for worship 10 a.m. Sunday. For information phone Nancy Whitt, clerk, 205-823-3637.

Alaska

ANCHORAGE—Unprogrammed meeting, First-days, 10 a.m., Mountain View Library. Phone: 333-4425.

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, third floor, Eielson Building, Univ. of Alaska. Phone: 479-6782.

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Frances B. McAllister, clerk. Mailing address: P.O. Box 922, Flagstaff 86002. Phone: 602-774-4298.

MCNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: 602-642-3729.

PHOENIX—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Lou Jeanne Catlin, clerk, 502 W. Tam-O-Shanter Dr., Phoenix 85023. Phone: 602-942-7088.

TEMPE—Unprogrammed, First-days 9:30 a.m., child care provided, Danforth Chapel, ASU Campus, 85281. Phone: 967-6040.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. W. Russell Ferrell, clerk. Phone: 602-886-1674.

Arkansas

LITTLE ROCK—Unprogrammed meeting, alternate First-days. Ph: 661-9173, 225-8626, or 663-8283.

California

BERKELEY—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

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

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

FRESNO—10 a.m. Chapel of CSPP, 1350 M St. 222-3796. If no answer, call 237-3030.

GRASS VALLEY—Discussion period 9:30 a.m. Meeting for worship, 10:40 a.m. John Woolman School Campus (12585 Jones Bar Road). Phone: 273-6485 or 273-2560.

HAYWARD—Worship 10 a.m., 22502 Woodroge St., 94541. Phone: 415-651-1543.

LA JOLLA—Meeting 11 a.m., 7380 Eads Ave. Visitors call 459-9800 or 277-0737.

LONG BEACH—Meeting for worship, 10 a.m., Garden Room, Brethren Manor, 3333 Pacific. Call 434-1004 or 831-4066.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

MALIBU—Worship 9:30 a.m. Phone: 213-457-9928.

MARIN COUNTY—10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., Box 4411, San Rafael, CA 94903. Call 415-472-5577 or 883-7565.

MONTREY PENINSULA—Friends meeting for worship Sundays, 10:30 a.m. Call 375-3837 or

624-8821.

ORANGE COUNTY—First-day school and adult study 10 a.m., worship and child care 11 a.m. University of California at Irvine (Univ. Club, Trailer T-1, park in P-7). Phone 714-552-7691.

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

PASADENA—Orange Grove Monthly Meeting. Unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone: 792-6223.

REDLANDS—Meeting and First-day school, 10 a.m., 114 W. Vine. Clerk: Peggy Power, 714-792-9676.

RIVERSIDE—Unprogrammed worship, 10 a.m. Young peoples' activities, 10:15. Dialog, study or discussion, 11:15. Business meeting first Sundays, 11:15. Info. 781-4884 or 683-4689. 3920 Bandini Ave., Riverside, 92506.

SACRAMENTO—YWCA, 17th and L Sts. First-day school and meeting for worship 10 a.m. Discussion at 11 a.m. Phone: 962-0848.

SAN DIEGO—Unprogrammed worship. First-days 10:30 a.m. 4848 Seminole Dr., 296-2264.

SAN FERNANDO—Unprogrammed worship First-days, 15056 Bledsoe, Sylmar. Phone: 892-1585 for time.

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

SAN JOSE—Meeting for worship, 10:30 a.m. Singing 10 a.m. 1041 Morse St.

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito, (YMCA) 10 a.m.

SANTA CRUZ—Meeting for worship Sundays 10:30 a.m. Community Center, 301 Center Street, Clerk: 408-423-2605.

SANTA MONICA—First-day school and meeting at 11 a.m. 1440 Harvard St. Call 828-4069.

SONOMA COUNTY—Redwood Forest Meeting. Worship and First-day school 10 a.m., YWCA, 635 5th St. POB 1831 Santa Rosa, 95402. Clerk: 707-538-1783.

TEMPLE CITY (near Pasadena)—Pacific Ackworth Friends Meeting, 6210 N. Temple City Blvd. Meeting for worship, Sunday 11 a.m. For information call 287-6880 or 798-3458.

VISTA—Unprogrammed meeting 10 a.m. Call 724-9655 or 757-9372. P.O. Box 1443, Vista 92083.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from

UCLA bus stop). Phone: 474-9371.

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

Colorado

BOULDER—Meeting for worship and First-day school 10 a.m. Phone: 449-4060 or 494-2982.

COLORADO SPRINGS—Worship group. Phone: 303-597-7380 (after 6 p.m.)

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult forum 11 to 12, 2280 South Columbine Street. Phone: 722-4125.

DURANGO—Worship Group Sunday. 247-4733.

FORT COLLINS—Worship group. 484-5537.

GRAND JUNCTION/WESTERN SLOPE—Travelling worship group, 3rd Sunday monthly. Phone: 242-7004 or 242-8361 for location and time.

Connecticut

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

MIDDLETOWN—Meeting for worship 10 a.m. Russell House (Wesleyan University), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting 9:45 a.m. Connecticut Hall, Yale Old Campus. Phone: 776-2164.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m., Thames Science Ctr. Clerk: Bettie Chu. Phone: 442-7947.

NEW MILFORD—Housatonic Meeting: Worship 10 a.m. Rte. 7 at Lanesville Rd. Phone: 203-354-7656.

STAMFORD-GREENWICH—Meeting for worship and First-day school, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Rosa Packard, W. Old Mill Rd., Greenwich, 06830.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. Phone: 429-4459.

WILTON—Meeting for worship and First-day school, 10 a.m., 317 New Canaan Road. Phone: 762-5669. Morrie Hodges Ross, clerk, 762-7324.

WOODBURY—Litchfield Hills Meeting (formerly Watertown). Worship and First-day school, 10 a.m., Woodbury Community House, Mountain Rd. at Main St. Phone 263-5321.

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Delaware

CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9:30 a.m. Meeting for worship 10:30 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041.

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

REHOBOTH—5 Pine Reach Rd., Henlopen Acres, 227-2888. Worship First-day 10 a.m.

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

WILMINGTON—4th & West Sts., 10 a.m., worship and child care. Phones: 652-4491; 475-3060.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m., babysitting 11 a.m.-noon; First-day school, 11 a.m.-12 noon. Worship group, Thursday evenings at 7 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida

CLEARWATER—Meeting 10:30 a.m., YWCA, 222 S. Lincoln Ave. Phone: 584-1262 evenings.

DAYTONA BEACH—Sunday, 10:30 a.m., 201 San Juan Ave. Phone: 677-0457.

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

JACKSONVILLE—Meeting 10 a.m., YWCA. Phone contact 389-4345.

LAKE WORTH—Palm Beach Meeting, 10:30 a.m. 823 North A St. Phone: 585-8060 or 648-3148.

MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Road. Heather C. Molir, clerk, 361-2889. AFSC Peace Center, 238-4976.

ORLANDO—Meeting 10:30 a.m., 316 E. Marks St., Orlando 32803. Phone 843-2631.

SARASOTA—Worship 11 a.m., American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2592.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-996-0310.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia

ATLANTA—Worship and First-day school, 10 a.m. 1384 Fairview Rd., N.E. 30306. Jim Cain, clerk. Quaker House phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. Marguerite Rece, clerk. Phone: 738-8529 or 733-1476.

SAVANNAH—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2056.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn singing; 10, worship and First-day school. Over-night inquiries welcomed. Phone: 968-2714.

MAUI—Friends Worship Group. Please call Mr. and Mrs. Blaine Treadway, 878-6562, 231 Kahoea Place, Kula, HI 96790.

Idaho

SANDPOINT—Unprogrammed worship group forming. Meeting in members' homes. Call Lois Wythe, 263-8038 or write 504 Euclid Ave., 83864.

Illinois

BLOOMINGTON-NORMAL—Unprogrammed. Call 309-454-1328 for time and location.

CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. Phone: 457-6542.

CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 664-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Phone Charles Wright, clerk, 217-877-2914, for meeting location.

DEKALB—Meeting in Friends homes. Phone: 758-1985, 758-7084.

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—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10:30 a.m. at Meeting House. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest 60045. Phone: 546-5033 or 234-4645.

McHENRY COUNTY—Worship 10:30 a.m. 1st and 3rd Sundays. 815-385-8512.

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

OAK PARK—Worship 11 a.m., Hephzibah House, 946 North Blvd. Phone: 848-1147 or 524-0099.

PARK FOREST—Thorn Creek Meeting. Call 748-0184 for meeting location. 10:30 each Sunday. Child care and Sunday school.

PEORIA-GALESBURG—Meets in homes every Sunday. Phone 692-4909 (Peoria) or 342-0706 (Galesburg).

QUINCY—Friends Hill Meeting, unprogrammed worship, 10 a.m. Iris Bell, clerk. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Meeting for worship every First-day, 10:30 a.m., Friends House, 326 N. Avon St. Phone: 815-962-7373.

SPRINGFIELD—Meeting in Friends homes, unprogrammed. 10 a.m. Mary Tobermann, clerk, 546-1922.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 217-328-5853 or 217-344-5348.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Rd. Cail Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond; between I-70, US 40; I-70 exit Wilbur Wright Rd., 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Phone: 476-7214 or 987-7367.

INDIANAPOLIS—North Meadow Circle of Friends. Meeting weekly, Sunday, 10 a.m. Children welcome. For meeting location call 317-283-7637 or write c/o Sharp-Perrin, 4025 Washington Blvd., Indianapolis 46205.

RICHMOND—Clear Creek Meeting. Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Laurence E. Strong, 966-2455.

VALPARAISO—Unprogrammed worship Sundays, 10:30 a.m., First Methodist Church of Valparaiso, Room 106B, 103 Franklin St.

WEST LAFAYETTE—Worship 10 a.m., 176 East Stadium Ave.

Iowa

AMES—Meeting for worship 10:15 a.m. Forum 11:15 a.m. YWCA-Alumni Hall, ISU Campus. For information and summer location call 233-1846. Welcome.

DES MOINES—Meeting for worship, 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4851.

IOWA CITY—Unprogrammed meeting for worship 11 a.m. Sunday. 311 N. Linn. Convener, Judy Gibson. Phone 319-351-1203.

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

Kansas

LAWRENCE—Oread Friends Meeting, 1631 Crescent Road. Unprogrammed meeting for worship 10 a.m.; discussion 11 a.m. Phone: 913-843-8928.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.m.; Sunday school 9:30 a.m.; meeting for worship, 11 a.m. Keith Parker, clerk. David Kingrey and Shari Castle, ministry team. Phone: 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 266-2653.

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

Louisiana

NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

Maine

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 563-3464 or 563-8265.

ORONO—Unprogrammed meeting, 10 a.m. at MCA Bldg., College Ave. Phone: 866-2198.

PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5551.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Rd. First-day school 10:30 a.m., worship 10 a.m. Lowell Woodstock, clerk. Phone: 439-8997.

ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Betty Hutchinson, 301-956-2438.

BALTIMORE—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 435-3773; Homewood, 3107 N. Charles St., 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerenbeck, clerk. 639-2156.

EASTON—Third Haven Meeting and First-day school 10 a.m. 405 S. Washington St. Carl Boyer, clerk, 758-2108; Lorraine Caggett, 822-0669.

SANDY SPRING—Meetinghouse Road, at Rt. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.

SPARKS—Gunpowder Meeting for worship, 11 a.m. For information call 472-2551.

UNION BRIDGE—Pipe Creek Meeting. Meeting for worship, 11 a.m.

Massachusetts

ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, corner Main and Church Sts., W. Concord. (During summer in homes.) Clerk, Elizabeth Muench. Phone: 862-2839. 369-9399.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone: 253-9427 or 268-7508.

BOSTON—Worship 11 a.m. (summer 10 a.m.), First-day. Beacon Hill Friends House, 6 Chestnut St., Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq., off Brattle St.) Meetings Sunday 9:30 & 11 a.m. From 3rd Sun. in June through 2nd Sun. in Sept. 10 a.m. Phone: 876-6883.

DORCHESTER-JAMAICA PLAIN—(Circuit), First-day, 5:30 in homes. Worship, FDS, potluck. Summers, a week night. Phone: 522-3745.

FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscoot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.

SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Clerk, Barbara Day, phone 255-7419.

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

WEST FALMOUTH, CAPE COD—Rt. 28A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting Sunday, 10:45 a.m. Central Village. Clerk: J.K. Stewart Kirkaldy. Phone: 636-4711.

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

no answer call 756-0276.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 772-2421.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 313-483-0058.

BIRMINGHAM—Phone: 313-648-7022.

DETROIT—Meeting, Sundays 10:30 a.m., 7th floor Student Center Bldg., Wayne State University. Correspondence: 4011 Norfolk, Detroit 48221. Phone: 341-9404.

EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church library, 800 Abbott Road. Call 371-1754 or 351-3094.

GRAND RAPIDS—Worship and First-day school 10 a.m., 11 Cherry St., SE. For particulars phone: 616-363-2043 or 616-854-1429.

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

MARQUETTE-LAKE SUPERIOR—10 a.m. Sundays. Unprogrammed. Forum. Child care. 228-7677, 475-7959. Corresp. 39 Elder Dr.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m., programmed meeting 11 a.m., W. 44th St. and York Ave. So. Phone: 926-6159.

ROCHESTER—For information call Sharon Rickert, clerk, 288-6286, or Richard & Marian Van Dellen, 282-4565.

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship 10 a.m. Friends House, 295 Summit Ave. Phone: 222-3350.

Missouri

COLUMBIA—Worship and First-day school, 10 a.m. Ecumenical Center, 813 Maryland. Phone: 449-4311.

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

ROLLA—Preparative Meeting. Sundays 11 a.m., Elkins Church Educational Bldg. First & Elm Sts. Phone 314-341-3754 or 2464.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m. 1214 8th Ave. Phone 443-5185 or 443-4333, or Box 314, Helena, MT 59601.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

Nevada

LAS VEGAS—Paradise Meeting. Worship 12 noon, 3451 Middlebury. 454-1781 or 565-8442.

RENO—Worship 10:30 a.m., 135 Bisby St. Phone 358-6800 or 322-0688 to verify.

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

DOVER MONTHLY MEETING

DOVER MEETING—141 Central Ave., Dover. Unprogrammed worship 10:30. Sharing at noon. Lydia Willets, clerk, phone 603-868-2629.

GOVIC MEETING—Maple St., Gonic. Programmed worship 10:30 except Jan. and Feb. Edith J. Teague, clerk. Phone: 603-332-5476.

WEST EPPING MEETING—Friends St., West Epping. Worship 1st & 3rd Sundays at 10:30. Fritz Bell, clerk. Phone: 603-895-2437.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Rd. Phone: 643-4138. Co-clerks: Kathryn & Edmund

Wright, POB 124, Plainfield, NH 03781. Phone: 603-675-5989.

KEENE—Meeting for worship, Sunday, 10:30 a.m. Unprogrammed. Hildebrandt residence, 97 Wilber St. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m., Town Library Hall. Enter from parking lot. Singing may precede meeting.

New Jersey

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

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

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

CROSSWICKS—Meeting and First-day school, 10 a.m.

DOVER—Meeting for 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. Phone: 201-627-3987 or 584-4574.

GREENWICH—6 miles from Bridgeton. Meeting for worship 10:30 a.m. First-day school 11:45 a.m.

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

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

MEDFORD—Main Street Meeting for worship 10:30 a.m. June through September: Union Street. Phone: 609-654-3000.

MICKLETON—Meeting for worship, 10 a.m. First-day school, 11 a.m., Kings Highway, Mickleton. Phone: 609-468-5359 or 423-0300.

MONTCLAIR—Park St. and Gordonhurst Ave. Meeting and First-day school, 11 a.m. except July and August, 10 a.m. Phone 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. First-day school 9:45 a.m. Oct. through May. Meeting for worship 9 a.m. and 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets. Meeting for worship 10:30 a.m. Visitors welcome.

MULLICA HILL—Main St. Sept.-May FDS 9:40, meeting for worship 11 a.m. except 3rd Sunday each month family day 10:15. Meeting only June, July, Aug., 10 a.m.

NEW BRUNSWICK—Quaker House, 33 Remsen Ave. Meeting and First-day school 10 a.m. year round. Call 201-469-4736 or 463-9271.

PLAINFIELD—Meeting for worship and First-day school, 10:30 a.m. Watchung Ave. at E. Third St. 757-5736. Open Monday to Friday 10 a.m. to noon.

PRINCETON—Meeting for worship 9:00 and 11 a.m. First-day school 11 a.m. Oct.-May. Quaker Road near Mercer St. Phone: 609-452-2824.

QUAKERTOWN—Meeting for worship and First-day school, 10:30 a.m. Clerk: Hannah Wilson, Box 502, Quakertown, 08868. Phone 201-995-2276.

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

RIDGEWOOD—Meeting for worship and First-day school at 11 a.m. 224 Highwood Ave.

SALEM—Meeting for worship 11 a.m. First-day school 9:45 a.m. East Broadway.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Rd., Rt. 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day school, 11 a.m., meeting for worship, 11 a.m. (July, August, 10 a.m.). Route 35 and Sycamore. Phone 741-7210 or 671-2651.

SUMMIT—Meeting for worship, 11 a.m.; First-day school, 11:15 a.m. 158 Southern Blvd., Chatham Township. Visitors welcome. 201-635-2161.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Sts. Visitors welcome.

WOODSTOWN—First-day school, 9:45 a.m. Meeting for worship, 11 a.m. July & August, worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

ALBUQUERQUE—Meeting and First-day school, 10:30 a.m. 815 Girard Blvd., N.E. William Myers, clerk. Phone: 266-2328.

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Drive. Chuck Dotson, convenor. Phones: 863-4697 or 863-6725.

LAS CRUCES—Worship, 10 a.m. at 2511 Chaparral. Cynthia Moore, 382-5475.

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

SOCORRO—Meeting for worship, 1st, 3rd, 5th Sundays 10 a.m. 1 Olive Lane. Phone: 835-0277.

New York

ALBANY—Worship and First-day school, 11 a.m., 727 Madison Ave. Phone: 465-9084.

ALFRED—Meeting for worship 9:15 a.m. at The Gothic, corner Ford and Sayles Sts.

AUBURN—Unprogrammed meeting. 1 p.m. 7th-day, worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Phyllis Rantanen Glover, 12 Homer St., Union Springs, NY 13160. Phone: 315-889-5927.

BROOKLYN—110 Schermerhorn St. Worship and First-day school Sundays 11 a.m.; meeting for discussion 10 a.m.; coffee hour noon. Child care provided. Information: 212-777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade. Phone: TX 2-8645.

BULLS HEAD RD.—N. Dutchess Co., 1/2 mi. E. Taconic Pky. Worship 10:30 Sun. 914-266-3020.

CHAPPAQUA—Quaker Road (Route 120). Meeting for worship and First-day school 10:30 a.m. Phone 914-238-9894. Clerk: 914-769-4610.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. Phone: UL3-2243.

CORNWALL—Meeting for worship, 11 a.m. Rt. 307, off 9W, Quaker Ave. Phone: 914-534-2217.

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

HAMILTON—Meeting for worship, 9:30 A.M., chapel House, Colgate University. Phone: Andy Young, 315-824-0700.

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Margarita G. Moeschl, clerk. Phone: 518-943-4105 or 518-329-0401.

ITHACA—10 a.m., worship, First-day school, nursery; Anabel Taylor Hall, Sept.-May. Phone: 256-4214.

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

FARMINGDALE-BETHPAGE—Meeting House Rd., opposite Bethpage State Park Clubhouse.

FLUSHING—137-16 Northern Blvd. Discussion group 10 a.m. First-day school 11 a.m. Open house 2-4 p.m. 1st and 3rd First-days except 1st, 2nd, 8th, and 12th months.

HUNTINGTON-LLOYD HARBOR—Meeting followed by discussion and simple lunch. Friends World College, Plover Lane. Phone: 516-423-3672.

JERICHO—Old Jericho Tpke., off Rt. 25, just east of intersection with Rts. 106 and 107.

LOCUST VALLEY-MATINECOCK—Duck Pond and Piping Rock Rds.

MANHASSET—Northern Blvd. at Shelter Rock Rd. First-day school 9:45 a.m.

ST. JAMES-CONSCIENCE BAY—Moriches Rd. Adult discussion, 10:30 a.m. Phone: 516-261-6082 or 516-941-4678.

SHELTER ISLAND—10:30 a.m., Shelter Island Public Library. Phone 516-749-0555.

SOUTHAMPTON—Eastern L.I. Administration Bldg., Southampton College.

SOUTHOLD—Colonial Village Recreation Room, Main St. June, July & August, 10 a.m.

WESTBURY—550 Post Ave., just south of Jericho Tpke., at Exit 32-N, Northern State Pkwy. Phone 516-ED3-3178.

MT. KISCO—Meeting for worship and First-day school 11 a.m. Meetinghouse Road.

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Plutarch Church, Van Nostrand and Plutarch Rds. Phone 914-255-5678 or 255-6179.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Place (15th St.), Manhattan. Others 11 a.m. only.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

ONEONTA—10:30 a.m. worship 1st Sunday, 11 Ford Ave., 3rd Sunday in members' homes. Call 607-746-2844 for location.

ORCHARD PARK—Meeting for worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. Phone: 662-3105.

POTSDAM—Call 265-5749 or 265-7062.

POUGHKEEPSIE—249 Hooker Ave. Phone: 454-2870. Unprogrammed meeting, 9:15 a.m.; meeting school, 10:15 a.m.; programmed meeting, 11:15 a.m. (Summer worship, 10 a.m.)

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, 914-666-3524, and Joyce Haase, 88 Downs, Stamford, CT 06902, 203-324-9736.

QUAKER STREET—Unprogrammed, 11 a.m. Sundays from mid-April to mid-October, in the meetinghouse in Quaker Street village, Rt. 7, south of US Rt. 20. For winter meetings call clerk, Joel Fleck, 518-895-2034.

ROCHESTER—Meeting hours June 11 through Sept. 3, 10 a.m. Babysitting sometimes available. 41 Westminster Rd., Rochester 14607.

ROCKLAND—Meeting for worship and First-day school, 11 a.m., 60 Leber Rd., Blauvelt.

RYE—Milton Rd., one-half mile south of Playland Parkway, Sundays, 10:30 a.m.

SCARSDALE—Meeting for worship and First-day school, 11 a.m. 133 Popham Rd. Clerk: Gardiner Angell, 131 Popham Rd., Scarsdale, NY 10583.

SCHENECTADY—Meeting for worship 10 a.m., Albany St. Methodist Church, 924 Albany St. Jeanne Schwarz, clerk, Galway 12074.

SYRACUSE—Meeting for worship at 821 Euclid Ave., 10:30 a.m. Sunday.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone: Phillip Neal, 298-0944.

BOONE—Unprogrammed meeting Sunday 11 a.m., Wesley Foundation. Call 704-264-5812 or 919-877-4696.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Dirk Spruyt, phone: 929-5201.

CHARLOTTE—Meeting for worship, 10 a.m., First-day school, 11 a.m. 2327 Remount Rd. Phone: 704-399-8465 or 537-5808.

DURHAM—Unprogrammed meeting 10:30, First-day school, 10:45, 404 Alexander Ave. Contact Alice Keighton, 919-489-6652.

FAYETTEVILLE—Meeting 11 a.m. on 2nd and 4th First-days at Quaker House, 223 Hillside Ave. Contact Charlotte Kleiss (485-4995) or Bill Sholar (485-3213).

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., 11 a.m. Contact Anne Welsh, 273-4222.

GREENVILLE—Unprogrammed, 1st & 3rd First-days, 11 a.m. Call Oris Blackwell 758-4247.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 9 a.m.; church school 9:45 a.m.; meeting for worship, 11 a.m. Dorothy S. Mason, clerk, and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed meeting 10 a.m., 120 Woodburn Rd. Clerk: Doug Jennette, 834-2223.

WILKESBORO—Unprogrammed worship 7:30 p.m. each First-day, St. Paul's Church Parish House. Call Ben Barr, 984-3008.

WOODLAND—Cedar Grove Meeting. Sabbath school, 10 a.m.; meeting for worship, 11 a.m. Janie Q. Sams, clerk.

Ohio

AKRON—475 W. Market St. 6:30 Sunday. Pot-luck and business meeting, first Sunday. Child care. 253-7151 or 336-6972.

CINCINNATI—Clifton Friends Meeting. Wesley Foundation Bldg., 2717 Clifton Ave. Meeting for worship 10 a.m. Phone: 861-2929.

CINCINNATI—Community Meeting (United) FGC and FUM—Unprogrammed worship 9:30 a.m., 3960 Winding Way, 45229. Phone: 513-861-4353. Edwin Moon, clerk.

CLEVELAND—Meeting for worship and First-day school, 11 a.m. 10916 Magnolia Dr., 791-2220.

COLUMBUS—Unprogrammed meeting, 10 a.m. 1954 Indianola Ave. Call Cophine Croaman, 846-4472, or Ruth Browning, 486-8973.

DAYTON—Friends Meeting FGC. Unprogrammed worship & First-day school 10:30 a.m. 1516 Salem Ave. Rm. 238. Phone: 513-433-6204.

FINDLAY—Bowling Green area—FGC. Contact Joe Davis, clerk, 422-7668. 1731 S. Main St., Findlay.

KENT—Meeting for worship and First-day school, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

SALEM—Wilbur Friends, unprogrammed meeting. First-day school, 9:30 a.m.; worship, 10:30 a.m. First-day school, 9:30 a.m.; worship, 10:30 a.m.

TOLEDO—Allowed meeting. Meetings irregular, on call. Visitors contact Jan Suter, 893-3174, or David Taber, 878-6641.

WAYNESVILLE—Friends Meeting, Fourth and High Sts., First-day school, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10 a.m., College Kelly Center. Sterling Olmsted, clerk. 382-4118.

WOOSTER—Unprogrammed meeting and First-day school, 10:30 a.m., SW corner College and Pine Sts. 216-264-8661 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President St. (Antioch Campus). Clerk, Ken Odiorne, 513-767-1039.

Oklahoma

OKLAHOMA CITY—Meeting for worship, 10:30 a.m. Forum, 11:30 a.m. Shared lunch follows. 1115 SW 47th. Information, 632-7574. Clerk, Paul Kosted, 525-2296.

Oregon

EUGENE—Meeting for worship 10 a.m. Religious education for all ages 11:15 a.m. 2274 Onyx.

PORTLAND—Multnomah Monthly Meeting, 4312 S.E. Stark. Worship 10 a.m. Phone 232-2822.

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 370-7721.

Pennsylvania

ABINGTON—Meetinghouse Rd./Greenwood Ave., Jenkintown. (East of York Rd., north of Philadelphia.) First-day school, 10 a.m.; worship, 11:15 a.m. Child care. Phone: TU4-2865.

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. ¼ mile. First-day school 10 a.m., meeting for worship 11 a.m.

BRISTOL—Meeting for worship and First-day school, 11 a.m., Market and Wood. Clerk: Cornelius Eelman. Phone: 757-4438.

BUCKINGHAM—At Lahaska, Rtes. 202-263. Meeting for worship 11 a.m. (June, July, August 10:00 a.m.).

CHELTENHAM—See Philadelphia listing.

CHESTER—24th and Chestnuts Sts. Group discussion 9:30 a.m., meeting for worship 10:30 a.m.

CONCORD—At Concordville, on Concord Rd. one block south of Rt. 1. Meeting for worship and First-day school 11:15 a.m.

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

DOLINGTON-MAKEFIELD—East of Doolington on Mt. Eyre Rd. Meeting for worship 11-11:30 a.m. First-day school 11:30-12:30.

DOWNINGTON—800 E. Lancaster Ave. (south side old Rt. 30, ½ mile east of town). First-day school (except summer months), and worship, 10:30 a.m. Phone: 268-2899.

DOYLESTOWN—East Oakland Ave. Meeting for worship and First-day school, 10:30 a.m.

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. of 562, 1 and 6/10 miles W. of 662 and 562 Intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls meeting, Main St. First-day school 10 a.m., meeting for worship, 11 a.m. No First-day school on first First-day of each month. Five miles from Pennsylvania reconstructed manor home of William Penn.

FRENCH CREEK—New meeting 10:30 a.m. in Meadville. Contact: Clemence Ravacon Mershon, 814-587-3479.

GETTYSBURG—Friends Meeting 10 a.m. at Gettysburg College Planetarium.

GOSHEN—Goshenville, intersection of Rt. 352 and Paoli Pike. First-day school, 10:30 a.m.; meeting for worship, 11:15 a.m.

GWYNEDD—Sumneytown Pike and Rt. 202. First-day school, 10 a.m., except summer. Meeting for worship, 11:15 a.m.

HARRISBURG—Sixth and Herr Sts. Meeting for worship and first-day school, 10 a.m. Forum, 11 a.m.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Rd. First-day school and meeting for worship, 10:30 a.m., followed by Forum.

HAVERTOWN—Old Haverford Meeting. East Eagle Rd. at Saint Dennis Lane, Havertown. First-day school 10 a.m., meeting for worship 11 a.m.

HORSHAM—Rt. 611. First-day school and meeting, 11 a.m.

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Joann Shoemaker, clerk, 215-444-2848.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 ½ miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANSLOWNE—Lansdowne and Stewart Aves., meeting for worship, 10:30 a.m., First-day school 11 a.m.

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 ½ mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of month Sept. thru May. Clerk 717-523-9224.

LONDON GROVE—Friends meeting for worship Sunday 10 a.m. Child care/First-day school 11 a.m. Newark Road and Rt. 926.

MEDIA—125 W. 3rd St. Worship 11 a.m. except 1st Sunday ea. month, worship 10 a.m. bus. 11:15 a.m.

MEDIA—Providence Meeting, Providence Rd., Media, 15 miles west of Philadelphia. Meeting for worship, 11 a.m.

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

MIDDLETOWN—Delaware County, Rt. 352 N. of Lima. Meeting for worship, 10:30 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m.

MILLVILLE—Main St. Worship 10 a.m., First-day school 11 a.m. Dean Gorton, 717-458-6161.

MUNCY AT PENNSDALE—Meeting for worship, 11 a.m. Rickie and Michael Gross, clerks. Phone: 717-584-3324.

NEWTOWN-BUCKS CO.—Meeting 11 a.m. First-day school 9:30 a.m. except 1st First-day Family Meeting 10:45 a.m. Jan./Feb. First-day school 11:20. Summer, worship only. 968-3811.

NEWTOWN SQUARE-DEL. CO.—Rte. 252 N. of Rte. 3. Meeting 11 a.m. Clerk, 215-566-7238.

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

OXFORD—260 S. 3rd St. First-day school 9:45 a.m., meeting for worship 11 a.m. Mary Ellen Haines, clerk. Phone 215-593-6795.

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, 15th and Race Sts.

Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m. July & August 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fourth and Arch Sts., First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Sts., 11 a.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 Rt. 23. Worship, 10 a.m. Forum, 11:15.

PITTSBURGH—Meeting for worship and First-day school 10:30 a.m.; adult class 9:30 a.m., 4836 Elsworth Ave.

PLYMOUTH MEETING—Germantown Pike & Butler Pike. Adult class 10:15 a.m. Meeting for worship and First-day school 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Sts. First-day school and meeting for worship, 10:30 a.m.

RADNOR—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day school, 10:30 a.m. Forum 11:15 a.m.

READING—First-day school, 10 a.m., meeting 11 a.m. 108 North Sixth St.

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day school, 10:45 a.m. Phone: 297-5054.

SOUTHAMPTON (Bucks County)—Street and Gravel Hill Rds. First-day school 9:45, worship 10:30 a.m. Clerk's phone: 357-3857.

SPRINGFIELD—N. Springfield Rd. and Old Sproul Rd. Meeting 11 a.m. Sundays. Phone: 544-3624.

STATE COLLEGE—318 South Atherton St. Adult discussion 9:30 a.m. First-day school and meeting for worship 10:45 a.m. Ph. 237-7051.

SUMNEYTOWN—Pennsburg Area—Unami Monthly Meeting meets 1st, 3rd and 5th First-days at 11 a.m., 2nd and 4th First-days at 5 p.m. Meeting-house at 5th and Macoby Sts., Pennsburg. Phone: 234-4670.

SWARTHMORE—Whittier Place, College Campus. Meeting and First-day school, 10 a.m. Forum, 11 a.m.

UNIONTOWN—R.D. 4, New Salem Rd., off Rt. 40, West. Worship, 11 a.m. Phone: 437-5936.

UPPER DUBLIN—Ft. Washington Ave. and Meetinghouse Rd., near Ambler. Worship and First-day school, 11 a.m.

VALLEY—West of King of Prussia, on old Rt. 202 and Old Eagle School Rd. First-day school and forum, 10 a.m. (except summer); meeting for worship, 11:15 (summer, 10). Monthly meeting during forum time 2nd Sunday of each month.

WEST CHESTER—400 N. High St. First-day school, 10:30 a.m., worship, 10:45 a.m.

WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m., followed by adult class 2nd and 4th First-days.

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

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Ave., Forty-fort. Sunday school, 10:15 a.m., meeting, 11 a.m., through May.

WILLISTOWN—Goshen and Warren Rds., Newtown Square, R.D. 1. Meeting for worship and First-day school, 10 a.m. Forum, 11 a.m.

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship, 11 a.m. Rt. 413.

YARDLEY—North Main St. Meeting for worship 10

a.m. First-day school follows meeting during winter onths.

YORK—135 W. Philadelphia St. Meeting for worship 11 a.m. First-days.

Rhode Island

NEWPORT—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third First-days at 10 a.m. Phone: 849-7345.

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

SAYLESVILLE—Meeting, Lincoln-Great Rd. (Rt. 126) at River Rd. Worship 10:30 a.m. each First-day.

WESTERLY—57 Elm St. Unprogrammed worship, 11 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

South Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Unlimited. 2580 Gervais St. Phone: 776-7471.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2307 S. Center. 57105. Phone: 605-334-7894.

Tennessee

CHATTANOOGA—Worship 10:30, forum 11:30, Second Mile, 516 Vine St. Larry Ingle, 629-5914.

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk, Nelson Fuson, 615-329-0823.

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D.W. Newton, 693-8540.

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00. 3014 Washington Square. 452-1841. Ethel Barrow, clerk, 459-6378.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Highway. Clerk: Kenneth Carroll. Phone: 214-368-0295 or 214-361-7487.

EL PASO—Worship 10 a.m., 1100 Cliff St. Clerk: William Cornell, 584-7259.

GALVESTON—Galveston Preparative Meeting. Unprogrammed worship Sundays, 7 p.m., peace study group 8 p.m. except 1st Sunday business meeting. Phone: 744-6206.

HOUSTON—Live Oak Meeting. Worship and First-day school, Sundays 10:30 a.m., 1540 Sul Ross. Clerk: Malcolm McCorquodale, 626-4979.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, Allen F. Smith. Phone: 683-8561 or 337-8894.

SAN ANTONIO—Discussion, 10:30 a.m., First-day school and unprogrammed meeting for worship 11 a.m. Now at Woolman-King Peace Library, 1154 E. Commerce, 78205, 512-226-8134. Houston Wade, clerk, 512-736-2587.

TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept. Contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 232 University Street. Phone: 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Mail P.O. Box 221, Bennington 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-862-8449.

MIDDLEBURY—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-388-7840.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone

Gilson, Danville, 802-684-2261, or Hathaway, Plainfield, 802-454-7873.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

WILDERNESS—Meeting for worship, 10:30 a.m. Sunday, Farm and Wilderness Camps near Plymouth; N. entrance, Rt. 100 Kate Brinton, 228-8942.

Virginia

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.: Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call 703-785-6404 or 703-960-3380.

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11 a.m.

LINCOLN—Goose Creek United Meeting for worship and First-day school, 10 a.m.

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m., junction old Rt. 123 and Rt. 193.

RICHMOND—First-day school 10 a.m., worship 11 a.m. 4500 Kensington Ave. Phone: 358-6185 or 272-9115. June-August, worship 10 a.m.

ROANOKE—Salem Preparatory Friends Meeting, clerk: Genevieve Waring, 343-6769, and Blacksburg Preparatory Friends Meeting, clerk: Judy Heald, 544-7119.

VIRGINIA BEACH—Meeting for worship 11 a.m. (Based on silence) 1537 Laskin Road, Virginia Beach, VA 23451.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 667-8497.

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

SEATTLE—University Friends Meeting, 4001 9th Ave., N.E. Silent worship and First-day classes at 11 a.m. Phone: ME 2-7006.

SPOKANE—Unprogrammed worship, Sundays, 10 a.m. W. 804 Carlisle. Phone: 327-4086.

TACOMA—Tacoma Friends Meeting, 3019 N. 21st St. Unprogrammed worship 10:30 a.m., First-day discussion 11:30. Phone: 759-1910.

TRI-CITIES—Mid-Columbia Preparative Friends Meeting. Silent worship and First-day school 11 a.m. Clerk: Leslie Nieves, 582-5598.

West Virginia

CHARLESTON—Worship, Sundays 10-11 a.m., Cenacle Retreat, 1114 Virginia St. E., Steve and Susie Wellons, phone 304-345-8659.

MORGANTOWN—Monongalia Meeting. Unprogrammed meeting for worship and First-day school Sundays 11 a.m. Bennett House, 221 Willey. Contact Lurline Squire, 304-599-3272.

Wisconsin

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

EAU CLAIRE—Meeting for worship and First-day school, 11 a.m. Call 832-0094 or 235-5892, or write 612 13th St. Menomonie, WI 54751.

GREEN BAY—Meeting for worship and First-day school, 12 noon. Phone: Sheila Thomas, 336-0988.

MADISON—Sunday 9 and 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 962-2100.

OSHKOSH—Unprogrammed worship 11 a.m., Sundays. Call 414-233-5804 or write P.O. Box 403.

WAUSAU—Meeting in members' homes. Write 3326 N. 11th or phone 842-1130.

Wyoming

SHERIDAN—Silent worship Sundays, 10 a.m. For information call: 672-6368 or 672-5004.

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