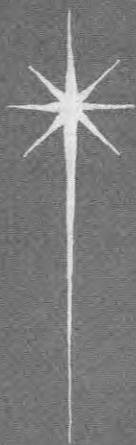


December 1987

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Mass for Christmas

Quietly the Ministers
Among Us

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Among Friends**'Tis the Season**

We got the jump on the Christmas season again this year as we posed together in late October for our staff photograph—our annual tradition for the past six years. Long-time subscribers will note on the next page the presence of some new faces from a year ago.

It seems too early to get in a Christmas mood, somehow, but I realize that the season soon will be upon us. At least my two sons have started talking about it. Simeon, who will be five this month, has started choosing Christmas stories at bedtime: Andrew, nearly seven (and still a strong believer in Santa Claus) suggested this week that we'll have to stop using our woodstove soon so the chimney will be a safe place for Christmas eve; and I caught both boys stepping off the best place in our family room to put up a tree.

There are some, of course, who rather dread the many pressures of the holidays. There are those perennial crises of decision making, for instance, that most families must face: should greeting cards (or family letters) be sent? Will Christmas be spent at home or visiting parents/children? For whom should gifts be purchased/made/sent? To which Quaker and other organizations should contributions be sent before year's end? And for those of us working parents with school-age children there's the task of juggling work schedules during school holidays. It's no wonder that many of us begin the new year in a state of exhaustion.

Mother Teresa was once asked by a newspaper reporter, "Tell me something that will change my life." And her simple response was, "Smile. It's easy to smile at strangers. Smile at the people you live with." Such good advice. So in this spirit, let me offer these bits of Quaker humor to buoy you in the busy weeks ahead:

- From a meeting newsletter comes this interesting slip of the pen: a public letter from the meeting mentions the "Friends Historic Peace Testimony" (a costly commitment, to be sure);
- From the monthly meeting notes in another newsletter: "The meeting adopted the clerk's suggestion that at 2:55 p.m. it examine the remaining agenda to determine the urgency of continuing beyond 2:00 p.m." (yes, we've all experienced such meetings);
- A young man attending Philadelphia Yearly Meeting last spring (casually dressed with flowing, shoulder-length hair) reported: "I think sometimes we are too parochial in our view of our meeting. I was in the men's room and observed there two Friends—one classically old-fashioned, wearing a black hat and traditional Quaker dress, and the other rather mod with a Mohawk haircut. I smiled at them and said, 'You two really are a scene!' The old-fashioned Friend smiled slightly and replied, 'Thee makes three!'"

Keep the humor coming, Friends—and a merry and good holiday season to one and all.

Vinton Deming

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FRIENDS JOURNAL staff: (First row left to right) Barbara Benton, Carolyn Terrell, Danni Robinson; (Second row) Jeanne Beisel, Gay Nicholson, Jim Rice; (Third row) Vinton Deming, Tim Back, Jim Neveil, Melissa Elliott; (Top) Daniel Leisen.

Forum

Other Causes . . .

I have read with great interest Larry Miller's article "Spiritual Aspects of Depression" (*FJ* Sept). He fails to mention the hereditary factor of depression.

My mother was in and out of clinics for depression and drinking while I was growing up in France. Her father was alcoholic, and eventually died in delirium tremens (D.T.'s).

The scars her self-destruction left me with will probably never heal, and all the facts prove there is a genetic weakness I have inherited, as I have suffered from depression since I was 15 (I am 43 now).

Depression is truly hell on earth, very well described by Sheila Bovell's quotation in Larry Miller's article.

Drugs have not proved effective in my case, but I must say that the depression has lessened over the years, probably due to my very strong spiritual life. I have accepted the possibility that I may be depressed off and on for the rest of my life. I also believe in another possibility: with the grace of God, I will heal completely.

Hélène Valéry
Maui, Hawaii

. . . And Other Solutions

I am deeply troubled by the final paragraph of Larry Miller's article, "Spiritual Aspects of Depression." While I recognize that the author's exhortation to try may be helpful to some, it does not speak to my condition. My depression—chronic during all of my 35 years—deprives me of the desire *and* the ability to try to do anything, let alone believe that the darkness of my depression is the "growing edge." It is one thing to see the "light at the end of the tunnel;" it is quite different to feel that the pain one is suffering is the beginning

FRIENDS JOURNAL welcomes contributions from readers. We reserve the right to edit all letters. Submissions to Viewpoint should be limited to 1,000 words. Submissions to Forum should be no longer than 300 words. Although we would like to print all contributions we receive, space is limited, and we urge Friends to be succinct.

of feeling that light. Therefore, the suggestion to try is as useless, and as cruel, as urging a blind person to try to see.

While the suggestion to try may have a negative impact on anyone with depression, I see it as particularly confusing for children who have clinical depression. Children can and do have depression; according to the American Mental Health Fund, twelve million children suffer from depression and other mental illnesses; I was one of these.

Thankfully, traditional antidepressant medication (imipramine) and psychotherapy have enabled me to live a content, even happy life, something I did not think would ever be possible a number of years ago when I attempted suicide. I would suggest that others suffering from depression first try traditional therapies for a trial period—it may take from several weeks to a month or two before the medication becomes effective. If, after a sufficient trial period, the medication is not effective, then I would suggest that others cautiously explore the new therapies. It may be helpful to know that others with this illness *have* gotten better.

Joan Downs
Hartford, Connecticut

Ministry of Affirmation

The affirming and loving presentations by Elise Boulding and Andrea Ayvazian (*FJ* Oct.) of some of the major concerns of my life are blessings of joy for me. Your continuing ministry of love and life to lesbians and gay men blesses many more than you will ever know—many of us still do not dare to risk our names appearing in print. If this aspect of your ministry should also change some minds, open some hearts, then our lives will be still further blessed and our futures (and those of our sisters and brothers to come) brightened and enriched by the light of freedom and dignity that love can yield.

Thank you also for printing these articles during the month of the Washington, D.C., March for Love and for Life.

John Swetnam
Durham, N.C.

Try These Figures

According to the latest *Sane Freeze* magazine, people in Dubuque, Iowa, calculated that U.S. nuclear weapons systems cost the 70,000 people of their city \$16,277,900 a year. At that rate U.S.

nuclear weapons systems cost New Hanover County's 112,000 people \$26,044,640 a year and Brunswick County's 27,436 people, \$6,371,635 a year.

Isn't it time to let our legislators know we want a mutual, verifiable nuclear freeze? Plus, after that—or at the same time—step by step, verifiable reduction of conventional weapons coordinated with development of a worldwide bill of rights and worldwide peace-keeping institutions.

Betty Stone
Wilmington (N.C.) *Star News*

Others might try computing these figures for their areas and using them in letters to local newspapers and politicians. -Ed.

Taxing Concerns

No doubt the overwhelming majority of Friends pay income tax, and most of that majority have that tax withheld by employers. How many of this number are disturbed by the fact that more than 53% of that tax dollar is used to pay for current military programs and past "adventures"? Of this percentage, those who object to paying for war as a matter of conscience may look to the enactment of the Peace Tax Fund bill, under which 37% of current military expenditures will be channeled into projects with peaceful aims.

Friends concerned with the wasteful war system of our country and looking for means of improving the stewardship of their resources should consider adding their voices to support a Peace Tax Fund "alternative service" to paying for war.

Leah B. Felton
Sandy Spring, Md.

Welcoming Newcomers

"At times, either from indifference or introversion, we have not sufficiently welcomed newcomers to the meeting" could be a quote from almost any state of the meeting. After attending various Friends meetings for 25 years, I joined the one that made me feel completely welcome.

On one occasion I was trying to speak to a member of the ministry and oversight committee of a meeting I was visiting. I stood quietly by for more than ten minutes, at which point the Friend introduced the person to whom he was talking to another Friend. Finally, having no more patience, I tapped the Friend to ask if I could speak to him and was

Viewpoint

Seeking a Deeper Truth

I am responding to John Everhart's letter (*FJ* Aug.). My situation has something in common with his. I am a humanist, Universalist Quaker active in a meeting where most members' faith is Christ-centered. As a result, I've had much occasion to ponder the questions raised by John Everhart, though from a different point of view, and wish to share thoughts on several points.

John's use of the word "fellowship" struck home to me. I know how lonely it can feel when the beliefs of others are expressed in words that do not resonate for me. My time as a Quaker, which goes back about 20 years, has had this thread running through it because I am not really comfortable with the idea of God (I question whether the positive powers in the universe are embodied in one or several beings). Therefore, I have learned to translate messages into terms I am comfortable with and that have meaning for me.

I have also learned that there is a deeper truth, beyond words, in the ministry, fellowship, and actions of Friends. Many Friends use their faith—whatever its content or basis—as the base on which they stand as they reach out to others in their meeting or community. They know that all do not believe as they do, accepting differences, and even welcoming them as part of the panorama of living in this world. Other Friends use their faith as a touchstone of judgment for themselves and others, as a means for dividing themselves from their fellow humans. It is this *use* of faith that is far more important than its content.

Christians, being also human, have often used their Christian faith in the latter way. We all know what the phrase "holier-than-thou" means. Quakers also know the meaning of such phrases as "more peaceful than thou," "more tolerant than thou," and so forth. I feel that much of the fellowship experienced when we are with others whose faith is similar to our own comes from similarities in vocabulary, which obscure the distinction I tried to make above. The other kind of fellowship, based on a union of minds and hearts, is rarer, and is available in *any* meeting. It's worth looking for. You must ask if your failure to find fellowship is based on *your* failure to dig beyond the words, or based on the failure of *others* to dig beyond *your* words. It's probably a

combination of both.

Speaking of words, there is a real problem when someone who has been the recipient of a revelation tries to tell other people what has happened to him/her. Such experiences are intensely personal and not readily communicable. For whatever reason, many people, Quakers and others, are not "coming to Christ" through such revelatory experiences and trying to tell the rest of us about them. Having to listen to such experiences combines embarrassment and boredom in a unique way, closely allied to but not quite the same as hearing about someone's operation or sex life. This is not because the listener is insufficiently sympathetic or because the teller hasn't done a good enough job explaining. It's because what is important about such experiences cannot be told. (This applies equally, of course, to mystical experiences about the unity of all humankind which comes to one as one is being dragged off to jail during a peace march.) The purpose of such experiences is to shape our faith and fuel our efforts to put it into action in the future, not to be shared in any detail with other people.

I recognize this seems to cut off verbal communication about an important part of religious experience. Not really. We can let people know we have had such an experience, and how happy it has made us. Those things are important to those who care about us, and are all that can effectively be told anyway. Here again others who have come to Christ through revelation will seem to share in a more meaningful way than those who have not. For the reasons given above, I question the depth of such sharing.

Both Christian and non-Christian Friends have the responsibility to recognize the diversities among us, and to be in loving touch with each other without minimizing or trivializing differences. Sometimes we aren't up to doing this, and sometimes communications get fouled up. But our main channel for bringing whatever spiritual light we have to the world is through our relationships with our fellow human beings. Those relationships continue to be worth a lot of effort.

Harriet J. Schley
Norfolk, Va.

asked to "wait a minute"!

I have heard Friends confide in me that they have stopped going to fellowship following meeting for worship, because instead of feeling refreshed they feel alienated. During recent years I have visited meetings throughout the United States, and in most instances no one visits with me long enough to ask me to sign the guest book!

This state of the meeting quotation has the best-worded description of the problem I have ever read: "... we are trying to be more welcoming to them (newcomers), although most of us seem shy and turned inward or otherwise self-absorbed by coffee hour, looking forward to refreshment with our closest friends or doing impromptu committee work rather than reaching beyond ourselves."

Maybe the solution is in the above quote. For 15 minutes after the rise of meeting for worship, Friends should refrain from any committee meeting discussions and make an effort to visit with at least five different Friends and attenders. Let's start thinking of ourselves as friends with a little "f".

Pat L. Patterson
Los Angeles, Calif.

Drawing Us In

Quaker worship is a corporate quest; we are all in it together, each perhaps at a different stage or level. But even if someone speaks seemingly out of tune with the building symphony, overly preoccupied with self, perhaps, should we not try somehow to draw the circle larger to include that person?

I must admit I have not been particularly successful in doing that. There have been times in meeting when concern for a particular cause gripped someone so urgently that the ministry seemed more like a platform speech. Other times when we seemed to have descended to an intellectual dialogue, I have been hard put to not feel myself inwardly responding on the same level.

What I have tried to do is what Douglas Steere suggests we do in centering down at the beginning of meeting, to go round the group of Friends, cherishing each one. On these seemingly disruptive occasions, instead of tuning someone out, I have tried to listen to the person, not to the words. On our corporate quest to come closer to God, we are, after all, getting to know one another in the eternal.

Irwin Abrams
Yellow Springs, Ohio

There are moments in one's life when you know the child in you has died. From time to time, just beneath the surface, you feel the pain of that loss. That moment occurred for me on an unforgettable April morning in 1940 in Norway. In the pale light of dawn, I awoke to the sounds of gunfire and airplanes thundering overhead. Despite the ceaseless gunfire and screeching planes, it was the sound of the church bells tolling that stayed in my mind. Encased in the sounds were the end of my childhood and the innocence that was to be no more.

Another vivid memory was the presence in our community of a Nazi military camp that was established at the beginning of the German occupation. It was big, sprawling out with its many grey barracks. A massive barbed wire fence surrounded it. Two soldiers with guns would stand by the gate. In the background, the camp's watchtower rose ominously. A solitary soldier would be on watch, looking out towards the North Sea. My sister and I could see him from our bedroom window, a dark silhouette against a grey sky.

We were always told to keep far away from the camp. Sometimes at night from our beds, we would hear drunken soldiers singing and laughing, or an occasional gunshot. Then, crawling close together, my sister and I would hold hands and pray that God would keep us all safe. The camp became a dark, sinister world in our minds.

Just before Christmas of 1943, a summons came that I was to appear at the camp the next day. We all got very scared. The family gathered around the table in the dining room to discuss what to do. While we were talking, our neighbors appeared—two mothers with the same fear. Mrs. Larsen's two daughters and Mrs. Dahlholdt's daughter had also been summoned.

I remember the women around the table. They were all middle-aged. Mrs. Dahlholdt had her thin shoulders hunched forward as if she were trying to protect her heart. Her grey eyes were incredibly sad. Her husband had been picked up a few months prior and disappeared into the darkness of the night, not to be heard from again. Mrs. Larsen was small and petite with blonde hair

pulled back from a lovely face. She was wearing a worn, old housecoat. I remember the dark blonde hair of my mother and her hands constantly in motion.

There wasn't much to discuss. The mothers came to the only conclusion they could. We would have to go. After all, the summons did specify work. But where? What kind? These thoughts alone were most frightening.

That night, I cried and wished my father had been there. A few months earlier, the Nazis had taken him and my oldest brother to a work camp. Surely, I thought, he would have known what to do. He had been so calm the day they came to take him away. He smiled and told us not to worry. Mother's face had been white and very still.

Despite it all, I managed to get some sleep. At the appointed hour the next morning, the four of us met at the entrance to the camp, frightened beyond words. We were all in our early teens and had been friends all of our young lives. On this bitterly cold morning, we were bundled in our shabby coats, wooden shoes, and white knit hats (rather than the usual red, since red had been outlawed as a sign of resistance).

Britt and Silvi Larsen were holding hands, and their hair was tied in pigtails. Usually, they were full of fun, laughter, and jokes; but today they clung together silently. Marie's round and rosy face looked so pale. Her brown hair was tied


in a braid, as my own was. "I was dreaming terrible dreams all night," she whispered.

The large metal gate slowly swung open, allowing us to enter. Then it closed quickly behind us. In silence, we followed a soldier across the camp field. He led us into one of the barracks and down to its cellar. Scattered across the earthen floor were large wooden barrels of fruit and other vegetables. We were told to sort out the fruit and vegetables and put them into smaller boxes. That was our job. We worked steadily all day, without speaking. In that dark, damp room, each one of us escaped into the more comfortable world in our minds—trying desperately not to panic.

Towards the end of the day, the door opened and a young soldier stood looking at us. My heart pounded as the soldier gestured towards me and ordered that I follow him. "This is it," I thought, as I walked behind him. All the stories I had heard about the camp and what happened to girls who were sent there suddenly sprang to life and were played out in my mind. The only difference was that I was no longer the detached listener; now I was the victim.

We walked for a couple of minutes through a narrow corridor until we entered a room that served as a pantry. The small room was filled with a chaotic array of food. Milk bottles lined the floor; sacks of beans, corn, flour, and rye lay on top of one another. Jams and

THE CAMP



Solveig Dale Eskedahl is a member of East Sandwich (Mass.) Meeting and is president of International Helping Hands, Ltd. She has taught at the New School for Social Research in New York City and at the United Nations.

jellies filled the shelves with their bright colors, a striking contrast to the otherwise drab room.


I hadn't seen that much food since the war started. The smell alone made me dizzy. "My name is Simon," the soldier said with a gentle smile. "Here," he said, and handed me a large, dark loaf of bread.

It was the most precious gift anyone could have given me at the time. Hurrying home that evening, the bread hidden under my coat, I thought of how this loaf would mean a full stomach for me and my family.

Now the memory of that episode has dimmed, the bread long since eaten. Other events, both good and bad, have taken place. But I still hold onto the message symbolized in the gift of a single loaf of bread. For while evil can be found all over the world, the spirit of Christ prevails even in the darkest times. □

by Solveig Dale Eskedahl

A Mother's Gift



Look up in the sun's eye and give
what the exultant heart calls good...

—YEATS

Karen W. Burdette

by Karen W. Burdette

*Look up in the sun's eye and give
What the exultant heart calls good
That some new day may breed the best
Because you gave, not what they would
But the right twigs for an eagle's nest!
—William Butler Yeats*

Since the railroad runs right down the middle of the small town where we live, it is not uncommon to get caught on the other side of the tracks while a train passes. The flashing red lights are no respecter of the hectic time constraints we all seem to live under these days. There is no way around it; life is put on hold while the speeding train, paradoxically, slows down our lives and laughs at our rat-race existence.

One early autumn morning, a few months after my mother's sudden death,

Karen W. Burdette and her husband Ricky Burdette were married in Charleston (W. Va.) Meeting in 1967 and have five children. Previously members of Charleston, Langley Hill (Va.), and Pima (Ariz.) meetings, they now belong to First Christian Church (Disciples of Christ) in Tullahoma, Tenn. Karen is also an artist who specializes in design and calligraphy.

I was returning home from the other side of town when I was stopped by the flashing red lights and the monotonous "ding-ding" of the bell at the railroad crossing. Even though I was alone in the car—there were no children to delight in the "choo choo train"—I found myself watching in childlike wonder as the train clacked by in front of me. I remembered how I used to count the train cars when I was a child. I noticed all the different logos painted on the sides and wondered what was in all those boxcars. I wondered where they had been and where they were going. I thought about the people on the train in their little moving world and wondered how our little town must have looked to them.

Then suddenly, I caught myself and felt a little embarrassed at my childlike enjoyment of watching a silly train go by. To children, there is something irresistibly exciting about a train. But to adults, they're just a nuisance, right? We're running late, we're in a hurry, and we get caught behind that blasted train. We're supposed to grumble and complain and look impatiently at our watches.

At that moment, much to my sur-

prise, tears started streaming down my face. I didn't know why at first; then it dawned on me. Mother liked trains. She never thought it was a nuisance to get "stuck" at a railroad crossing.

Not only did Mother like trains, but she had a wide-eyed, childlike wonder and excitement about all of life. She loved Christmas. I have a storehouse of warm Christmas memories from my childhood, and many fond memories of Christmases with my own children and their grandparents. Grandparents and Christmas just seem to go together, as our young son noted when he asked, "How can we have Christmas without Grandmama?"

Nevertheless, when Christmastime approached several months after my mother's death, I was determined to make it a joyful season for myself and my family. We decorated the house, we baked, we went to church together, we read the Christmas Story together, and we laughed and sang and enjoyed being together. Santa Claus came, along with all the wonder and excitement that Santa and children bring to Christmas.

After the morning festivities of opening gifts with our children at home, we

were to have Christmas dinner with relatives in a nearby town. It soon became apparent, however, that the weather would prevent our making the two-hour drive. Since we had planned to have dinner away from home, I hadn't bought a turkey or ham or any of the "fixin's" that go with a traditional Christmas dinner. After a few phone calls, we discovered that there were absolutely no stores or restaurants open.

It was then that my holiday depression overcame me. I cried and cried, thinking of all my past Christmas memories, sad that Mother wasn't here with us. I lamented the fact that I had no Christmas dinner prepared for my family. It just didn't seem like Christmas.

Evening came and I was still crying in my room while the children played with their new toys and my husband tried to comfort me. Then, as if someone were sending me a message, I was struck by a memory from my childhood. I remembered how Mother always, somehow, came up with a delicious meal even when the cupboard was bare. And I remembered the train.

I dried my eyes and washed my face, put on a Christmas apron and a Christmas record, gave everybody a hug, and went into the kitchen. I got out the picnic basket, lined it with a pretty Christmas tablecloth, and rummaged through the cupboards and refrigerator to see what I could find.

While my husband and the children built a fire in the living room fireplace, I filled the basket with slices of summer sausage, several kinds of cheese, pickles and raw veggies, dried fruits, nuts, crackers, pretzels, fresh fruit pieces skewered on toothpicks, and little hors d'oeuvres-size peanut butter and jelly sandwiches. Then, on the living room floor in front of the fireplace, we shared our Christmas picnic, complete with pretty cloth holiday napkins and hot spiced cider served in Christmas mugs.

The children thought that was the best Christmas dinner they had ever tasted, and our Christmas picnic is now a family tradition. What a nice tradition too, since it means Mama can spend the day with the rest of the family instead of in the kitchen.

I am deeply grateful for the priceless gifts I received from my mother that autumn morning and that Christmas Day. Just the right twigs for an eagle's nest! □

THE LONO TIKI

by Dorothy DiRienzi

I came across it when I finally got to do some cleaning in my study. At the top of the ladder when I was dusting the highest bookshelf, I found it where I had stashed it out of sight about an hour after it was given to me. A black, six-inch parody of a Hawaiian god, made "especially for you from lava by Coccojoe," as the sticker on the back says. A good luck trinket. One of the ugliest souvenirs I've ever seen (although it strikes me that souvenir designers worldwide strive unceasingly to achieve that distinction). Lono Tiki it's called, and its ugliness surpasses even that of the volcano ashtray my parents gave me after their first trip to the islands.

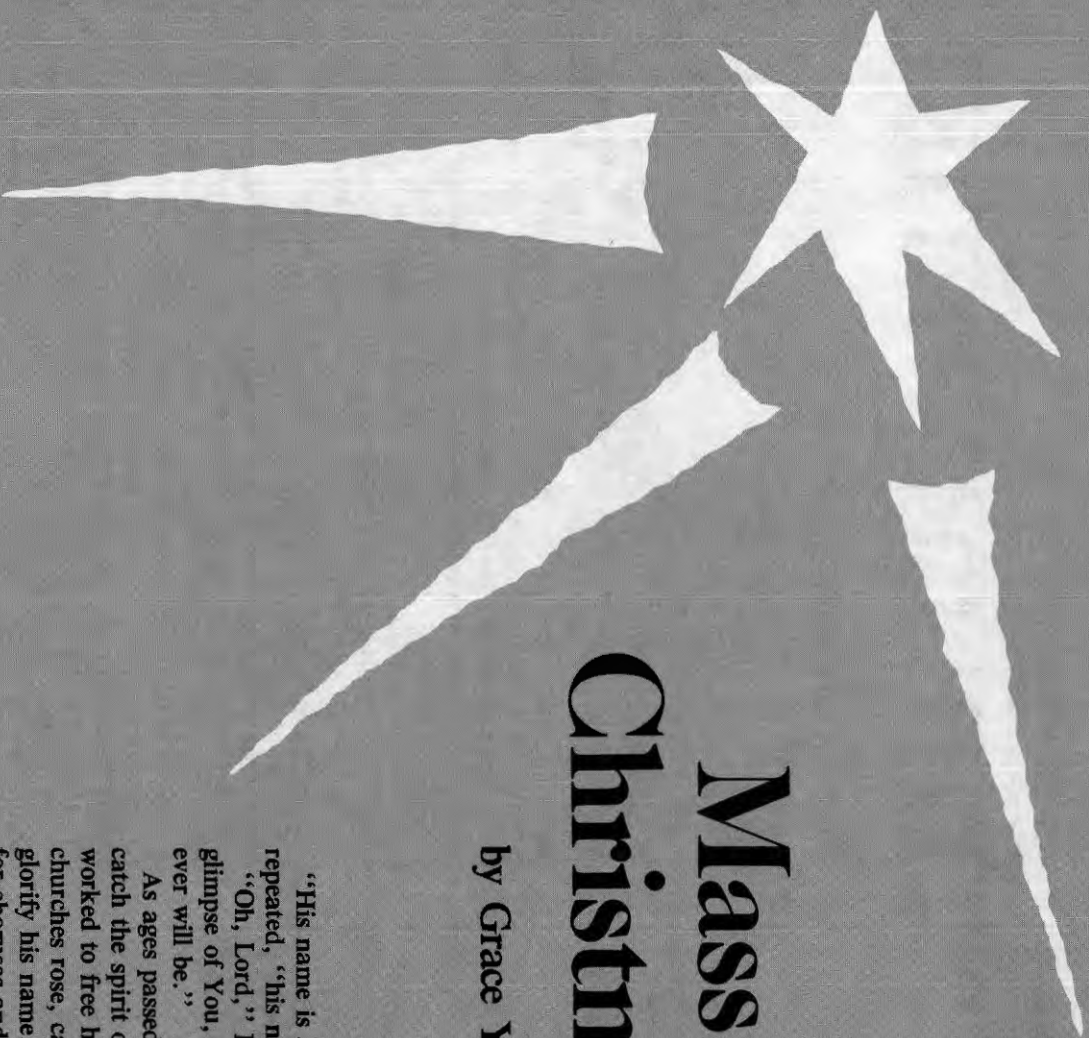
I thanked my mother for it, of course, as always—as I had done for the plastic home winemaking kit, for the turquoise turreted candy dish with the plastic flowers glued over gilt leaves, and for the lace blouse with enough layers of ruffles to satisfy a French courtesan, a garment she insisted on giving me when I was in college and wearing only turtleneck sweaters and jeans. But when I tried to thank her for the college education she had worked so hard to pay for, I met only her resentment, and I retreated from her anger.

Gifts, in my mother's house, were given at the appropriate times for the appropriate occasions, but never otherwise. One always received something for Christmas and birthday, a candy-filled heart box on Valentine's day, and a basket at Easter, but never, ever, a daisy to brighten an ordinary day or a scarf "just because I thought of you when I saw it." And in my parents' later years, when disability kept them housebound and I would arrive with a few groceries or a favorite confection, they made certain I was always paid, on the spot, like the neighbor boy who ran errands to the store.

Rarely was my mother able to see me clearly enough to give me a gift that truly reflected my personality or my wants, and in that sense the Lono Tiki is a symbol of the depth of our misunderstanding. My greatest sadness, however, is that neither she nor my father understood the very basic need of a child to reciprocate for the hard work the parents obviously expended in her behalf. They never learned to accept a simple gesture or kindness given in gratitude and love, or to take a well meant "thank you."

I still have the Lono Tiki, and I will probably keep it (but not the candy dish or the ashtray). I will keep it to remind me to say "thank you" to my children, and to let them say "thank you" to me—to remember that gifts given to express love are always more precious than those given merely to appease an old habit, and that to accept a gift from my children verifies in them an acceptance, not just of their gratitude, but of their lovingness and reality as well. It lets the family cycle come full circle. □

Dorothy DiRienzi is a member of the Monthly Meeting of Friends of Philadelphia (Pa.).



Mass For Christmas

by Grace Yaukey

"His name is Jesus," she said, and then repeated, "his name is Jesus."

"Oh, Lord," I said, "thank you for this glimpse of You, who were, and art, and ever will be."

As ages passed, great painters tried to catch the spirit of the man, great sculptors worked to free him from the stone. Great churches rose, cathedrals, all seeking to glorify his name. Composers wrote music for choruses and orchestras heard 'round the world today.

Now when the seasons change and daylight shortens, families gather from both far and near; deck the house with evergreens; suggest the light of stars with tinsel; gather holly as a symbol of the crown of thorns. They celebrate with the best of cooking, the singing of carols, the giving of gifts in token of the great gift God gave.

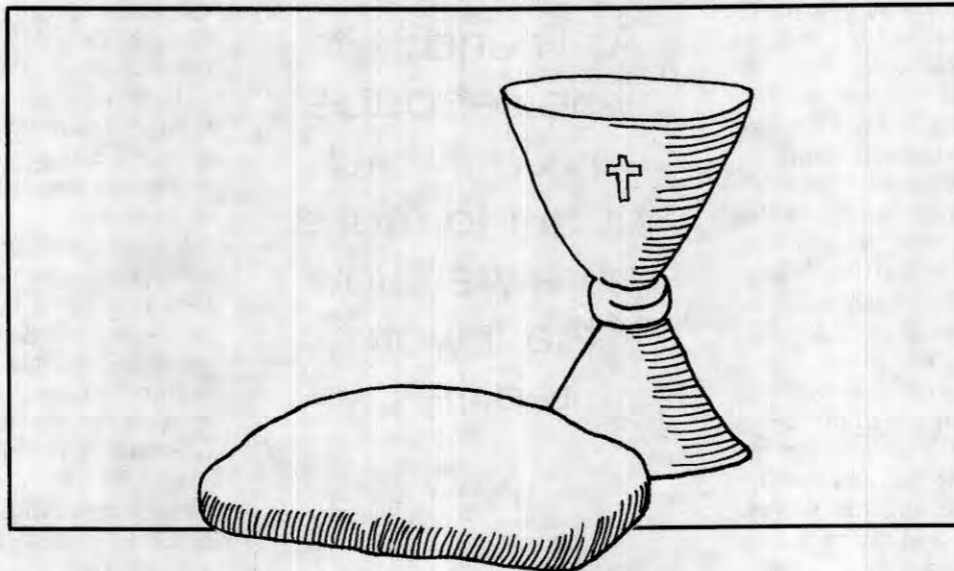
At evening, in the quiet of that day, I seem to see a hand outstretched to break the loaf and lift the cup, reminding me of those words said so long ago, "This do in remembrance of me." ☐

Grace Yaukey, a poet and author, lives at Friends House in Sandy Spring, Md. Her Christmas mass was read to a gathering at her retirement community on Christmas Eve, 1985.

I saw the star shine down. I heard the angels sing. I felt the press of sheep as they went by. I heard the shepherds call. The sound of sandals came to me as I heard the wise men come, their murmuring voices raised in surprise and wondering. There was the tinkling of chains and bells and ornaments, the pad of camels' feet. I knew that kings were coming and smelled the fragrance of frankincense and myrrh. At last we found the crowded town, the stable of an inn. There Mary sat; her babe, fresh-wrapped in swaddling clothes, lay in a manger near. A voice asked, "What will you call him, Maid?"

Holy Experiences, Sacred Commitments, and Secular Delusions

by Thomas H. Jeavons



What do Quakers believe about the Sabbath? Do Quakers have a Sabbath? If so, how do we mark it? If not, why not?

Why don't Quakers have any outward celebrations of the sacraments? What do Quakers believe about the sacraments?

It is certainly true that early Friends gave up—in fact, strongly disavowed and disapproved of—special, ritualistic, religious observances and ceremonies. Why was that so? There were a number of reasons. Perhaps most important, though, was Friends' sense that the religious rituals, customs, and celebrations they saw around them had generally become substitutes for—or even false representations of—the holy experiences and sacred commitments these observances were supposed to nurture and demonstrate. At least that is what early Quakers' writings on the subject suggest.

The first Quakers wanted nothing to

do with rituals for "communion" that could be carried on by rote and claimed to make real the presence of God. Neither would they accept that any ceremony for baptism with water could ensure the inward cleansing of the soul and union with God's people that is only wrought by baptism in the Holy Spirit.

Early Friends also objected that conventional practices of the sacraments and other religious customs were false and destructive in distinguishing between the "holy" and the "secular" (or the "profane"). They were troubled by persons who professed to be religious by going to church and not working on the Sabbath, but then acted without regard to religious scruples the other six days a week. It seemed the establishment of some days as holy was viewed by some people as giving license to their behaving profanely on other days.

In a similar vein, believing in an omnipotent God, early Friends viewed with disdain practices that suggested God's power and presence was only apparent in some particular place or time or

ceremony, so they emphasized that "the church" is the people of God, not some building; and communion can be experienced anywhere and anytime, not just with bread and wine in liturgy; and ministers are all who are gifted by the Spirit and faithful in obeying God's call to exercise their gifts, not just those ordained as ministers by some institution in some ceremony.

In short, the early Friends' disavowal of many outward ceremonies and conventions of Christian tradition was intended to serve an affirmative purpose. Their disavowal of these things was seen by them as important because it helped them point to a deeper, richer, and fuller understanding of certain holy experiences and sacred commitments. Accordingly, the first Quakers' opposition to conventional rituals and customs was accompanied by affirmations of their own understandings of spiritual realities—of grace, of communion, of religious commitment, of calling—which the rituals and customs were supposed to encompass and represent.

Thom Jeavons is executive secretary of Baltimore Yearly Meeting and a member of Bethesda (Md.) Meeting. He is a regular contributor to FRIENDS JOURNAL.

I find myself wondering, "Is this still so?" Are we upholding our disavowal of outward celebrations of the sacraments, religious ritual, and liturgy to affirm a deeper, more powerful, more pervasive view of the sacred? Or is it possible that our religious excuses for disavowing such things have now become exercises in self-delusion in which we are trying to hide and avoid acknowledging the increasingly secular character of our lives?

For a long time, Quakerism held a generally positive view toward "experiences of the holy" that religious customs were supposed to represent. As recently as 1908 the *London Yearly Meeting Book of Christian Faith & Practice* advises (in relation to the sacraments), "We who set aside the outward ought to make sure we know these inward realities." But do we make sure?

It has always been essential to the vitality, integrity, and witness of Quakerism to know and affirm "these inward realities." For example, if we never know the experience of communion and have never come to know and follow our calling, worship, and service (as they have been viewed in the ideals of the Quaker tradition) become mere notions, merely intellectual and secular, shallow and devoid of spiritual power. But do we still know and affirm the inward realities involved here?

Does a personal acquaintance with experiences of "the holy" and commitments to "the sacred"—which the outward celebrations of the sacraments and some other traditional observances represent—still undergird, and empower our Quaker faith and practice? Consider our present condition in relation to just a few of the specific examples we have mentioned.

The first Quakers refused to be bound by the conventions of their time in relation to the Sabbath, because they refused to see any one day as necessarily more holy than any other. Every day was a day to remember the glory and generosity of the Creator, to worship God and be active in God's service. If setting aside one day to that purpose led people to pay less attention to their need and obligation to love, serve, give thanks to, and take rest in the Lord on other days, then this was an unfaithful and unhelpful custom. Every day, not just one day a week, should be dedicated to God.

Do we Friends today uphold this view of the Sabbath? Do we refuse to make

a big thing of Sundays because we share this view of our Quaker forebears? If so, does our behavior reflect this? Does our practice match our profession?

Do we, in fact, treat every day as equally holy? Is every day of our lives dedicated to God? Do we begin each day with a concern to realize the potential for meaning, creativity, and beauty God has given to each moment and situation we will encounter? Are we starting each day intending to be attentive to God's hopes for and guidance in it? Does each

As Friends, we
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day have, at the least, real moments of worship, if not consciously structured "devotional time"?

Or is it possible we have instead perverted the central insights of our heritage in this regard? Is it now the case that rather than treating each day as equally holy, we treat each as equally profane? Has it become the case that we turn to worship, are attentive to God's hopes and guidance for us, only when our own plans have gone astray or gotten us in trouble?

Our conduct on First-day mornings may afford us a good clue in examining this question. Do we make worship the special focus and clear center of our experience then? Is the activity and quality of our worship really the primary and overriding concern and reason for our time together? Or is it the case that we tend to come together for other reasons as much (or more than) to worship? Are Friends often there as much to socialize,

attend to business relating to our causes and institutions, or just to be seen—and has attending to those matters sometimes taken precedence over our focus on worship?

In another example, consider our views and practices of the sacraments. Early Quakers discarded the practice of the "ordained," the outward rituals and elements of the sacraments, for two reasons: they did not find sufficient scriptural evidence to recommend the practices they saw; and they saw that people tended to confuse the rituals themselves with the inward realities or spiritual experiences or graces which these rituals were supposed to make visible and meaningful.

They were troubled by those who thought communion was encompassed in saying certain words, drinking wine, and eating bread rather than the union of one's heart and mind with God and other worshipers in grace. These Friends knew from experience, and saw their view confirmed in the scriptures, that communion occurs whenever God's presence becomes real to us, and we become one with God and with one another in God's presence. It is in this context that Friends have found the inward Christ becoming outwardly visible as we are together made into the body of Christ and empowered to know and do God's will.

There is surely a similarity between Quakers and Catholics at this point in that both traditions place this sacramental dynamic, this inward reality, at the core of their most important worship experiences. In this, both religions have emphasized the need to know the presence of Christ in worship.

We need to ask, though, if we are today continuing and upholding this distinctive Quaker view of worship, vision, and practice of the sacraments. Is such an experience of communion still the focus of our worship? Do we aim toward, much less attain, this inward reality in our worship? Having discarded the outward symbols, do we remember that we need this, and do we seek to make the practice of our faith possible and meaningful?

Or is it possible that now, absent the symbols and rituals we have discarded, not only are we failing to open ourselves to these inward realities, but are we lacking a clear direction in our corporate worship? I wonder.

I guess what distresses me most is that when I have discussed our attitudes

towards the sacraments and other religious rituals and customs with many Friends, I often hear a taint of arrogance in their responses. There is a tendency to look down on these practices and traditions as spiritual crutches. There is in too many of us a hubris regarding our practice—an all-too-prideful assumption about being beyond the place where we ever need the outward to bring us to the experience of the inward. There is a tendency among Friends to look on people and religions holding on to such traditions as lacking Quakerism's spiritual maturity, even as being stuck in some sort of semi-superstitious mode.

If this attitude is as widespread in Quaker ranks as it sometimes appears to be, then a word of caution is much in order. Those of us who are, or are becoming, so lame spiritually we cannot walk would do well to refrain from making light of others' crutches. It is fair to say the marks of genuine spiritual depth and vitality—deep personal virtue, compassion, a commitment to sacrificial service, and identification with the oppressed—are often now far more apparent in some highly liturgical traditions and communities than in contemporary Quakerism.

The inward realities—the experiences of grace, communion, and forgiveness; the dedication of time and self to God; the recognition of calling and commitment to holy obedience; the things which traditional Christian sacraments (and some other customs) lift up—are things which must be lifted up among a people of faith if their life in faith is to have meaning, power, and joy. The Quaker approach to outward ceremonies was supposed to deepen our experience of these inward realities. If we are instead finding our experiences of the holy diluted or lessened, is it time to look again at our approach?

It seems to me one thing is certain. It is still true, "We who set aside the outward ought to make sure we know these inward realities." If we do not, we will continue to find the power and meaning of our faith dissipating. We will find the holy experiences and sacred commitments in which witness and service take root are less and less a part of our existence. We will find ourselves left with secular delusions about the meaning of our faith, rather than the joyful experience of God's grace, by which we are made new and our world can be transformed. ☐



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Quietly The Ministers Among Us

by Barry Morley

Raymond Havens is 95. "When you're nearly 96," he says, "you slow down some." His special concern is the vocal ministry. During the week he meditates, endlessly, it seems, on his next message. "Sometimes it comes in the middle of the night," he tells me. He speaks at nearly every meeting for worship, often eloquently: "When the mind is stilled and the clamor of the external world is silenced, one experiences the quietness of God." Then he quotes from Isaiah: "In stillness and staying quiet—there lies your strength."

When we have a chance to sit down together he tells me stories I've heard over and over. But I listen as if for the first time even though I know the next sentence before he speaks it. "I was playing the Tchaikovsky concerto in Albany with the Chicago Symphony," he recalls, reflecting on his career as concert pianist. "Stock was conducting. I asked him when we would rehearse. 'Rehearse?' he said. 'We don't need to rehearse.' I was amazed," my friend continues. "I never heard of such a thing. But when we played the concert he followed me perfectly. He was like my shadow. I couldn't shake him. He

was the greatest accompanist I ever knew."

Raymond lives in the nursing home ("the nursery," he calls it) but he still practices the piano 40 minutes a day, always at nine in the morning. Occasionally I time a visit for nine-twenty. By then he has finished his scales and has started on one of the ten or so pieces that are the remnant of his repertoire.

"I'll play you the nocturne you love," he announces. He opens a book of Chopin nocturnes. "I play from the notes now," he apologizes. "I can't trust my memory any more."

Magic leaps from the piano. I close my eyes. The music draws me into harmony with an essence I can't always touch at will. It centers me. This old man whose interpretation is sublime though his fingers are no longer as facile as they once were, has brought me again into the Presence. His music ministers to me in ways his messages cannot. The music is a pearl of great price that he gives me freely.

On Sunday Raymond will give his message—a message which may speak to the condition of the meeting. But some morning, when I feel the need, I will wander into Friends House, interrupt his practice, and wait for him to announce that he will play the piece I love. Later, the impromptu concert forgotten, he will lie on his bed and meditate on the next Sunday's message.

Becoming a Quaker is easier than becoming a Quaker. The first requires

convincement; the second takes practice. The first is accomplished by joining a meeting; the second takes place over years. It demands an investment of patience, discipline, response to leadings, and, ultimately, surrender. Once in a while, as if by act of Light, practice is facilitated by a special minister. At the needed time the needed teacher appears and guides us through our resistance.

**The ministers
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gifts they give.
They respond
to their Light
rather than to
some dedication
to minister.**

Barry Morley is a member of Sandy Spring (Md.) Meeting, where he is retired as co-director of Sandy Spring Friends School. He is a writer of opera librettos, a director of choruses, and an inventor of a variety of athletic games. He also directs a summer camp for children, Catoclin Quaker Camp near Thurmont, Maryland, and is writing a book about his experiences of empowering children.



For me convincement came rather easily, even though I missed singing the hymns I still love. But I resisted turning inward. Centering proved almost impossible. Rampant thoughts ran wild through my best intentions. Just when I thought I had one thought cornered, another would break loose and run gleefully through my imagination. I would chase that thought while keeping one eye on the one cornered. All in all, a fruitless exercise.

The Stamford (Conn.) Meeting, where I joined Friends, was heated in winter from an open fireplace. I spent many meetings there staring into the flames hoping they might draw me away from rampant thoughts. Later I moved to Sandy Spring. Here the meetinghouse had no fireplace, so I studied patterns in the rug with the same vain hope.

During my rug-watching period the man who would gentle me toward my center took hold of me without either of

us realizing it. Robert Miller sat on a facing bench directly in front of the place where I regularly sat. I suspect that some inner stirring made me choose that place, though it seemed coincidental at the time. Gradually I came to pay less attention to patterns in the rug and more attention to Robert Miller. He was well into his middle age, tall, slender, well muscled, his dark hair fringed with white. He sat with perfect posture, his eyes closed, and his classic face in repose. He never moved. I don't remember him ever speaking. Week after week he sat down and settled instantly into centered stillness while I squirmed and watched. I watched for several years, squirming less as time passed, accepting his outward discipline, encouraged by his inner radiance.

Then, several Sundays in a row, he didn't appear. I learned that he had become seriously ill, that it might be a long time before he came back. His absence, unsettling at first, challenged me to assimilate what I had observed. Within a few weeks I put my squirming behind me. My mind slowed down, centered more often—ten, even 15 minutes. The breaking of meeting occasionally surprised me.

Robert Miller finally returned. He had become an old man, stooped, his hair completely white. He resumed his place on the facing bench and I kept mine facing him. During this time, with his unknowing encouragement, I drew still closer to my center.

One year I found myself seated across from him at a large dinner party. "I've been meaning to thank you for a long time," I said. "You taught me to be a Quaker." He asked me to explain. When I did he was amazed.

The ministers among us nurture us. Like Robert Miller they are often unaware of the gifts they give. Their nurture flows from them, a natural process, just as breathing is a natural process. They respond to their Light rather than to some dedication to minister.

Now, when I hear someone express frustration with centering in meeting, I recall my own struggle. I suggest they sit beside one of those Friends whose proximity makes it difficult *not* to center. These Friends, unaware of the power that comes through them, become flustered if it is pointed out to them. Yet their ministry is continuous.

The variety of ministry is as broad as the reach of the spirit. Who types and



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prints the newsletters? Who folds and staples them, puts them in zip-code order and mails them?

Many meetinghouses are heated by wood-burning stoves. On a winter morning one person arrives early, carries in wood, lights the fire, and tends it till the meetinghouse is warm and Friends arrive for worship.

I know of a woman who waits until the December financial report before making her annual contribution. Her gift is the difference between "contributions received to date" and the amount budgeted for the year.

And what meeting isn't blessed by members whose ministry is food?

Ted Nesbitt lived down the lane from the meetinghouse. Throughout his retirement his daily walk took him past the meeting's properties. He always stopped to check buildings and grounds. If something minor was amiss, lights or heat left on, or a graveyard gate left unlatched, he would take care of it himself. Something more serious, a loose gutter or cracked window or an insect gnawed beam, he would report to the trustees who would take corrective measures.

Quietly, for the most part, these people support our quest. They encourage us to keep our wicks trimmed and our lamps oiled. They are not necessarily our ministers because they speak magnificently in meeting, or espouse causes, or shed light on sticky spiritual questions. Their names are not likely to be put before a yearly meeting committee considering the recording of ministers. Rather, they weave themselves into the fabric of our spiritual lives because of the ways they care for us. They make it possible for us to pursue Light together among supportive Friends. I was warmed whenever I saw Ted Nesbitt make his rounds. "I'm being taken care of," I thought.

Esther Scott lived in an historic but decaying farmhouse on two and a half million dollars worth of prime land coveted by developers. She gave the land away so Sandy Spring Friends School could be founded on it. After the school became established, Esther Scott, who had a lifetime's experience in education, had the wisdom to step aside and allow the school to grow as it would.

She could have died a rich woman. Instead she gave away all she had. And when it was gone she continued to give.

I once asked her why she ran cattle on what were now the school's fields. "It helps keep the school's taxes down," she said.

The arrangement Esther made with the school included her keeping the house and the adjacent outbuildings until she died. While politicians bickered endlessly over the plight of the homeless, arguing about shelter, food, and cost, Esther took in indigent people and provided them with what shelter she could offer in the ramshackle outbuildings. One day a house trailer appeared beside her house. Then, when she heard that a nearby cottage was about to be torn down, she arranged to have it relocated near the other side of her house. Both structures were immediately put to use. And though county officials fumed over the quality of the housing she provided, the people who lived there seemed satisfied enough to live in the dwelling.

Recently my oldest daughter and I drove home down the New Jersey Turnpike. At exit six I commented, "This is where your mother and I used to get off when we had our first teaching jobs together." Then I added, "Sometimes I wonder what our lives would have been like if we'd never come to Sandy Spring." We talked awhile of the many rich experiences our family had, experiences which channeled our lives and helped determine the kind of people we were, experiences which couldn't have occurred without Esther Scott's gift. "Let's not talk about it anymore," my daughter finally said. "It's too depressing." Upon arriving home we learned that Esther Scott had died.

Many of the people who gathered for her memorial were lifetime residents of Sandy Spring who had known Esther all their lives. Some were people who lived in the micro-neighborhood she established. Many were there because an eccentric woman's gift altered the course of their lives.

Nell Johnsen was in the hospital it had grown late by the time two Friends came to visit. Very soon a nurse informed the Friends that visitors' hours had ended. "You'll have to leave," she said.

"Oh, no," replied Nell. "They can stay. They're my ministers."

"I didn't know that," said the nurse. "Of course they can stay."

"Pretty neat trick," said one of the Friends after the nurse had left.

"Well," answered Nell, "you *are* my ministers." □

FWCC at Mid-Century

by Errol Elliott

The Friends World Committee for Consultation was formed in 1937 to be a channel of consultation among Quakers—an organization which might bring together the diverse segments of Friends into a more closely linked worldwide family. As we near the conclusion of FWCC's 50th anniversary year, Errol Elliott shares from his long experience as a Friend his thoughts on this vital Friends organization. -Ed.

There are at least two levels on which the history of human progress comes: the level of experience, and the written record of its achievements in events, dates, and interpretations.

The former level is essentially wordless and, in the experience of Friends, runs deeper than our attempts to explain and portray it. Paradoxically, we try to use words to tell of that which is wordless. In that vein it appears that Friends history is a revelation as well as a discovery—a "revelation" of the will of God that, in a sense, writes itself. On the human side, as "discovery," it represents our response to the underflow of creation. One is not a Friend entirely as oneself; he/she is a Friend "related" to other Friends, made so by worshipping with and living with them. Each Friend needs the other in order to be a Friend. Can these experiences, known in a local meeting, be known on a world scale? That is an experience the Friends World Committee for Consultation is helping us to understand and develop.

Errol T. Elliott, a former Friends pastor in the Midwest and first chairperson of the board of Earlham School of Religion, was chairman of Friends World Committee for Consultation from 1952-1958. This article is reprinted from Friends World News.

The pentecostal experience of Friends in the mid-17th century was like a rebirth of the first great advent in Bethlehem of Judea. We have sometimes called it "Christianity Revived." "Christ had come to teach his people himself." That was and is the accent that Friends bring into the broader development of the Christian tradition. The rebirth experience, called Quakerism, had survival power, for it was artesian—rising from the Source of Life itself.

We are not tied to the superstructure of Christian history, but we are a part of the Christian tradition of inwardness. To sever our connection with that first revelation/discovery would mean the dissolution of the Quaker world identity. Our commitment to it does not close our minds to the insights of other religious bodies. It gives us a place and experience by which we can see more clearly the wide perspective of history.

Some separations in the Quaker family have occurred by misunderstanding and lack of waiting for the deeper answer of the spirit. In far flung areas of the distant bodies our separations have felt like "homesickness," as if, in their migrations, somehow the "parents" have been left behind. They needed the depth experience of our ancestors as in the upthrust of the Christian-Quaker experience. Our unity has been tested, and we have been driven to go more deeply into the reality of experience through worship.

The homesickness and needs of migrating bodies have been answered by Friends of England, Ireland, and the main bodies in America in several ways, with food, clothing, and financial support. The "Meeting for Sufferings" rose to its ancient meaning and glory in support of Friends on the American frontier. And hence, ties with London Yearly Meeting were really never broken.

In the converging of world Quakers into a world identity, we have been enriched by those areas that have their own historic background and spiritual impact. Under the service, primarily of British Friends, but blending in the service bodies of English and American Friends, European Friends bring a contribution that is historic. One cannot read European history without a sense of a distinct development. A tremen-



Participants in a Quaker Youth Pilgrimage, sponsored by the Friends World Committee for Consultation, explore "George Fox Country" in the northwest of England, 1981.

dous political, social cultural history comes to us with the spiritual and intellectual strength of continental European Friends, so very different outwardly from the American frontier development, but a frontier just the same. We are strengthened by the vitality of continental European Quakerism. We also believe that the American experience, with all of its confusing diversities, has something to contribute. We may come to think of our diversities as forms of ministry within the broad spectrum of religious experience.

Friends have found their depth in the spirit and experience of worship. It is from this that we find our future as a responsible body, along with other bodies of believers that parallel and at times merge in the streams that we call Christian church tradition. In the nature of human life we must be humble enough to know that we are not totally unique and that we are within the vast number of those who seek and find "that of God" within every person.

The key word in the experience of Friends is the *meeting*. It is more than a word, more than an assembly. It is what the word implies, a time of *meeting*



persons in totalness, inward and outward. It may never be fully achieved, that might be a counsel of perfection. We can, however, know it as a growing experience. We know quite well the uneven road of our past that comes, sometimes in terms of deviations, and also by migrations, especially on the North American Continent.

Our generation has largely been involved in the period of dispersion and some separations, but we have witnessed the hunger for that depth of experience which broke forth under George Fox and the first decade of Friends. We are

in a renaissance and rediscovery of that which is "of the Life." Whatever the future may be, it will be remembered and rooted in that original birth and the rebirth as Friends in the mid-17th century. The life of the spirit has surfaced in various ways reminding us that the Creation was not simply "back there," but that it is *now* unfolding. We cannot discern the end, but we can know the direction and purpose of our existence as the "people called Quakers" and believe that God has a purpose for us.

Under the FWCC we can know and follow God's purpose, that through us our part can be *unfolded, revealed, and/or discovered*. We may stumble, but we can stumble upward. We therefore work with confidence. "If God be with us who can be against us" reflects not only a New Testament faith, but a life reality calling us onward. The testing with which present day events and world news confront us only accents the ultimate witness to which we are called. Our roots are deep in history. We must live as if *what ought to be can be*—though projected into the unborn future.

One contemporary criticism concerning Quakers' service work and political activism is that they are right, but right too soon. However, it is the business of the Christian-Quaker commitment to be in advance of the times. The reluctance or unwillingness of persons and nations today to believe in and to shape political, racial, and economic policies toward that new depth is a drag on world history.

The FWCC has a special role to play that is central to all public action, in both service and politics. We must *know who we are*, while taking concerted action. The FWCC will help us to *see together* our disunited world and our place as a responsible body in it, united in spirit. Of course, FWCC cannot



assume the responsibilities of our service bodies—its focus is rightly on the nature and future of world Friends.

In the Hispanic world, we broaden our understanding of what our present relations and future should be. Through the FWCC Section of the Americas, Friends experience a new area awareness in depth relationships with near neighbors. Problems between the North, South, and Central Americas are at our door in economic and social issues, within political confrontations. The question in the United States of giving sanctuary to Hispanic refugees lifts up our call to meet each other in spiritual depth with love and understanding that goes deeper than confrontations between political entities, to a depth that flows deeper than nationalism. The service of Friends in this area of our world was initiated and developed by Friends "missions," especially by California and Oregon Friends, in South and Central America. The missions of Friends in Asia and Africa are also areas from whose beginnings the expanding future is being witnessed.

The borderlines of Europe, Asia, and Africa call for a similar underflow of friendship. Instead of nations seeking superiority, their respective citizens must

Above: Members of the United Society of Friends from East Africa Yearly Meeting at the FWCC Triennial Meeting in Kenya, 1982

Right: Attenders of the Friends World Conference at Swarthmore College in Pennsylvania, 1937



find each other within *one* world. Friends have an opportunity wherever understanding is needed. It is somewhat like being the "conscience" within all political, economic, and cultural developments.

As an American Friend, I have met in Friends conferences in Europe in which several languages were represented and it had to be decided which language should require translation. I have felt the embarrassment of requiring Friends of non-English speech to speak to me in my own language, and I, unable to answer in theirs. And yet, we all know the "speaking" Voice that is more central than our diverse tongues. Of course differences are not only in the spoken languages, but also in cultures, lifestyles, and other variants, which we can come to appreciate. Within these we develop a unity of spirit.

The FWCC, as a name and an evolving experience, not only is a *world* committee, but it is also a *Friends* committee. We have a distinct, though not wholly unique contribution to make in the several areas of Quaker identity in

world life. Can the words of Francis Howgill be again fulfilled in our day, on the large scale of world experience?

The kingdom of heaven did gather us and catch us all, as in a net . . . We came to know a place to stand in and what to wait in; and the Lord appeared daily to us, to our astonishment, amazement and great admiration, in so much that we often said one unto another, with great joy of heart: "What! Is the Kingdom of God come to be with men?"

Within the will of God, there can be no "Third World," nor first or second class nations. Our theme is, "God so loved the world!" Ultimately, as human beings under God, we are *one world*.

We stand now at the mid-century of the Friends World Committee for Consultation. We can feel confident that the second half of that century will exceed in its service what we now witness in the progress of the FWCC to-date. We look backward to our historic beginnings in order that we may more clearly look forward to the year 2037 A.D. and far beyond! □

Top of page 18:
*Friends at Quakerhaus
in Bad Pyrmont, West
Germany*

Left: *Tokyo Yearly
Meeting Friends*



Photos courtesy of FWCC



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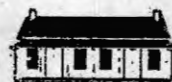


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Marty Walton
(at desk)
speaks with
Friends General
Conference
co-worker
Gretta Stone.



Barbara Benton

QUAKER WOMEN and RELIGIOUS LEADERSHIP

by Kathryn Damiano

Kathryn Damiano is a member of Chester (Pa.) Meeting. She is involved in the women's traveling meeting of Philadelphia Yearly Meeting and is part-time chaplain at Friends Boarding Home Concord Quarter. She was on the staff at Pendle Hill for four years and is working on a doctoral degree in religion from Union Graduate School.

Mary Daly, the feminist philosopher, explains that a basic component of feminist analysis is to question assumptions. Our reality is based on assumptions usually formulated by those in power, which limits our perspective, questions, and creativity. Daly says feminists are required to "double, double, unthink" to examine these preconceived assumptions and to begin to trust our own experiences. A similar process exists in Quakerism where the primary source of authority is the discernment of the Divine. External authority is secondary and may even be seen as distracting one from the truth.

It is with this Quaker/feminist perception that I would like to examine the definitions of leadership, power, and the way in which change occurs. These issues emerged in my mind after spending a week at Guilford College during its 150-year celebration during March. Three Quaker women executives were invited to attend and speak as distinguished visitors. They were Kara Cole, former administrative secretary of Friends United Meeting; Asia Bennett, executive secretary of the American Friends Service Committee; and Meredith "Marty" Walton, general secretary of Friends General Conference. Organizers asked these three to probe issues of what it means to lead Quaker institutions. As a participant at the event, I observed the interaction of the three Quaker women executives among themselves, with students, administrators, the press, and the wider community. I came away with questions about leadership, power, and change.

The characteristics of a leader as defined in present cultural and psychological models portray a person who is charismatic, assertive, articulate, edifying, and independent. The three Quaker women executives certainly exemplify these qualities. They also demonstrate other qualities that might be called leadership but have traditionally been considered feminine. These include nurturing, yielding, enabling, and empowering. These additional values for leadership need to be recognized and affirmed as well as those that are traditionally associated with men. We need to do some heavy-duty "double, double unthink" to avoid being seduced by models of leadership imposed on us externally and to begin trusting leadership that comes from leadings of the Divine.

Even Friends meetings tend to iden-

tify leadership with those who are charismatic, assertive, articulate, edifying, and seemingly independent. We have forgotten how early Friends had a balance of ministers and elders. When we do remember elders, we often conceive of them only as admonishers. Elders in fact were those who in hidden ways midwived the gifts of Friends tender in the Spirit. They acted as spiritual guides, as channels of the Spirit in their listening to others. They grounded the meeting for worship through their lives of prayer, often without saying a word. Elders were able to sense the spiritual condition of individuals and of the group.

Feminists have a counterpart of the eldering tradition in the consciousness raising group. Women have rarely been taken seriously in our society, so the experience of being truly listened to can be transformative. Through this process of listening, sisters are "heard into being." As women share experiences, they can see commonalities, name their oppression, and envision a future.

The Quaker women executives shared their own stories with the community gathered at Guilford. We heard them describe how they were formed as leaders, what sustains them in their work, and how God is present in their lives. Asia Bennett spoke of her staff as being "joined as instruments" where the "effort is more important than any one of us." Kara Cole remarked that "a leader must also be a good follower," a stance which she finds allows other leadership to emerge. Marty Walton sees "worship as a valuable tool in our work."

The different models of leadership offered by these women imply new assumptions about power. In our society we have very few models other than the model of "power over. . . ." This type of power comes in technological, political, economic, psychological, and sociological forms. It is often based on scarcity; we only have so much, so we must hoard it. If we want more we must take it from another. If we share or give up our power, we have less for ourselves. Values that come from this world view are dualistic, relying on separation, opposition, and negation. Such values stratify existence into God, men, women, children, animals, and the earth. These values form the reality that promotes war.

An alternate concept is one in which power comes from an unlimited Source.

George Fox spoke of living in the virtue of that life and power that takes away the occasion of all war. When this type of power is shared, it expands and regenerates. It is relational power—or "power with. . . ." Early Friends knew that their power increased when they worshiped together. The whole of the meeting for worship was greater than the sum of its parts. In this model, a leader is accountable to and interdependent with the community.

Marty Walton has the custom of inviting staff members at Friends General Conference to join her in silent times during the day. She described the change in attitude she experienced after one of these gatherings. "Well, I looked around at my desk . . . it was a mess. There were file folders stacked up and little pink slips of telephone calls I needed to return. And I just didn't see it as work to do. I looked at that pink sheet of paper, and that was a real connection with another person. I looked at my file folders that had some committee names on them. I just suddenly saw the heart in all these people, and I could tell they care about what they're working on. It was like all that work suddenly—why we were doing it—became utterly clear to me, and that was a very holy time. I felt the blessing of God connecting with all of these different people in just these ordinary things."

An important aspect of feminist thought is interconnectedness with all of creation. Perhaps the reason we have fewer identified Quaker women leaders now is because the style of leadership has changed to one in which power is shared by the group and individuals don't stand out. The collective that published the *Friendly Woman* exemplifies such a situation. This collective changes location every two years and is currently in Greensboro, North Carolina, which we visited as part of the Guilford event. The leading to transfer the magazine to Greensboro came from one quiet but persistent woman who gently persuaded and organized women in that area with the necessary skills. She acquired support of Guilford College administrators by reminding them such action would boost celebrations of the college's 150th anniversary. Her leadership will not earn a paragraph in history books, but may well have influenced many personal lives.

The other type of power addressed by feminists and Quakers could be called the power of powerlessness. This is the

power of nonviolence. It is a power that has not been granted, licensed, or socially allowed. It is evident in the ministry of Jesus, who tried to replace power over others with relational power. This power breaks the chain of violence, replacing it with love. The image this power evokes is not that of the victorious Christ, but the Jesus of humble origins who was crucified for living in this new way. This power questions assumptions and calls for justice and right order.

We have come to expect that change, progress, and success will come only through exercise of manipulative and coercive power. In our times, this type of power is rewarded, admired, and feared. We assume that change comes only through doing. Our leaders are those who do things. For example, we tend to hold up as models those Quaker women in history who were publicly active. What about the other women who never made history because their leadership style did not fit our present model? It is easy to forget about the deep spiritual lives and the context of community from which the witness of these women arose. A Quaker way of bringing about change is through everyday faithfulness. Friends are called to a way that involves hearing, obeying, and living the lifestyle that demonstrates our commitment to God and others.

Feminists correspondingly talk about valuing the change in our everyday lives and relationships with others, as well as valuing societal and global change. The process of living our lives in a transformed way is the way to peace and justice. In this concept of interconnectedness, human consciousness is transformed when the way of being reaches a critical mass. Might this be the power of the Presence in the midst, the power of prayer? This concept of how change occurs challenges the model of the charismatic leader who moves people through manipulation of emotions. Instead, a leader might be one who is most treasured for her way of being.

My hope for the impact of this event at Guilford which brought together these three Quaker women executives would be for a broader interpretation of their contributions than to eulogize their success. Rather, let it inspire us all to question assumptions in the best Quaker/feminist tradition so that our leadership in the future moves toward the embodiment of peace and justice. □



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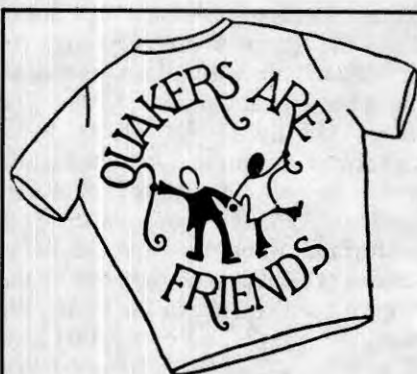
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Witness

Draft Resister Imprisoned for Nonregistration, Activism

by Zoltán Grossman

Antidraft activist Gillam Kerley has begun serving a three-year prison term at Leavenworth Federal Penitentiary in Kansas. He was sentenced and fined \$10,000 for refusing to register for the draft. But in handing down the sentence—the harshest given a nonregistrant since the Vietnam War—Judge John Shabaz gave an interesting justification unrelated to the charge. He accused Gillam, who is the executive director of the Committee Against Registration and the Draft (CARD), of “continuing criminal activities” in “aiding, abetting, and encouraging” other draft resisters.

Kerley, 26, has been a law student and bookstore owner in Madison, Wisconsin. In 1982, he was targeted for prosecution as one of 18 vocal nonregistrants and entered a plea of “not guilty by reason of sanity.” His friends, parents, and community gave him their full support during the ups and downs of the trial process. At its end, the judge decided to imprison Gillam before a decision on his appeal. Now, the national CARD and its more than 50 local affiliate groups have launched the Campaign to Free Gillam Kerley. As Gillam said recently in an interview from Leavenworth, “Given the nature of my offense, the manner in which I was selected for prosecution, and Judge Shabaz’s justification for the severity of my sentence, there should be no question that I am being held as a political prisoner. What we are seeing, in this case and others, is the criminalization of political dissent.”

Since President Carter reinstated draft registration in 1980, CARD has fought the reinstatement of draft inductions. As a federally tax-exempt organization, it has carried out educational campaigns aimed at draft-age youth. These campaigns do not encourage youths to break draft laws, but encourage them to *think* about their various options.

Gillam’s imprisonment comes at a critical time. The government has cut the level of nonregistration by more than half—from about one million to about 400,000 young

men. This was accomplished by sending warning letters to nonregistrants and cutting off their access to federal student aid and job training. This apparent success has emboldened some politicians to call for a “compulsory national service program”—a euphemism for a civilian-military draft. Such prominent Democrats as Gary Hart, Bruce Babbitt, Charles Robb and Bill Bradley have jumped on the draft bandwagon to establish their “prodefense” credentials.

Gillam Kerley is the only U.S. citizen in prison today for resisting draft registration. Even his case officer at Leavenworth had to comment, “You got three years for *that*?” The judge’s attempt to make a political example of Gillam to intimidate other organizers is the basis of applications to Amnesty International and the United Nations Commission on Human Rights, urging his adoption as a prisoner-of-conscience. CARD has filed an Amicus brief on the legality of its activities and is raising funds for Gillam’s political-legal defense. With an assigned prison typist job at 28¢ an hour, he cannot pay the \$5,000 appeal costs on his own.

The Campaign to Free Gillam Kerley has received endorsements from dozens of peace, civil liberties and social change activists, former political prisoners and draft/military resisters from around the nation and world. They see Gillam’s release as a key to stopping the momentum toward a new draft and in asserting the First Amendment rights of antidraft organizers. CARD is calling for three courses of action:

1. Write to Judge John Shabaz (120 North Henry Street, Madison, WI 53703) protesting the severity of the term and asking that it be reduced. Send a copy to the CARD Midwest Office (731 State St., Madison, WI 53703) which will forward it to Gillam.

2. Write to your federal representatives, demanding they repeal registration and resist further moves toward reinstating inductions. (U.S. Senate, Washington, DC 20510 and U.S. House of Representatives, Washington, DC 20515).

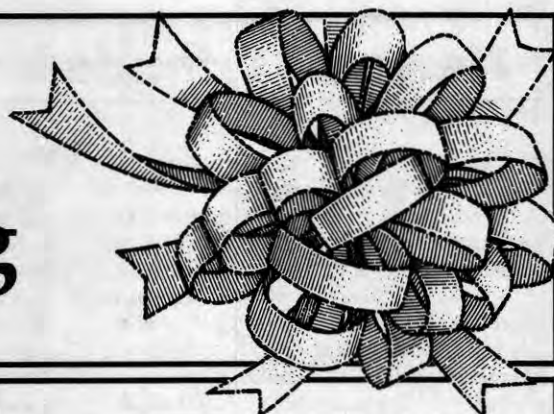
3. Send a tax-deductible contribution to the CARD Midwest Office to help with the Campaign to Free Gillam Kerley and CARD’s general work against the draft. To volunteer other forms of help, call CARD at (608) 257-7562. □

Zoltán Grossman is the acting executive director of the National Committee Against Registration and the Draft (CARD) in its Midwest office.

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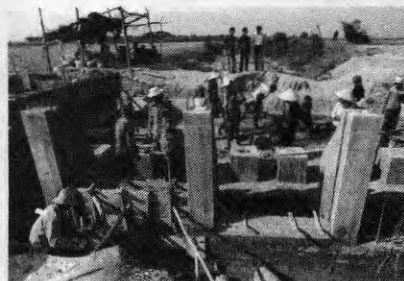
- ☐ \$50 will enable the local food bank to buy \$100 worth of food for families in need in this coal-mining area of Virginia.



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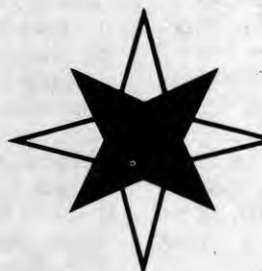
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News of Friends

Whittier College celebrates the centennial of its founding this year, culminating in a 100th birthday party in December. In 1887, the Quaker residents of the newly chartered town of Whittier, California, met and agreed to found a college. The Whittier College of today is a growing, changing, private four-year liberal arts institution. Graduate and undergraduate students numbering 1,100 inhabit the college's 95-acre campus in eastern Los Angeles County. Another 500 attend the Whittier College School of Law in the Hancock Park area of Los Angeles.

Putting Quaker commitments into action, Six Quaker Volunteer Witnesses are off to their peace and humanitarian service assignments this fall. Elizabeth Parmelee, a graduate of Swarthmore College, is working as a volunteer paralegal with refugees at the Immigration and Naturalization Service Detention Center in Boston. Jeffrey Westover and Wes Stratton are working on Central America issues with the American Friends Service Committee in Dayton, Ohio, and Austin, Texas. JoAnn Coates and Cynthia Cook work with the poor and elderly in Wilmington, Ohio. Liz Clark is helping coordinate the Disarmament 2000 campaign in Baltimore, Maryland, under the sponsorship of the American Friends Service Committee. Quaker Volunteer Witness is a voluntary service program of Friends United Meeting in North America. The program places volunteers in year-long positions in Quaker outreach programs.

Sound management and superior service won the Award of Honor of the American Association of Homes for the Aging for Lloyd W. Lewis, executive director of Kendal-Crosslands and Kendal Management Services in Kennett Square, Pennsylvania. The award is the association's highest national citation for excellence. Kendal-Crosslands is a nonprofit corporation operated by a Quaker board of directors. It operates three retirement communities in Kennett Square and, through its management service, is involved in several other facilities for older people. Lloyd Lewis has been executive director since 1971. He is a member of Media (Pa.) Meeting. He has served as finance secretary for the American Friends Service Committee and as associate director and director of Pendle Hill, where he is now a board member. He is a 1949 graduate of Swarthmore College.

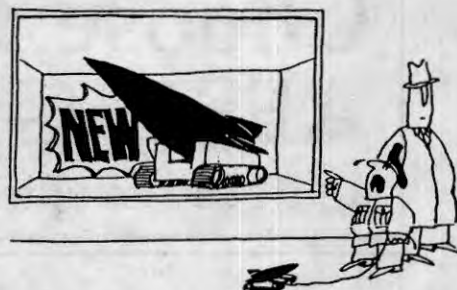
A booth of peace church books proved to be a popular attraction at the Moscow International Book Fair in the Soviet Union in September. Friends Samuel Levering and

Sylvia Mangalam were among those who staffed the booth, which represented publications by Mennonites, Brethren, and Quakers. The booth was sponsored by New Call to Peacemaking. One organizer said the Soviet people seemed intrigued by the concept of "historic peace churches" and by the integration of religious themes into social issues and problems of war and peace. The booth displayed 84 books from Canada, the United States, Ireland and England and gave away 10,000 copies of an 80-page catalogue printed in Russian and English. Among the titles in the catalogue are *Prayer and Worship*, by Douglas V. Steere; *I Take Thee Serenity*, by Daisy Newman; *Queen of Suffering*, by Ham Sok Hon; *Penn, and Friend of Life: A Biography of Rufus M. Jones*, by Elizabeth Gray Vining; *Beyond Majority Rule*, by Michael J. Sheeran, S.J.; *Choose Love, Anthony, and Peace Porridge One*, by Teddy Milne; *Nurturing Spiritual Development*, by Kenneth Ives; *The Defense of the Peaceable Kingdom*, by Marshall Massey; *Facing Social Revolution*, by Jack Powelson; *Liberating the Early American Dream*, by Alfred F. Anderson; and *No King but Caesar?* by William R. Durland. The purpose of the book fair is to promote world peace and understanding by exchanging ideas and cultural information.

Voicing a radical alternative to militarism, Claremont (Calif.) Meeting has issued a declaration which proclaims that its members "want not a single person in the world to be injured or threatened by any violence in the name of our national security." Claremont Friends regard the statement as a proclamation of independence from the national security state. They are sending it to officials and citizens in the USSR, Libya, Nicaragua, Angola, and other nations they regard as being "most threatened by the militarism of the United States." The statement begins by saying that Claremont Friends "seek guidance of the Spirit in a world of weaponry capable of destroying humankind" and "renounce all dependence on any kind of military might, and declare rather that we want to put our faith in the power of God's love. This is our testimony to people everywhere. . . ."

Completing their term of service as Quaker Peace & Service representatives at Quaker House in Belfast, Ireland, Edith and John Wigzel returned to England at the end of June. They had been in Belfast for about three years. Sue and Steve Williams of Roanoke (Va.) Meeting will fill the Wigzels' positions. Sue and Steve were Quaker regional representatives in Uganda for two years.

Bulletin Board



•G.I. Joe toys are the target of this year's Stop War Toys Campaign. The main line of G.I. Joe toys offers action figures with set scenarios for children to mimic the plots they see on G.I. Joe cartoons. Also offered are comic books, magazines, lunchboxes, sheets, kites, t-shirts, slippers, and a laser tag game. Campaign organizers suggest that people refuse to buy the products and write to the manufacturer, Hasbro, with their views. The address is Hasbro, Inc., 1027 Newport Ave., Pawtucket, RI 02862. The Stop War Toys Campaign also has a new packet of information available for \$4, plus \$2 postage. The packet includes ideas on organizing, stereotyping in toys and on television, questions and answers about war toys, addresses of war toy manufacturers and sample letters, sample flyers from different groups, a sample button, sticker, and labels, and many other items. The address is: Stop War Toys Campaign, Box 1093, Norwich, CT 06360.

•A national network of Quakers who are concerned about people with AIDS is being formed by the AIDS Committee of Dallas (Tex.) Meeting. The group is publishing a bimonthly newsletter to help concerned Friends share the directions they are going and to help unify those concerns in a Quaker witness that extends to all people. To become part of this effort, send information on your activities and personal reflections to C. Harmon, 4010 Rainier, Irving TX 75062. Organizers request that you also indicate whether names and addresses in your information may be used in their newsletter.

•A free pamphlet is available setting forth 15 reasons why nuclear deterrence is wrong. Called "The Immorality of Nuclear Deterrence," the pamphlet contains provocative points for lectures, sermons, study groups, and editorials. To obtain a copy send two 22¢ stamps to Prof. J. Stegenga, Dept. of Political Science, Purdue University, W. Lafayette, IN 47907.

•Participants in early civil disobedience actions at Rocky Flats Nuclear Weapons Facility near Denver, Colorado, are holding a ten-year reunion on April 22-24, 1988, at the site. For more information, contact the Rocky

Flats Truth Force Reunion, 1520 Euclid Ave., Boulder, CO 80302, or call (303) 443-3680.

•Interviewing a veteran of the Vietnam War could change your life or win a prize for you, if you are 15 to 23 years old. Veterans for Peace Inc., The Vietnam Veterans Against the War, and the Central Committee for Conscientious Objectors are sponsoring a contest for young people, with prizes of \$500 and \$100. The contest requires that participants interview a veteran and express what the participant thought or felt about the experience by writing about it or creating a work of art or music. Participants are to ask the veteran how the war affected his or her life. Deadline is Jan. 15, 1988. To enter, send for The Interview a Vet Contest Booklet, CCCO, 2208 South St., Philadelphia, PA 19146, or call (215) 545-4626.

•Quaker history will be the subject of the seventh biennial Conference of Quaker Historians and Archivists on June 24-26, 1988. Those interested in presenting papers about Quaker history or archives are asked to write Thomas Hamm, Earlham College, Richmond, IN 47374. The conference will be held at Pickering College at Newmarket, Ontario, Canada, which is the meeting place of Canadian Yearly Meeting. It is near Toronto. This will be the first time the group has met in Canada. Several papers will deal with the history of Canadian Friends. Registration information is available from Elisabeth Potts Brown, Friends Historical Association, Haverford College, Haverford, PA 19041.

•The Challenge to church organizations from employees requesting their federal taxes not be withheld will be the topic of a conference jointly sponsored in February 1988 by New Call to Peacemaking and the Quaker War Tax Concerns Committee. More information is available from New Call to Peacemaking, Box 1245, Elkhart, IN 46515, or call (219) 294-7536.

•Music, ministry, and philosophical sharing are the talents Bernard and Marsha Chevalier of Napa, California, bring to Friends meetings who host them. Bernard recently retired after 18 years as a violinist with the San Francisco Symphony. Marsha is a pianist. Both are Quakers. They are taking this time in their lives to give recitals throughout the United States, hoping their music and insights will help build bridges of communication and develop feelings of community with their listeners. They can be contacted at 2031 Coombsville Road, Napa, CA 94558.

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Reports

Illinois Friends Ponder Community, Commitment

The 113th session of Illinois Yearly Meeting was held July 29-August 2, in the rural setting at the meetinghouse at McNabb, Illinois. The theme was "A Community of Faith and Practice."

In the first evening program, a refugee from Guatemala, now living with his family in a sanctuary church in Chicago, told us how he and his fellow farmers were driven from their lands, with many murdered or forced to flee. They had resisted the actions of rich landlords.

Another evening, Dan Seeger gave a thoughtful message on how people can change; how they can become more spiritually alive. Great is the power of one in tune with the Divine Light.

The Jonathon Plummer lecturer was Franky Day of Urbana (Ill.) Meeting. She told how she was drawn into providing a home for many homeless people, some of whom were from Central and South America. She said she felt enriched by these guests in her home.

There was a loving spirit among Friends in attendance. They expressed a number of religious and social concerns, including concerns for the nurture of small and isolated meetings and for the spiritual enrichment of larger meetings. We endorsed the willingness of Lucy Talley to travel among our meetings, seeking ways to nurture meetings that express a need.

We minuted our opposition to the use of armed force by both sides in the civil war in Nicaragua. We minuted our support for Pro Nica, an organization providing supplies for hospitals and orphanages in Nicaragua. We organized a yearly meeting committee on environmental concerns. We danced, we had workshops, we entertained one another with music, poetry, and skits, and we worshiped together.

Alfred Dupree

'Love Empowers Us' is Lake Erie YM Theme

Lake Erie Yearly Meeting met June 18-21 at Olney Friends School in Barnesville, Ohio. Keeping in mind our theme, "Love Empowers Us," we traced the spiritual journeys of ourselves, our monthly meetings, and our yearly meeting as they led from the individual to the corporate to the global and back again. Carolyn Wilbur Treadway, a pastoral counselor from Illinois Yearly

Meeting, gave the keynote address. She challenged us by asking how authentic can we be in our witness against our government's violence in Central America, or our government's use of our tax money for military purposes if we do not encounter our family, F/friends, and neighbors in truth, peace, and love. The spiritual health of each individual nourishes the corporate body and its witness.

We addressed practical ways of strengthening the web that connects us all. In spite of budgeting constraints, we increased our travel funds to make participation in the wider Quaker world open to all regardless of individual financial status. We celebrated the quiet, steady work of QUNO, the 50th anniversary of Friends World Committee for Consultation, the slow strengthening of ties among yearly meetings in our area, and the many strong links between Lake Erie Yearly Meeting and national Friends organizations.

The children enjoyed Friendly companionship, found tadpoles and crayfish in a nearby stream, hiked, and worked in the clay studio. The highlight for adults was the close of meeting for worship on Sunday with Stillwater Meeting. Through the meetinghouse doors marched gaily costumed children waving colorful banners, and singing "This Little Light of Mine." Adults enthusiastically joined the parade back to the school for dinner.

For the second year, teen-age Friends traveled to William Penn House for a seminar following yearly meeting. This provides an opportunity for young Friends to get to know each other, while becoming more knowledgeable about a major aspect of U.S. foreign policy.

Marty Grundy

Candor and Discipline Challenge New York YM

Sessions of New York Yearly Meeting convened at Silver Bay on July 26-August 1. Reading and discussion of our state of society report led to recognition of a need for both candor, discipline and spiritual openness, even at risk of discomfort.

This discovery stayed with us as the worship, study, and business of the week unfolded. Our theme, "Conflicts and Openings," was an expression of the week's experience.

Our first guest speaker was Bernard Lafayette, pastor of Westminster Presbyterian Church of Tuskegee, Alabama. His message left no doubt that conflict is found all around us. We neither can escape it nor are we immune.



Robert Martin, a former prison inmate and Alternatives to Violence Project alumnus, spoke to us of the power in such faith and witness to transform people's lives. Robert and Hope Carter, a missionary medical team in Kenya under the care of Friends United Meeting, spoke to us of their work at Friends Hospital in Lugulu. Earlham professor Paul Lacey opened to us dimensions of community and reconciliation in his statement "to light a candle is to cast a shadow."

We need to examine our differences, even contradictions, in a way that shows them to be mutually confirming, not mutually exclusive. Our desire for a comfortable consensus may prevent response to an opening or nurture of a leading.

Again, in this spirit, our business sessions moved closer toward unity (others would say only agreement) on a revised *Faith and Practice*. Yet a number of Friends said major portions of the discipline failed to reach them and did not speak to their condition. We were thus left less than wholly united.

Do we look to the community and to the words and spirit of *Faith and Practice* to provide acceptance, or is it our need to offer affirmation? Before our week at Silver Bay some of us may have thought these questions a matter of give-and-take. Now we may be led and more fully prepared to labor and wait for an opening.

If these are our unanswered questions, then the more firmly planted message of our gathering was one of engagement, whether in its meaning of fidelity and commitment or of readiness to grapple with what is before us—truth, justice, and peace—or with one another and the spirit of God.

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Books

Pacifist

By Donald Wetzel. *The Permanent Press*, Sag Harbor, N.Y., 1986. 208 pages. \$17.95

Rarely do I recommend or give a book to anyone. A book is too personal a thing to choose incorrectly. On the other hand, if the choice is correct, its very rightness can be something of an encroachment. Donald Wetzel's *Pacifist* has changed these previously tightly held theories of mine. I recommended it first to my wife, then to my children, to the clerk of our meeting, to the person standing next to me at a peace demonstration, to people who report to me, to people to whom I report, to those who pride themselves on their National Rifle Association membership, to Birchites.

For one thing, Wetzel can write. One may or may not agree with what he calls his "absolutist pacifist" position. (There may even be some Friends who won't.) For another thing, Wetzel can be hilariously funny.

Pacifist literature does not abound with either the rib-tickler or the tummy-hugger; it usually takes itself too seriously for that. Yet Wetzel can compel you to laugh aloud, even as you weep at the point he is making.

Wetzel's occasional, casually obscene language may offend some Friends. And to those who feel this way, remember that as a practicing pacifist in the federal prison system during World War II, he had to function and survive in what was perceived as the underside of society. And that experience has stayed with him.

How does Louis Lepke, the president of *Murder Incorporated*, fit into this story? You'll have to read the book to find out.

Can the pacifist story be retold so that it is fresh, vigorous, and newly inspiring? If you think it can, read *Pacifist* and find your optimism more than supported. If you think it cannot, read *Pacifist* and be surprised.

Walter B. Perry

Walter B. Perry is a member of Shrewsbury (N.J.) Meeting.

The Kairos Document: Challenge to the Church

By the Kairos Theologians. William B. Eerdmans, Grand Rapids, Mich., 1986. 58 pages. \$4.95/paperback.

What is the responsibility of the church during times of crisis? Can the church remain an apolitical representative of the people and continue to obey the will of God?

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The Kairos Theologians have answered these questions in this book in reference to the South African apartheid system.

"Kairos" means the moment of truth or opportunity that God grants people to change the world for the better. *The Kairos Document* is the culmination of work by 50 black South African pastors. It was signed by 150 South African theologians. The theologians feel that God is helping the South African church eliminate one of the world's terrible evils by bringing the church face to face with apartheid. The document attempts to reduce the differences between South African churches by researching and redefining Christian responsibility. The authors feel that apartheid is clearly wrong and it is time to reevaluate Christian theory and mold it into a plan of action.

The pastors met twice: once to document the effects of apartheid and the subsequent Christian responses, and once to criticize those responses and form a working committee, which made some final observations, drew conclusions, and submitted the document for publication. The authors denounce the South African government's intentional misinterpretation of the Bible, referring to P.W. Botha's use of Romans 13:1-7 ("obey existing authorities, for they are appointed by God") to justify his totalitarian method of governing. The South African church also receives low marks: it has misunderstood nonviolence and reconciliation as passivity and neutrality.

The Kairos Document is an attempt to get the South African church spiritually and physically involved in the world. Although written in the context of a specific problem the report is applicable to all social problems. The Kairos Theologians stress that they have only begun.

Clifton Gamble

Clifton Gamble is a senior at De Pauw University and wrote this review while working for FRIENDS JOURNAL as a student intern.

Liberation Theology

By Phillip Berryman. Pantheon Press, 1986. 224 pages. \$9.95/paperback.

Within the past two decades, Latin America has experienced the movement of Christian base communities among the poor and the intellectual theological movement of "Liberation" Christianity. Phillip Berryman, who served as a priest for eight years in a barrio in Panama and who from 1976 to 1980 was Central American representative

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Books *continued*

for the American Friends Service Committee, combines insights from careful scholarship and from on-the-scene experience.

He sees a revival of faith and hope surging from a peasantry seeking release from century-old subjection. Christ's special message to serve the poor is now becoming an inspiration for the new congregational self-reliance of base communities. The Bible brings a message of liberation which challenges both the hierarchy of the church and the oligarchy of the ruling classes. Revolutionary demands are voiced, but not demands for violent revolution or for a Marxian class struggle.

The Vatican and the Latin American bishops at first welcomed the new religious fervor. At Medellin in 1968, a Magna Carta of liberation theology called for Christians to be involved in the transformation of society. Priests, sisters, and lay activists were inspired to a new pastoral mission. In the years immediately following, there was an outpouring of writings on liberation theology, expounding liberation for the poor, for women, for minorities suffering discrimination. These voices were also heard by theological thinkers in North America and Europe.

Phillip Berryman points out that the very emergence of liberation movements brought strong opposition both from the church hierarchies and from political power-holders. He devotes a chapter to the response of the Vatican as articulated in the warnings issued by Cardinal Ratzinger. A major opposition theme stresses the specter of Marxism and communist revolution. The reality of this threat is seen in the example of Cuba. Yet many religious observers of the overthrow of the Somoza regime in Nicaragua interpret the social reform programs of the Sandinistas as a call for participation of Christian base communities in the struggle for justice.

In his conclusion, Phillip Berryman sees a relationship between the pastoral letters of the Catholic and Methodist bishops and the liberation theology movement: a vision of hope, based in biblically rooted faith, an alternative to Marxism. Such a vision questions both the conservatism of contemporary Christianity and the ideology of the nation-state. The suffering, struggle, and courage of the poor help pave the path toward a future for generations to come. Continuing dialogue provides light on this difficult path toward peace and justice.

Robert H. Cory

Robert H. Cory, a member of Friends Meeting of Washington (D.C.), has broad experience working for global peace in Quaker and other national organizations.

In Brief

Building the Green Movement

By Rudolf Bahro. Translated by Mary Tyler. New Society Publishers, 4722 Baltimore Ave., Philadelphia, PA 19143, 1986. 219 pages. \$9.95/paperback. Rudolf Bahro, a leading figure in the West German Green party, reveals his dedication to the proposition that "if in the future we want to live lives at all fit for human beings, or even if we just want to survive, we must fundamentally change our lives." Bahro proposes community renewal in the form of rejection of the industrial system and a reevaluation of individual spiritual values.

Mobilizing Against AIDS

From the scientific session of the 1985 meeting of the Institute of Medicine National Academy of Sciences, Eve K. Nichols, writer. Harvard University Press, Cambridge, Mass., 1986. 212 pages. \$7.95/paperback. The Institute of Medicine of the

National Academy of Sciences devoted the scientific session of its 1985 meeting to an examination of the AIDS disease and its effect on society. This book reports discussions from that meeting on the newest laboratory results, clinical complexities, possibilities for prevention and treatment, and the ethical and psychosocial difficulties AIDS poses.

Vietnam Revisited: From Covert Action to Invasion to Reconstruction

By David Dellinger. South End Press, Boston, 1986. 232 pages. \$9/paperback. David Dellinger, whose name is synonymous with the anti-Vietnam War protest movement, reviews some well-known and little known events from as far back as 1945 that led the United States into the Vietnam War. He examines the present Vietnam as he found it in a 1985 visit, and he draws lessons for future U.S. policy in other countries.

Milestones

Marriages

Keil-Meneghin—Mark Eric Meneghin and Kathryn Louise Keil on May 24 at Ridgewood, (N.J.) Friends Meetinghouse, where Kathryn is a member.

Deaths

Calhoun—David Brannon Calhoun, 72, on September 9. He was a member of Housatonic (Conn.) Meeting. He became Quaker after his spiritual search led him to pacifism during World War II, a stance which led to his imprisonment at Danbury Federal Correctional Institution. There he volunteered to be a guinea pig for research on infectious hepatitis. He also worked in Civilian Public Service on an irrigation project in Mancos, Colo., and in a weather tower in Mt. Weather, Va. His experiences in prison led to a lifelong concern for others who were imprisoned, and he regularly visited inmates at the Danbury prison. He also was a member of the Prisons Committee of New York Yearly Meeting. He was one of the founding members of Housatonic Meeting and devoted many hours to helping reconstruct the 1805 meetinghouse, which was partially destroyed by fire. He earned his living as a carpenter, though his true love was writing and poetry. He fully appreciated the yield of the earth and was an ardent gardener, often sharing his produce with others. He is survived by his wife, Beth; one daughter; two sons; two sisters; one brother; three grandchildren; and several nieces and nephews.

Foster—Henry Cope Foster, 92, on Sept. 13 in Warwick, R.I. He was a lifelong Friend and, at the time of his death, was a member of Providence (R.I.) Meeting. His wife was Thyra Jane Meyers Foster. His grandparents were active in the Wilburite separation of 1845, and he grew up in a meeting where Wilburite views prevailed. He nonetheless worked with others to reunite the two New England yearly meetings in 1945. He was a leading dairy farmer in southern Rhode Island and helped found cooperatives and farm organizations. He held office in the local Farm Bureau for 30 years. He also served on the committee for Moses Brown School and undertook responsibilities in his local, quarterly, and yearly meetings. His

faithful attendance at meetings for worship and business was constant, even in the middle of the haying season. For several years, he invited Friends to his farm for a fall picnic, with corn husking, hay rides, sports, dramas, games, and other activities, including a few Friends who got squirted with milk directly from the cow. His advice and counsel on Friends beliefs and practices were much sought after. He is survived by a daughter, Thera Hindmarsh; two sons, Harold and John Foster; six grandchildren; and two great-grandchildren.

Haworth—Margaret Johnstone Haworth, 85, of Lacon, Ill., on Oct. 8. A 1927 graduate of Swarthmore College, she was active in the Friends meetings wherever she and her family lived, including Chicago and St. Louis. Clear Creek (Ill.) Meeting is where she held her membership since 1967. She was preceded in death by her husband, Clifford L. Haworth, and son Richard B. Haworth. She is survived by two sons, John and James Haworth; eight grandchildren; and one great-grandchild.

Jensen—Margaret W. Jensen, 79, on Oct. 17. She was a member of Abington (Pa.) Meeting. The eldest daughter of George and Emily Walton, she married Dan H.L. Jensen. She is survived by two daughters, Anne J. Taylor and Christine Storch; three sisters; five grandchildren; and three great-grandchildren.

Kaula—Edna Mason Kaula, 86, on September 3 in Providence, R.I. Born and educated in Sydney, Australia, she came to the United States in 1934 as wife of an American engineer from whom she was soon separated. From 1934 to 1970 she worked as a commercial artist in New York; for 16 years she produced a daily comic strip for *Women's Wear Daily*. Of the 18 books she wrote and illustrated 13 are about life in other countries. To write these, she lived at least six months in the subject countries. A resident of Rhode Island since 1971, she was a member of the Providence Art Club and had showings of her oils and acrylics in the area. She was a member of Providence (R.I.) Meeting where she painted a mural in the meetinghouse showing children of the world. Edna Kaula is survived by two sons, William M. and David C.; five grandchildren; and a great-grandchild.

continued on next page

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Perry—Harold H. Perry, 93, on September 2 in Columbus, Ohio. Formerly of Trenton, N.J., he was a member of Trenton (N.J.) Meeting and active with Mercer Street Friends Center in Trenton and with Recording for the Blind in Princeton, N.J. He is survived by his son, Harold H., Jr.; two daughters, Lucy Buchanan and Susan Mills; and a sister, Ernestine Hadcock.

Stalnaker—Rachel Pickett Stalnaker, 70, on August 11, a member of St. Louis (Mo.) Meeting. She was the daughter of Clarence and Lily Pickett. She is survived by her husband, Armand Stalnaker; sons Timothy and Thomas; granddaughters Nancy and Rachel Stalnaker; and a sister, Carolyn Miller.

Winder—James Joseph Winder, 63, on Sept. 24 in Bethesda, Md. He was the son of Joseph C. and Elizabeth P. Winder and was a birthright member of Falls (Pa.) Meeting. He graduated from Olney Friends School in 1942 and was in the Army Medical Corps during World War II. He and Jean Sutton were married in 1945. Through the years, he was a member of Friends Meeting of Washington (D.C.) and later of Alexandria (Va.) Meeting, and served Baltimore Yearly Meeting, where he was involved in the camping program. He helped develop camps at Catocin, Md., and Opequon, Va. He is survived by his wife; one son, James M. Winder; four daughters, Alice Smith, Anne Talkes, Rachel L. Winder, and Rebecca M. Winder; and one granddaughter, Jessica Talkes.

Calendar

DECEMBER

12—Christmas Peace Pilgrimage, 1 p.m. Annual ten-mile pilgrimage from Nazareth to Bethlehem, Pa., with candlelight procession at dusk, leading into a closing rally with a gospel trio and an address on "Nuclearism or Nativity?" An offering will be taken to benefit UNICEF and cover expenses of the event. Rest stops and simple foods will be provided. For more information, call Joseph C. Osborn, (215) 866-3127, or the Bethlehem Council of Churches, (215) 867-8671.

28-January 2—Western Young Friends New Year's Gathering at Camp Myrtle Wood, Myrtle Point, Oregon. Cost is \$70. For more information, contact Lauren Ungar, 1405 Berkeley Way, Berkeley, CA 94702, (415) 644-8855.

JANUARY

9—Friends Social Union's 64th Annual Luncheon, 11:30 a.m., Arch Street Meeting House, Philadelphia, Pa. Stephen Cary, chairperson of the national board of directors of the American Friends Service Committee, will speak. To make a reservation, send a \$10 check made payable to Friends Social Union to Daniel C. Fryinger, R.D. 1, 1634 E. Street Road, Glen Mills, PA 19342, or call (215) 399-0395.

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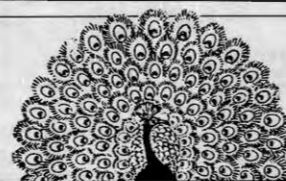
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Books and Publications

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In Praise of Law, Betty Stone's peace primer. *Fellowship* reports, "a quality that makes it hard to put down . . . educational . . . well-researched . . . great anecdotes." \$7.95 ppd. Waterway Press R2, Supply, NC 28462.

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Greenwich Friends Meeting, Box 18 Greenwich, NJ 08323

This is a delightful collection of historic family recipes and stories from Greenwich, New Jersey. The 200 page book includes lovely sketches and histories of many local places. It is produced by a group of friends with a centuries-old tradition of excellent food and friendly hospitality. Sales benefit Friends concerns. Price is \$10, postage included.

Exciting selection of books, cooperative games, other resources for ethical, ecological, stimulating teaching and parenting. Free catalogue: GEODE, Box 106, West Chester, PA 19381 (215) 692-0413.

Free. Our new catalogue of inspiring books by contemporary Sufi Master Bawa Muhaiyadeen. Write or call: Fellowship Press, 5820 Overbrook Ave., Phila., PA 19131. Phone (215) 879-8604.

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

Golden Rule: 1958 Nuclear Tests Voyage, Micronesia. Pacific Peacemaker crewmate (1984) seeks books. Box 171, Stevenson, MD 21153.

Do You Read A Friendly Letter Every Month?

If not, maybe you should. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. That's because it has brought a growing number of readers a unique series of searching, crisply written reports on today's key Quaker issues and events, in a convenient newsletter format. Many of these reports have been the first and some the only coverage of these important topics. A year's subscription (12 issues) is \$13.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ15, Falls Church, VA 22041

Friends of Truth publications: *Faith and Practice of the Friends of Truth* (\$1); *On Correspondence among Christians* (\$1.25). 16 Huber St., Glenside, PA 19038.

Communities

Integrated Quaker agrarian-rooted community forming, will settle in wooded, rolling Northeast Iowa. Emphasize simplicity, cooperation, consensus, right livelihood. More info, SASE: Aliza Luick-Thrams, Omega House, 2412 First Avenue South, Minneapolis, MN 55404.

For Sale

Calligraphy: Certificates, Quotes, Sayings, Poems, Prayers, and Protests. Please call Leslie Talon, (215) 332-8120.

Susan Stark's second album, *Rainbow People*. Due for release on November 1st. Cost \$9 per cassette plus \$1.50 postage and handling. Send orders and checks to Susan Stark Music, P.O. Box 339, Rindge, NH 03461, (603) 899-6060.

Natural Brand Products for people who care about their environment and the animals in it. A liquid laundry detergent free of dyes, perfumes, alcohols and phosphates. Other home care products. All cruelty free. Send for free catalogue: Naturali, P.O. Box 28, FJ, Walled Lake, MI 48088.

Limited edition of glowing reproduction of Edward Hicks's famous Peaceable Kingdom. Handsome 20-by-24-inch print for your home, school, public library, or meetinghouse. \$15 postpaid. Send check to: Planned Parenthood Auxiliary, Box 342, Newtown, PA 18940.

Join the Towhee (Quaker) Community in the Sierra foothills. 2000 sq. ft. house: 2 bedrooms, 2 baths, den, on 5 acres of undeveloped land. 60 miles north of Sacramento, 60 miles west of Lake Tahoe. Outstanding views all sides. \$150,000. Miriam Swift, 15834 Sunnyvale Lane, Grass Valley, CA 95949, phone (916) 272-2017.

Leather Alternatives. Quality selection of leather-free wallets, belts, shoes, and other accessories. Men's and women's styles. Avoid using animal skins. Free catalogue. Aesop Unlimited, Dept. 903, P.O. Box 315, Cambridge, MA 02140.

Notice

Help Us Stop the Canadian Harp Seal Hunt. See Shepherd, P.O. Box 7000S, Dept. F, Redondo Beach, CA 90277.

Opportunities and Retreats

Consider a Costa Rican study tour. February 18-29, 1988. Write or telephone: Roy Joe and Ruth Stuckey, 1810 Osceola Street, Jacksonville, FL 32204, (904) 389-6569.

Woolman Hill Weekends

January 1-3, *Silent Weekend.* A time of silence to rest, listen, and worship together. January 22-24 *Women Creating Sanctuary on This Earth* with Judith McDaniel, author of *Sanctuary: A Journey.* A dialogue on non-violent, direct action, and feminism with particular reference to the Sanctuary movement. February 19-21 *Journal Writing Workshop* with Molly Duplisea. Journaling for personal and spiritual growth. Cost \$50 per weekend. Contact Woolman Hill, Deerfield, MA 01342, (423) 773-3431.

Journey Of Reconciliation To USSR And Poland for religious peacemakers, December 28-January 13. Includes world peace event December 31 in Moscow, Orthodox Christmas in Leningrad, January 7. Contact Fellowship of Reconciliation, Box 271, Nyack, NY 10960, (914) 358-4601.

Come live and learn in community. The Resident Program at St. Benedict Center, Madison, invites people of all ages and backgrounds who seek spiritual growth, social change, or reflective time and space in a supportive, challenging, Quaker-Protestant-Catholic "school of the spirit" to spend one, two, or three 10-week terms in community with us. For a catalogue and full information, write: Parker J. Palmer, Dept. 13, St. Benedict Center, Box 5588, Madison, WI 53705.

Personal

Single Booklovers gets cultured, single, widowed, or divorced persons acquainted. Nationwide, run by Friends. Established 1970. Write Box 117, Gradyville, PA 19039, or call (215) 358-5049.

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. Write CMLE, Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible singles concerned about peace, justice, environment. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Opening for Dean of Studies and Student Affairs September 1988

Pendle Hill is now receiving applications for the position of Dean of Studies and Student Affairs, to begin September 1, 1988. The Dean is a member of the Administrative Staff, with special responsibilities for the selection and nurture of the teaching staff, development of the curriculum, and general oversight of the academic and personal counseling of students. The Dean should have previous experience in teaching, including adult education, and should have a demonstrated delight and competence in scholarly pursuits and exchange. Since Pendle Hill is a closely knit residential community, the Dean should be able to live easily in community. Preference will be given to active members of the Religious Society of Friends. A modest cash salary with perquisites that include housing, meals, and utilities is offered. The Search Committee welcomes hearing from candidates by January 15, 1988. For more information and application procedures, call Margery Walker at (215) 566-4507, or write to Kathryn Roether, Dean Search Committee, Pendle Hill, Wallingford, PA 19086.

Older couple needs companion, cook, and housekeeper. Will provide good home and compensation. Car is desirable. North Chicago suburb. Russell M. Lawall, 711 Greenleaf Avenue, Wilmette, IL 60091, (312) 251-6620.

The Friends Schools in Ramallah, north of Jerusalem on the West Bank, are seeking several expatriate teachers for a two-year teaching assignment beginning August 1988. This assignment provides teaching experience in historically significant Friends Schools and opportunity to live in a Palestine community. If you are interested in pursuing this opportunity, please write the World Ministries Commission, 101 Quaker Hill Drive, Richmond, IN 47374, (317) 962-7573. Application deadline January 10, 1988.

Emmaus House, Atlanta, Georgia. Director wanted: facilities are now being planned to house a new experimental program sponsored by the Episcopal Church to enable children in a poor, inner-city, Atlanta neighborhood to succeed in public schools. Applications solicited from persons who have energy, imagination, and dedication. Please send vita to: Reverend Austin Ford, Emmaus House, 1017 Capital Avenue, SW, Atlanta, GA 30315. Applications will be accepted to January 15, 1988.

Library Coordinator. Reference Services and Collection Development. Provides leadership in the formulation and implementation of a strong and evolving program of public services, including general reference, bibliographic instruction, government documents, data base searching, circulation/reserve, and interlibrary loan. Participates in a full range of reference activities. Coordinates policies relating to the development, use, and management of the collection. Formulates and conducts assessment studies. Collaborates with the Technical Services Coordinator in planning for the on-line catalogue (a project involving Bryn Mawr, Haverford, and Swarthmore colleges). Fosters cooperative public services and the sharing of resources with area academic libraries. Functions as part of the library management team and works with the Technical Services Coordinator in the budget process and in the maintenance and upgrading of the physical plant. Reports to the Librarian of the College. Required: ALA accredited MLS; comprehensive knowledge of reference services, collection development, on-line data bases, the range of information formats, and automated services; significant public services experience in an academic library, evidence of continuing professional development, creativity, and resourcefulness in past activities; excellent interpersonal skills and strong commitment to staff development. Additional advanced degree(s) in a humanities or social sciences discipline is highly desirable. Salary: \$27,000 minimum, generous fringe benefits. Application deadline has been extended. Please send letter of application, resume, transcripts, and three letters of recommendation to: Michael S. Freeman, Librarian of the College, Haverford College, Haverford, PA 19041-1392. EOE/AA.

The New England Friends Home, A 13 resident senior boarding facility, located in Hingham, MA., is searching for an enthusiastic assistant administrator. Salary is in the range of \$11,000 plus room and board, plus health insurance. Send letters of interest to Search Committee, New England Friends Home, 86 Turkey Hill Lane, Hingham, MA., 02043.

Florida Friends Need: Young, vibrant, unprogrammed Meeting seeks individual or couple for part-time position opening April '88 in Orlando. Nurture our community as Quaker Resident(s). All ages welcome. Cottage and stipend provided. Respond to: Search Committee, Orlando Monthly Meeting, 316 E. Marks St., Orlando, FL 32803.

Scattergood Friends School is looking for someone to direct its development program. Speaking and writing skills, initiative and persistence, and familiarity with Quaker style are critical. Prior experience with fundraising and PR is helpful. Position opens in spring 1988. Contact Peter Ewald Director, Scattergood Friends School, Rt. 1, Box 32, West Branch, IA 52358, (319) 643-5636.

New Society Publishers, a worker-controlled collective, seeks experienced full-time finance officer. Position includes editorial and general management responsibility. Personal commitment to nonviolence essential. For details write NSP, 4527 Springfield Ave., Philadelphia, PA 19143

Virginia Beach Friends Meeting seeks Quaker couple that feel led to foster parents to four or five children. Free home. Live-in aid. Other volunteer help available. Father willing to work, mother willing to stay home with children. For more information call Julie Shubert (804) 481-1300 or Louise Wilson (804) 425-1000.

Virginia Beach Friends School is seeking a Quaker Head beginning in July 1988. The School, founded in 1955 under the care of the Virginia Beach Meeting, enrolls 140 children between 2½ and 14 years. Previous Friends education experience helpful. Address letters of interest and resumes to Clerk, Search Committee, 504 Thalia Road, Virginia Beach, Virginia 23452. Deadline for receipt is January 1, 1988.

Pizzazz, A Philadelphia Center City, worker-owned gourmet pizza restaurant—Best of Philly 1987—seeks two members for expansion: (1) business, marketing, managerial, or personnel management background, and (2) catering, kitchen or restaurant experience. Owners draw health benefits and ownership share in exchange for hard work and \$15,000 investment payable over 3 years. Resume and cover letter stating reasons for interest to: 107 Oak Hill South, Narberth, PA 19072.

Maintenance man for small Nursing Home, experience required. Duties include some electrical, plumbing, painting, and many all around duties. Call (201) 755-8600 for an appointment.



Program Coordinator, Adult Religious Education, Religious Education Committee, Philadelphia Yearly Meeting. Full time. Provides support, education and resources to monthly meetings for adults. Candidates should be practicing Friends with knowledge of Bible, Christian tradition, and religious philosophy of Friends. Experience in teaching, group leadership, writing and speaking important. For application information write: Religious Education Committee, PYM, 1515 Cherry Street, Philadelphia, PA, 19102. Application deadline: February 1, 1988. Position begins July 1, 1988.

Writer. American Friends Service Committee seeks skilled, seasoned, staff writer for important interpretive role. Requires familiarity and compatibility with AFSC/Quaker values and perspectives; experience writing for a range of media/audiences. Send letter/resume/writing samples to Rick Boardman, AFSC, 1501 Cherry St., Phila., PA 19102, by Dec. 15. AFSC has a broad, inclusive AA policy.

Wanted: a Director, Oakwood School, to begin July 1, 1988. We are seeking an individual who has shown creative leadership in education, consistent with Friends' principles. Oakwood School is a 170-student coeducational secondary boarding and day school under the care of the New York Yearly Meeting of the Religious Society of Friends. Please send resumes and applications to: Joan Oltman, Clerk, Search Committee, 157 Mercer Ave., Hartsdale, NY 10530.

Live-in Director, Beacon Hill Friends House, to start on or about February 25, 1988. BHFH is a Quaker-sponsored community of 20 people interested in spiritual growth, the discipline of community living, and peace and social concerns; it is also a center for public programs and home of a Friends Meeting. Director's duties include administration, program planning, and acting as a "Friendly presence" among residents. Applications received by December 5 will receive preference. For an application packet, write or call Anne Buttenheim, 6 Chestnut St., Boston, MA 02108, (617) 227-9118.

Administrative Assistant for small Nursing Home. Responsible position for a good typist and ability to handle many varied duties. Call (201) 755-8600 for an appointment.

Schools

The Meeting School, a challenge to creative living and learning. A Quaker high school that encourages individual growth through strong academics and an equally demanding emphasis on community cooperation. Students live in faculty homes. Art and farm programs. Coed, boarding, grades 9-12 and post grad, college prep. Founded in 1957. Rindge, NH 03461. (603) 899-3366.

Quaker School at Horsham, 318 Meetinghouse Rd., Horsham, PA 19044, (215) 674-2875. A friendly, caring environment where children with learning disabilities can grow in skills and self-esteem. Small classes. Grades 1-6.

Services Offered

We will live in and maintain your home during your extended vacation or sabbatical. References available. Daytime telephone (215) 925-3655.

Professional couple seek to lovingly care for home in rural/quiet setting starting January 1988. Excellent references. (413) 229-2100 work, (413) 229-2938 home. Ask for Najda or Joe.

Frustrated by paper clutter? Office and household records custom organized. Filing systems designed, work spaces planned. Horwitz Information Services, (215) 544-8376.

Invest ethically because peace, social justice, and a clean environment matter. Free information: Skip Londos, A.G. Edwards & Sons, Inc. (Member, SIPC), 4800 Lakewood, Waco, TX 76710, (800) 777-8410 or (817) 776-8410. Thanks for your interest!

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John File, 1147 Bloomdale Rd., Philadelphia, PA 19115, (215) 464-2207.

Moving to North Carolina? Maybe David Brown, a Quaker real estate broker, can help. Contact him at 1208 Pinewood Dr., Greensboro, NC 27410, (919) 294-2095.

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

Need Typesetting? FRIENDS JOURNAL's typesetting service can give your newsletters, brochures, pamphlets, manuscripts, etc., a clear, clean, professional format that is easily read. We provide fast, friendly typesetting service at reasonable rates. Call (215) 241-7116.

Vacation Opportunities

Bed and Breakfast in Jamaica. Idyllic rural setting ten miles from Montego Bay. Children welcome. Episcopal rector and Quaker wife. Full details from: Patricia Ottey, St. Mary's Rectory, P.O. Box 2, Montpelier, St. James, Jamaica. Telephone: (809) 952-4299.

Maine Island vacation rental: Mostly off-season openings. \$500/week negotiable. 8 bedrooms, 3 baths, fully equipped on 14 acre peninsula, Vinalhaven. Phone (215) 843-4034.

Cuernavaca, Mexico: Small seminars, large families, or friends find "Casa Rose" a delightful place for study, reunions, or holidays. Our staff provides friendly Mexican spirit, concern for guests, excellent meals. Seven double bedrooms with baths and small single; large dining and living rooms with fireplaces; long verandah for outdoor living, quiet porch and upstairs terrace; large garden, garage and parking area: 40' X 25' heated filtered pool; mountain views; near central plaza, buses and taxis. Good language schools available in Cuernavaca; day excursions to archaeological sites, colonial conventos, haciendas, attractive villages, and much natural beauty, including the great volcanoes of Ixcapacihual and Popocatepetl. Cuernavaca is an hour from Mexico City; a good base for Mexican travels. Inquiries: Chule Rose Nicholson, 506 Oakley Rd., Haverford, PA 19041, (215) 642-3595.

Winter in Florida. Secluded area. Can accommodate two travel trailers \$100/month for space, hook-up etc. Small cabin for rent. \$200/month. On fishing lake. Next to wildlife refuge. Close to Gainesville Meeting. Jack or Leila Cushman (904) 732-5632, 3501 S.E. 7th Ave., Ocala, FL 32674.

Meetings

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

MEETING NOTICE RATES: \$12 per line per year. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$8 each.

CANADA

EDMONTON—Unprogrammed worship 11 a.m. YWCA, Soroptimist room, 10305 100 Ave. 423-9922.

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9823.

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

COSTA RICA

MONTEVERDE—Phone 61-09-53.

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

FRANCE

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

GERMANY (FED. REP.)

HANNOVER—Worship third Sunday 10:45, Kreuzkirche (Gemeindeaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 37-49-52 evenings.

HONG KONG

HONG KONG—Unprogrammed meeting, Sundays, 11 a.m. The Library, St. John's Cathedral, Garden Road, Hong Kong. Phone: 5-435123.

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 629677.

MEXICO

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

NICARAGUA

MANAGUA—Unprogrammed Worship 10 a.m. on first Sunday of every month at home of José Soledad McIntire 66-0984.

SWITZERLAND

GENEVA—Meeting for worship and First-day school 10:30 a.m., midweek meeting 12:30 p.m. Wednesdays. 13 av. Mervet, Quaker House, Petit-Saconnex.

YEMEN ARAB REPUBLIC

SANAA—Worship group. Contact Nancy Cady, 271950 or evenings 215544.

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Paul Franklin, clerk, 2020 11th Ave. S., 35205. (205) 849-9202

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

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 883-0178 for information.

Alaska

ANCHORAGE—Unprogrammed, First Days, 10 a.m. For location call 333-4425 or 345-1379. Visitors welcome.

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796 or 456-2487.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002. (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—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1878.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 968-3966.

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Unprogrammed meeting 10 a.m. Information phones: 884-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-1439 or 663-8283.

California

ARCATA—10 a.m. 1920 Zehndner. 822-5615.

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

BERKELEY—Strawberry Creek, 1600 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.

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

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

FRESNO—Unprogrammed meeting. Worship 10 a.m. Child care. 1350 M St. 431-0471 or 222-3796.

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12565 Jones Bar Road. Phone 273-6485 or 432-0951.

HAYWARD—Worship 9:30 a.m. Eden United Church of Christ, 21455 Birch St. Phone: (415) 538-1027.

HEMET—Meeting for worship 10 a.m. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

LA JOLLA—Meeting 11 a.m. 7380 Eads Ave. Visitors call 459-9800 or 456-1020.

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

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

MARIN COUNTY—10:10 a.m. Room 3, Congregational Church, 8 N. San Pedro Rd., San Rafael, CA 94903. Call (415) 381-4456.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call 375-3837 or 625-1761.

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

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m. For information, phone (714) 682-5364 or 792-7766.

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

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 466-4000.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9 a.m. 15056 Bledsoe, Sylmar. 360-7635.

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

SAN JOSE—Worship and First-day school 11 a.m., discussion 9:30 a.m. 1041 Morse St. 266-3083.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-2389.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Phone: 969-7318.

SANTA MONICA—First-day school and meeting at 10 a.m. 1440 Harvard St. Phone: 828-0699.

SANTA CRUZ—Worship 10 a.m. Sunday. The Women's Center UCSC campus. Joan B. Forest, clerk. (408) 335-4210.

SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.

STOCKTON—10:30 singing, 10:45 worship and First-day school. Anderson Y, 265 W. Knoles Way, at Pacific, (209) 478-8423. Jackson, first Sunday (209) 223-0843, Modesto, first Sunday (209) 874-2498.

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

BOULDER—Meeting and First-day school 10 a.m. Phone: 449-4080 or 494-2982.

COLORADO SPRINGS—Worship group. Phone: (303) 633-5501 (after 6 p.m.).

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and First-day school, 10-11 a.m. Wheelchair accessible. Phone: 777-3799.

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

FORT COLLINS—Unprogrammed meeting and First-day school 9:30 a.m. 629 S. Howes, 80521. (303) 493-9278.

Connecticut

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

MIDDLETOWN—Worship 10 a.m. Russell House (Wesleyan Univ.), corner High and Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 667 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

NEW LONDON—Meeting for worship and First-day school 10 a.m., discussion 11 a.m. Friends Meeting House, Oswegatchie Rd., off the Niantic River Rd., Waterford, Conn. 538-7245 or 889-1924.

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

STAMFORD-GREENWICH—Meeting for worship 10 a.m. 572 Roxbury Rd. (corner of Westover), Stamford. (203) 325-2834 or 869-0445.

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

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

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

Delaware

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

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

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

NEWARK—Worship, Sunday, 10 a.m. Phoenix Community, 20 Orchard Rd. (302) 368-7505.

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

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

WILMINGTON—Worship and First-day school 10 a.m. 4th & West Sts. Phones: 652-4491, 328-7763.

District of Columbia

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

FLORIDA AVE. MEETINGHOUSE—Worship at 9 a.m. and 11 a.m. and 7 p.m. on Wed. Discussion at 10 a.m. on First Days. First-day school at 11:20 a.m.

QUAKER HOUSE—2121 Decatur, adjacent meetinghouse. Worship at 10 a.m. with special concern for gay men and lesbians.

WILLIAM PENN HOUSE—515 E. Capitol St. Worship at 11 a.m. 543-5560.

SIDWELL FRIENDS SCHOOL—Worship the third First Day, Sept. through June, at 11 a.m. 3825 Wisc. Ave. NW, in the Arts Center.

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blenshard 1625 Eden Court, Clearwater FL 34616, (813) 447-4387.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call 255-2957 or 677-0457 for information.

FT. LAUDERDALE—Meeting for Worship, First Day, 10 a.m. For location call 344-8206 in Ft. Lauderdale or 893-2171 in Miami.

FT. MYERS—Weekly worship group, 1 p.m. (813) 481-5094 or 574-2815.

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

JACKSONVILLE—Sunday 10:30 a.m. (904) 768-3648.

KEY WEST—Worship 10:30 a.m. For location call Sheridan Crumlish, 294-1523.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: 585-8060 or 586-2008.

MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (305) 676-5077 or 777-1221. Summers call.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 666-1803. AFSC Peace Center, 666-5234.

ORLANDO—Meeting and First-day school 10 a.m. 316 E. Marks St., Orlando, 32803. (305) 425-5125.

SARASOTA—Worship 11 a.m., discussion 10 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Summer Passmore. 371-7845 or 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave. SE. Phone: (813) 896-0310.

STUART—Worship group. (305) 892-9514.

TALLAHASSEE—Worship Sunday 4:00 p.m. United Church, 1834 Mahan Dr. (US 90 E). Unprogrammed Potluck first Sunday. (904) 678-3620.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-5689.

WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: (305) 629-1358.

Georgia

ATLANTA—Worship and First-day school 10 a.m. 1384 Fairview Rd. NE, 30306. Clerk: Bert Skellie. Quaker House, phone: 373-7986.

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. (404) 738-8036 or (404) 738-6529.

GWINNETT COUNTY—Worship and First-day school 10 a.m. in homes. Call (404) 979-3806. Visitors welcome.

ST. SIMONS—Weekly meeting for worship in homes 11 a.m. Call (912) 638-9346 or 1200.

STATESBORO—Worship at 11 a.m. with child care. (912) 764-6038 or 764-5810. Visitors welcome.

Hawaii

BIG ISLAND—Worship in homes, Sunday 10 a.m. 959-2019 or 325-7323.

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

MAUI—Friends Worship Group. Please call Mr. and Mrs. Gordon Daniells, 572-8007, 150 Kawelo Rd., Haiku, HI 96708, or John Dart, 878-2190, 107-D Kamnui Place, Kula, HI 96790.

Idaho

BOISE—Meeting in members' homes. Contact Ann Dusseau, 345-2049 or Curtis Pullin, 342-6997.

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

SANDPOINT—Unprogrammed worship group. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

Illinois

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

CARBONDALE—Southern Illinois Friends Meeting. Unprogrammed worship, Sundays, 11 a.m. Phone: (618) 457-6542.

CHICAGO-AFSC, Thursdays, 12:15 p.m. 427-2533.

CHICAGO—57th St., 5615 Woodlawn. Worship 10:30 a.m. Monthly meeting follows on first Sunday. Phone: 238-3066.

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call (312) 761-8896.

DECATUR—Worship 10 a.m. Mildred Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

DEKALB—Meeting 10:30 a.m. Gurler House, 205 Pine St. Clerk: Donald Ary, 758-1985.

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

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

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

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: 432-7846 or 945-1774.

McHENRY COUNTY—Worship 10:30 a.m. (815) 385-8512.

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 386-5150.

PARK FOREST—Thorn Creek Meeting. 10:30 a.m. Sunday. (312) 747-1296.

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. Clerk: Paul Schobernd. 223-3902 or 222-6704 for location.

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

SPRINGFIELD—Meeting in Friends' homes, unprogrammed 10 a.m. Clerk: Kirby Tirk, (217) 546-4190.

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

Indiana

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

COLUMBUS—Unprogrammed worship Sunday. For time and place, call (812) 372-7574 or (Mig Dietz) (812) 342-3725.

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

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

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

INDIANAPOLIS—Lantern Friends Meeting, worship each first, First-day of the month, 10 a.m., 7777 North Alton Ave. 875-6797.

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, "silent" worship 10 a.m. Children welcome. 926-5614.

MARION—Unprogrammed 11 a.m. Call 662-0403, 674-9623.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Alan Kolp, 966-6495.

SOUTH BEND—Worship 10:30 a.m. Bulla Rd. Shed: U. Notre Dame map, B5 82. (219) 232-5729, 256-0635.

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-5081 or 462-9997.

WEST LAFAYETTE—Worship 10 a.m. the library in University Church.

Iowa

AMES—Worship 10 a.m. Ames Meetinghouse, 427 Hawthorne Ave. Information: (515) 292-1459, 292-2081.

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 10 a.m. 311 N. Linn St. Co-clerks: Stephen Fox and Carol Gilbert, 338-2826.

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

Kansas

LAWRENCE—Oread Friends Meeting, 1146 Oregon. Unprogrammed worship 10 a.m. Phone: (913) 749-1360.

MANHATTAN—Unprogrammed. Baptist Campus Center, 1801 Anderson, Manhattan, KS 66502. School year: 10

a.m. silence, 11 a.m. discussion. June/July: members' homes, 9:30 a.m. 539-2636, 539-2046.

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 233-5455, or 273-6791.

WICHITA—Heartland Meeting, unprogrammed worship 11 a.m., discussion following. Peace House, 1407 N. Topeka. 262-1143.

WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, Saturday, 6 p.m.; Sunday School 9:30 a.m., meeting for worship 10:45 a.m. Don Mallonee, clerk. Ministry team. Phone: 262-0471 or 262-6215.

Kentucky

BEREA—Meeting Sunday a.m. Berea College (606) 623-7973.

LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 273-6299.

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: David W. Pitre, (504) 292-9505.

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

Maine

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

BRUNSWICK—Unprogrammed meeting for worship and First-day school 10 a.m. 76 Pleasant St., Brunswick, ME.

COBSCOOK—Unprogrammed worship 11 a.m. Rte. 189, Whiting. Contact: 733-2062. (Children enjoyed.)

EGGMOGGIN REACH—First-day worship 10 a.m. Sargentville chapel, Rt. 175 359-4417.

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 529-5793.

ORONO—10 a.m. Sundays. Drummond Chapel, Memorial Union, U.M.O. 866-2198.

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

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

Maryland

ADELPHI—Worship 10 a.m. Sunday, 8 p.m. Wednesday, First-day school 10:20 a.m. (10 a.m. second Sunday), adult second hour (mo. mtg. second Sunday) 11:30. Nursery. 2303 Metzgerot, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Nan Elsbree, clerk, 647-3591, or Chris Connell, 263-8651.

BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July and August. 5116 N. Charles St. 435-3773. Home-wood: worship and First-day school 11 a.m. 3107 N. Charles St. 235-4438.

BETHESDA—Classes and worship 11 a.m. Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 332-1156.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Martha G. Werle, RD 4, Box 555, Chestertown, MD 21620. (301) 778-2916.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David C. Hawk, clerk, (301) 820-7695. Irene S. Williams, assoc., (301) 745-3166.

FALLSTON—Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Hunter C. Sutherland, phone (301) 877-1635.

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

SALISBURY—Unprogrammed worship 5 p.m. Holly Center, intersection Rt. 12 and College Ave. Child care. (301) 742-9673 or 742-2820.

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

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

Massachusetts

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Peter Keenan, 263 Great Rd., Maynard. 897-8027.

AMESBURY—Worship 10 a.m. Summer: Meetinghouse.

Winter: Windmill School. Call 948-2265, 388-3293.

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

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

CAMBRIDGE—Meetings, Sundays, 9:30 and 11:30 a.m. During July and Aug., Sundays, 10 a.m. 5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Phone: 876-6883.

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

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

MARTHA'S VINEYARD—Visitors Welcome! Worship 11 a.m., 10:00 a.m. summer. Location varies, call 693-0512 or 693-0942.

NEW BEDFORD—Meeting to worship and First-day school plus child care Sundays at 10 a.m. at meetinghouse. 83 Spring St. Elizabeth Lee, clerk. Phone: (617) 994-1638.

NORTH EASTON—Worship 10:30 a.m. First Days, Queset House, 51 Main St., North Easton. (617) 238-2282 or 1171 or 2682.

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

SANDWICH—East Sandwich Meeting House, Quaker Meeting House Rd. just north of Rte. 6A. Meeting for worship Sunday 11 a.m. (617) 888-1897.

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

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

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

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: John Potter. Phone: 676-8290.

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

Michigan

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

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerks: David and Miyoko Bassett, 662-1373.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Brad Angell. (313) 647-6484.

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

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. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.

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

MARQUETTE-LAKE SUPERIOR—Unprogrammed worship and First-day school. P.O. Box 114, Marquette, 49855. 249-1527, 475-7959.

Minnesota

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

MOOREHEAD—Red River Friends Meeting, United Campus Ministries, 1239-12th St. N., Fargo, N.D. Unprogrammed worship 2 p.m. 236-1662.

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting. Unprogrammed worship 11 a.m. Child care. (507) 645-4803, (507) 645-6735, (507) 645-4869.

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

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 721 6th Ave. S. Call (612) 251-3003.

ST. PAUL—Twin Cities Friends Meeting, St. Paul Campus Ministry, 1407 N. Cleveland. Unprogrammed worship at 11:15 a.m. Call (612) 778-0571.

STILLWATER—St. Croix Valley Friends. Unprogrammed worship at 10:15 a.m. Phone (612) 777-1698, 777-5651.

Missouri

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 874-7154.

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

ROLLA—Preparative meeting 10:30 a.m. On Soest Rd. opposite Rolla Jr. High School. Phone: (314) 341-2464 or 265-3725.

ST. LOUIS—Meeting 10:30 a.m. 2539 Rockford Ave., Rock Hill. Phone: 982-3061.

SPRINGFIELD—Worship, First-day school 3 p.m., first, third First Days of month at Unity Church. Contact Louis Cox, 534 E. Crestview. (417) 882-5743.

Montana

BILLINGS—Call (406) 856-2163 or 252-5065.

HELENA—Call (406) 442-5661 or 459-6663.

MISSOULA—Unprogrammed 10:30 a.m. Sundays. 432 E. Pine. 721-6733.

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO-SPARKS—Unprogrammed worship 10:30 a.m. 3300 Skyline Blvd., Apt #326. 747-4623.

New Hampshire

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

DOVER—Unprogrammed worship 10:30 a.m., sharing at noon. 141 Central Ave. Clerk: Silas Weeks, (207) 439-2837, or write P.O. Box 98, Dover, NH 03820.

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

HANOVER—Meeting for worship, Sundays, 9:30 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Julia Childs. (603) 643-4138.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 4 p.m. for the next few months. 242-3364 or 924-6150.

New Jersey

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. Call (609) 927-6547 or 965-4694.

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

BURLINGTON—Meeting for worship 10:30 a.m. Sept.-May. High St. near Broad.

CAMDEN—Newton Friends Meeting. Worship First Day 10:30 a.m. Cooper & 8th Sts. (by Haddon Ave.). Information: (609) 966-7149.

CAPE MAY—Beach meeting mid-June through Sept., 9 a.m., beach north of first-aid station. (609) 624-1165.

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

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

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

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

GREENWICH—6 miles west of Bridgeton. First-day school 10:30 a.m., meeting 11:15 a.m. Phone (609) 451-4316.

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

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

MARLTON—See CROPWELL.

MEDFORD—Worship and First-day school 10:30 a.m. Union St. Meetinghouse. (609) 654-3000 for information.

MICKLETON—Worship 10 a.m., First-day school 11 a.m. Kings Highway, Mickleton. (609) 468-5359 or 423-0300.

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

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

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

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

NEW BRUNSWICK—Meeting and First-day school 10:30 a.m. Meeting only July and Aug., 9:30 a.m. 109 Nichol Ave. (201) 846-8969.

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

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

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

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

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

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

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

SHREWSBURY—Meeting for worship and First-day school 10:30 a.m. Rte. 35 and Sycamore. Phone: (201) 741-4138.

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

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

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

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

WOODBURY—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 845-5080, if no answer call 848-8900 or 845-1990.

WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone 769-1591.

New Mexico

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

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

SILVER CITY AREA—Gila Friends Meeting. 10:30 a.m. Call 535-5687 or 536-9934 for location.

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

New York

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

ALFRED—Meeting for worship 9:15 a.m. in The Parish House, West University St.

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 763-5607.

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

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

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

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

CATSKILL—Study 10 a.m., unprogrammed worship 10:45-11:30 a.m. Grahamsville Route 55. Clerk: Anne Higgins 985-2814. Winter in homes.

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 737-9089 or 238-9202.

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

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

EASTON—Unprogrammed worship and First-day school 11 a.m. Rte. 40. 664-6567 or 692-9227.

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

FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 672-4427 or (716) 672-4518.

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

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

ITHACA—First-day school, nursery, adult discussion 10 a.m., worship 11 a.m. Anabel Taylor Hall, Oct.-May, phone: 256-4214. June-Sept. summer schedule.

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

Farmingdale-BETHPAGE—2nd & 4th First-days. Quaker Mtg. Hse. Rd., op Bethpage St. Pk. (516) 249-0006.

FLUSHING—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

Huntington-LLOYD HARBOR—Friends World College, Plover Ln. (516) 261-4924 (eves.).

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

Locust Valley-MATINECOCK—FDS 11 a.m. (winter) Duck Pond and Piping Rock Rds. (July-Aug., 10 a.m.)

MANHASSET—Adult class, 10 a.m. FDS 11 a.m. Northern Blvd. at Shelter Rock Rd.

St. James-CONSCIENCE BAY—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

SHELTER ISLAND—10:30 a.m. Memorial Day through Labor Day, circle at Quaker Martyrs' Monument on Sylvester Manor. (516) 749-0555.

Southampton-EASTERN L.I.—Administration Bldg., Southampton College. (516) 287-1713.

SOUTHOLD—Colonial Village Recreation Room, Main St. (June through Labor Day, 10 a.m.).

WESTBURY—550 Post Ave., just south of Jericho Tpk. at Exit 32-N, Northern State Pkwy. Bible Study, 10 a.m., winter, except 1st First-day (Mtg., 10 a.m., July 4 through Labor Day). (516) 333-3178.

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

NEW PALTZ—Worship 10:30 a.m. Plutarch Church. First-day school 10:15 a.m. every other Sunday, Sept.-June. (914) 255-5678 or 5528.

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

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

ONEONTA—Combined Friends. Worship 10:30 a.m. First Sunday. (607) 432-9395. Other Sundays: Cooperstown, 547-5450; Delhi, 829-6702; Norwich, 334-9433.

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

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

POTSDAM—Worship and First-day school followed by potluck. 41 Main St. (315) 265-5749.

POUGHKEEPSIE—Meeting for worship and Sunday school 10 a.m. 249 Hooker Ave., 12803. (914) 454-2870.

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rte. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, (914) 666-3524, and Fred Feucht, 88 Mountain Rd., Pleasantville, 10570. (914) 769-1720.

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

ROCHESTER—Sept. to June, meeting for worship 9:30 and 11 a.m., First-day school 11 a.m. June 15 to Sept. 3, worship at 10 a.m. with babysitting sometimes available. 41 Westminster Rd., 14607.

ROCKLAND—Meeting for worship and First-day school 11 a.m. 60 Leber Rd., Blauvelt. (914) 359-2730.

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

SCHENECTEDY—Meeting for worship 11 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

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

North Carolina

ASHEVILLE—Unprogrammed meeting for worship and First-day school 10 a.m., forum and child care 11 a.m. 227 Edgewood Rd. 298-0944.

BEAUFORT—Worship group; 728-5005, 728-5279.

BREVARD—Unprogrammed meeting for worship, 11 a.m. Morgan and Oaklawn Aves. (704) 884-7000.

BURLINGTON—Unprogrammed. Phone 584-9419.

CHAPEL HILL—Meeting for worship 9:30 a.m. and 11 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

CELO—Meeting 10:45 a.m. Box 455 Hannah Branch Rd., Burnsville, NC 28714. Call (704) 875-4456.

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

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

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

GREENSBORO—Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call (919) 294-2095 or 854-1644.

GREENVILLE—Unprogrammed meeting and First-day school 10:30 a.m. 758-6789 or 752-0787.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Unprogrammed meeting 8:45 a.m., church school 9:45 a.m., meeting for worship 11 a.m. E. Daryl Kent, clerk and David W. Bills, pastoral minister.

RALEIGH—Unprogrammed. Worship 10 a.m. 315 E. Jones. (919) 782-3135.

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

WILMINGTON—unprogrammed 10 a.m. Sundays, 313 Castle St.

WINSTON-SALEM—Unprogrammed meeting 10:30 a.m. in parlor of Winston-Salem Friends Meeting House, 502 Broad St. N. Call 725-8001 or 723-4528 (Jane Stevenson).

WINSTON-SALEM—Ardmore Friends, Unprogrammed meeting for worship 5 p.m. each Sunday. 4 Park Blvd. 761-0335.

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

Ohio

AKRON—Unprogrammed worship and First-day school. 119 Augusta Ave. Zip: 44302. (216) 867-4968 (H) or 253-7151 (AFSC).

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

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

DEFIANCE—Jon Shafer, (419) 596-4641.

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

TOLEDO—Rilma Buckman, (419) 385-1718.

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Bldg., 2717 Clifton Ave. Worship 10 a.m. 793-9241.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Unprogrammed worship and First-day school 10 a.m. Phone: (513) 861-4353. Roland Kreager, 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 Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

DAYTON—Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236. Phone: (513) 278-4015.

GRANVILLE—Unprogrammed meeting, 11 a.m. BYF room, First Baptist Church. Charlie Swank, clerk. (614) 455-3841.

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

MANSFIELD—Unprogrammed meeting 10 a.m., first and third Sundays, Rock Road. 756-4441, 347-1317.

MARIETTA—Unprogrammed worship, first and third First Days at 10:30. Betsey Mills Club Parlor, 4th and Putnam Sts. Gerald Vance, clerk. (614) 373-2466.

OBERLIN—Unprogrammed worship, 10:30 a.m. 152 W. Lorain.

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

WAYNESVILLE—Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-4610.

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

WOOSTER—Unprogrammed meeting and First-day school 10:30 a.m. S.W. corner College and Pine Sts. (216) 262-8533 or 345-7650.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, Paul Wagner, (513) 767-8021.

Oklahoma

NORMAN—Unprogrammed meeting for worship, 5 p.m. 737 DeBarr. Shared meal, forum. 360-3643, 321-5119.

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2826, 631-4174.

STILLWATER—Unprogrammed, 10:30 a.m. (405) 372-5892 or (918) 372-4230.

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 366-4057.

Oregon

ASHLAND—Meeting for worship 10 a.m. Sunday. 1150 Ashland St. (503) 482-4335.

CORVALLIS—Meeting for worship 9:30 a.m. 3311 N.W. Polk Ave. Phone: 752-3569.

EUGENE—Religious education for all ages 9:45 a.m., meeting 11 a.m. 2274 Onyx St. Phone: 343-3840.

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

SALEM—Friends meeting for worship 10 a.m. Forum 11 a.m. YWCA, 768 State St. 393-1914.

Pennsylvania

ABINGTON—First-day school 10 a.m., worship 11:15 a.m. Child care. Meetinghouse Rd./Greenwood Ave., Jenkintown. (E. of York Rd., N. of Philadelphia.) 884-2865.

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. ¼ mile.

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263.

CARLISLE—First-day school (Sept.-May) Worship 10 a.m. at Meeting House, 163 E. Pomfret St. (717) 249-2411.

CHAMBERSBURG—Meeting for worship 10:30 a.m. (717) 263-5517.

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., meeting for business 2nd First Day at 9:30. 24th and Chestnut Sts.

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

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

DOLINGTON-MAKEFIELD—Worship 11-11:30 a.m. First-day school 11:30-12:30. East of Dolington on Mt. Eyre Rd.

DOWNINGTOWN—First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (south side old Rte. 30, ½ mile east of town). 269-2899.

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

ELKLANDS—Meeting for worship 11 a.m. May through Oct. Rte. 154 between Forkville and Canton, Pa.

FALLSINGTON (Bucks County)—Falls Meeting, Main St. First-day school 10 a.m., meeting for worship 11 a.m. Five miles from Pennsbury reconstructed manor home of William Penn.

GOSHEN—First-day school 10 a.m., worship 10:45 Goshenville, intersection of Rte. 352 and Paoli Pike.

GYWNEDD—First-day school 10 a.m., except summer. Worship 11:15 a.m. Sumneytown Pike and Rte. 202.

HARRISBURG—Worship 11 a.m., First-day school and adult education (Sept. to May) 10 a.m. Sixth and Herr Sts. Phone: (717) 232-7282 or 232-1326.

HAVERFORD—First-day school 10:30 a.m., meeting for worship 10:30 a.m., Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

HUNTINGDON—Worship 10 a.m. 1715 Mifflin St. (814) 643-1842 or 669-4038.

INDIANA—Unprogrammed meeting for worship, 10:30 a.m., first and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

KENDAL—Worship 10:30 a.m. Rte. 1, 1 mi. N. of Longwood Gardens.

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickle. Mary Faye Glass, clerk, (215) 444-0788.

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

LANDSOWNE—First-day school 9:45 a.m., worship 11 a.m. (10 a.m. July and Aug.). Landsdowne and Stewart Aves.

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

LEWISBURG—Worship 10:30 a.m. Sundays. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-0191.

LITTLE BRITAIN—First-day school 10 a.m., meeting for worship 11 a.m. Eastland near Kirks Mills on Friends Rd. and Penn Hill at U.S. 222 and Pa. 272.

LONDON GROVE—Friends meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 926.

MARLBOROUGH—Worship 11 a.m. Marlborough Village, 1 mile S of Rte. 842 near Unionville, Pa. Clerk, (215) 688-9185.

MARSHALLTON—Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.

MEDIA—Worship 11 a.m. (10 a.m. June-Aug.) except first Sunday each month, worship 10 a.m., bus. 11:15 a.m. 125 W. 3rd St.

MEDIA (Providence Meeting)—Worship 11 a.m., except at 10 a.m. on the first Sunday of the month. Worship at 11 a.m. every Sunday in July and Aug. Joint First-day school 9:30 a.m. at Providence MM Feb.-June; at Media MM Sept.-Jan. Providence Rd. (Rte. 252) near 4th St.

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

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

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

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

NEWTOWN (Bucks Co.)—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 356-2740.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Clifford R. Gillam, Jr., 539-1361.

OXFORD—First-day school 9:45 a.m., meeting 11 a.m. 260 S. 3rd St. Joseph Coates, Jr., clerk. (215) 932-5392.

PENNSBURG—Unami Monthly Meeting meets First-days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Bruce Grimes, clerk, 234-8424.

PHILADELPHIA—Meetings 10:30 a.m. unless specified; phone: 241-7221 for information about First-day schools.

BYBERRY—one mile east of Roosevelt Boulevard at Southampton Rd., 11 a.m.

CENTRAL PHILADELPHIA—15th and Race Sts.

CHELTENHAM—Jeanes Hospital grounds, Fox Chase, 11:30 a.m. July and Aug. 10:30 a.m.

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

FRANKFORD—Penn and Orthodox Sts., 11 a.m.

FRANKFORD—Unity and Waln 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 Rte. 23. Worship 10 a.m., forum 11:15.

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave., (412) 683-2669.

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

POTTSTOWN-READING AREA—Exeter Meeting. Meetinghouse Rd. off 562, 1 and 6/10 miles W. of 662 and 562 intersection and Yellow House. worship 10:30 a.m.

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

RADNOR—Meeting for worship and First-day school 10:30 a.m., forum 11:15 a.m. Conestoga and Sproul Rds., Ithan. (215) 525-8730 or 664-5608.

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

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles N.W. of New Hope. 297-5054.

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street and Gravel Hill Rds. (215) 357-3625.

SPRINGFIELD—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). w. Springfield and Old Marple Rd. 544-3624.

STATE COLLEGE—First-day school and adult discussion 10 a.m., worship 11 a.m. 611 E. Prospect Ave. 16801.

SWARTHMORE—Meeting and First-day school 10 a.m., forum 11 a.m. Whittier Place, college campus.

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

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

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

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

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

WILKES-BARRE—North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forty Fort. Sunday school 10:15 a.m., meeting 11 a.m., Sept.-May. Summer phone: (717) 675-2438.

WILLISTOWN—Worship and First-day school 10 a.m. Goshen and Warren Rds., Newtown Square, R.D. 1.

WRIGHTSTOWN—Rte. 413. Gathering 9:30 a.m. Meeting for worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.

YARLEY—Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.

Rhode Island

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

SAYLESVILLE—Worship 10:30 a.m. each First Day. Lincoln-Great Rd. (Rte. 126) at River Rd.

WESTERLY—Unprogrammed worship and First-day school 10:30 a.m. 57 Elm St. (203) 599-1264.

South Carolina

CHARLESTON—Worship 9:45 a.m. Sundays. The Christian Family Y, 21 George St. (803) 556-7031.

COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 Greene St., 29201. Phone: (803) 256-7073.

South Dakota

RAPID CITY—Unprogrammed meeting 5:30 p.m. 903 Fulton St. Phone: 341-1991 or 341-2337.

SIoux FALLS—Unprogrammed meeting 11 a.m. 2307 S. Center, 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30. 335 Crestway Dr. Bill Reynolds, (615) 624-6821.

CROSSVILLE—Worship 9:30, then discussion. (615) 484-6059 or 277-5003.

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Clough Hall, Room 302, Rhodes College. (901) 323-3196.

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave., (615) 269-0225. Marion Fusen, clerk.

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

Texas

ALPINE—Meeting for worship, Sunday, 10:30-11:30 in the home of George and Martha Floro. Call (915) 837-2930 for information.

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Jennifer Riggs and William Walters, clerks, 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship. Call (409) 846-7093, 846-8856, or write 754 S. Rosemary, Bryan TX 77802.

CENTRAL TEXAS—Unprogrammed worship. Call (817) 939-8596 or write 816 Lake Rd., Belton, TX 76513.

CORPUS CHRISTI—Unprogrammed worship 10 a.m. 1015 N. Chaparral. (512) 884-6699 or 854-2195.

DALLAS—Sunday 10 a.m. 5828 Worth St. Clerk, Ellen Danielson, 324-3063; or call 361-7487.

EL PASO—Meeting at 10 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. (915) 542-2740.

FORT WORTH—Unprogrammed meeting for worship. Phone: (817) 535-3097 or 926-1526.

GALVESTON—Meeting for worship, First-day 6:30 p.m. 1501 Post Office St. 744-1806.

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Cathy Wahrmond (512) 257-3635.

HOUSTON—Live Oak Meeting, 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: Melvin H. Boeger, (713) 864-8467.

MIDLAND—Worship 10:30 a.m. Sundays. Clerk, John Savage, (915) 682-9355.

RIO GRANDE VALLEY—Winter worship group. For time and place call (512) 464-4617 or 423-5504.

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. at Esperanza Peace and Justice Center, 1305 N. Flores St.; Third First Days, 9:30 a.m. Meeting for Business with potluck at rise of worship; Douglas Balfour, clerk, 4210 Spotswood Trail, S.A., TX 78230. (512) 699-6967.

Utah

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Campus Christian Fellowship, 1315 E. 700 N. Call Al Carlson 563-3345 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Taylor-Wright Childcare Center, 1063 E. 200 S. Phone: (801) 583-2287, 583-3207, or 484-8418.

Vermont

BENNINGTON—Worship, Sundays, 10 a.m. Old First Church barn on Monument Circle at the obelisk. (802) 447-7980 or (802) 442-4859.

BURLINGTON—Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 862-1439 or 863-3014.

MIDDLEBURY—Worship 10 a.m. 3 miles out Weybridge St. at Weybridge School. (802) 388-7684.

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

PUTNEY—Worship, Sunday, 10:00 a.m. Rt. 5, north of village, Putney.

SOUTH STARKSBORO—Hymn sing 9:00 a.m., unprogrammed worship 9:30 a.m., second and fourth Sundays. Off Rte. 17. Phone Mitter-Burkes (802) 453-3928.

WILDERNESS—Sunday meetings for worship in Rutland. Phone Kate Brinton, (802) 228-8942, or Len Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

CHARLOTTESVILLE—Worship 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

HARRISONBURG—Unprogrammed worship, Sunday evenings. Rte. 33 East. (703) 433-8574 or 828-2341.

LEXINGTON—First-day school and unprogrammed worship 10 a.m. Discussion 11 a.m. Phone (703) 463-9422.

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

MCLEAN—Langley Hill Meeting. Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

WILLIAMSBURG—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

WINCHESTER—Hopewell Meeting. 7 mi. N. on Rte. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: (703) 667-1018.

Washington

BELLEVUE—Eastside Friends Meeting. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

OLYMPIA—Worship 10 a.m. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting, 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship, 11:15 a.m. S. 1018 Perry. For summer schedule call 535-4736.

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

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

West Virginia

CHARLESTON—Worship, Sundays, 10 a.m. The River School on the campus of Univ. of Charleston. (304) 345-8659 for information.

MORGANTOWN—Monongalia Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30. Phone (304) 422-5299.

Wisconsin

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

MILWAUKEE—Meeting for worship 10:30. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

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

Wyoming

CASPER—Unprogrammed worship, second and fourth Sundays. Call Margot E. Glendenning, (307) 265-7732.

LARAMIE—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.

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AMERICAN FRIENDS SERVICE COMMITTEE

1988 CALENDAR

The AFSC 1988 wall calendar makes a beautiful year-long gift for yourself or for a friend. Each month illustrates with a photo the people with whom AFSC works for peace, justice, and economic self-sufficiency.

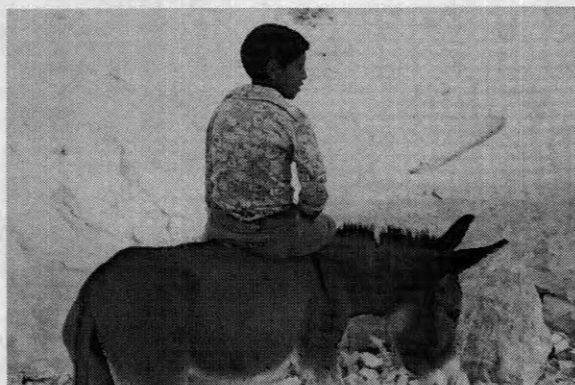
Examples include, in addition to this Lebanese boy on a donkey:

- an American child preparing a box of school supplies to be sent to Nicaragua.
- white-haired, white robed Ham Sok Hon, the Korean Quaker pacifist, conferring with a white-haired American Friend.
- the Shoshone tribal chief with a protestor at the Nuclear Weapons Test Site in Nevada.
- a smiling Cambodian mother with her healthy child.

Accompanying each photo is a brief explanation and an inspirational quote; holidays of the world's major religions are shown.

Opened up, the calendar measures 17 x 11, with enough space for notes and reminders.

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AFSC photo by Larry Miller

My song is about kindness and justice,
Yaweh, I sing it to you!

PSALM 101

To help alleviate the suffering and devastation of the civil war in Lebanon, AFSC has worked with local relief groups to distribute medicines to clinics and mobilize a team of public health workers to serve the embattled refugee centers.

APRIL

1988

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2
					Good Friday Western Christian	First day of Passover Jewish
3	4	5	6	7	8	9
Easter Western Christian					Buddha's Birthday Buddhist	
10	11	12	13	14	15	16
Easter Russian Orthodox						
17	18	19	20	21	22	23
			First day of Ramadan Muslim			
24	25	26	27	28	29	30

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