

April 1, 1984

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



The forces of life are stronger than death. This is our faith.



FRIENDS JOURNAL

April 1, 1984

Vol. 30, No. 6

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Cover photograph by Doug Hostetter shows his own hand and that of his one-day-old child. Cover quote from page 7.

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AMONG FRIENDS

The Oneness of Our Spirit

A small book entitled *Friends in the Americas* (available through the Friends World Committee for Consultation in Philadelphia) provides an extremely useful glimpse of the many meetings and groups which make up the Religious Society of Friends in our section of the world. The book was edited by Francis B. Hall, who served for many years as director of Quaker Hill Conference Center in Richmond, Indiana.

In the introduction, Francis Hall wrote: "Quakerism in the Western Hemisphere is a vigorous spiritual reality—diverse, yes, but with common historical roots, with major practices and testimonies the same, and with a growing potentiality of realizing its oneness in the Spirit."

It is with this "oneness of Spirit" in mind that the three major Quaker magazines cooperate this month in the publication of a series of articles. You may recall that a similar cooperative venture occurred one year ago when the three editors selected a group of articles on the common theme of prayer. In the present issue of the JOURNAL, Jack Willcuts, editor of the *Evangelical Friend*, has contributed an article on discernment. *Quaker Life* has submitted a piece by Benny Mevey on Divine guidance. The JOURNAL has selected an article on hope by Doug Hostetter and a brief prayer by Robert Muller. This same set of articles will appear as well in the April issues of the *Evangelical Friend* and *Quaker Life*.

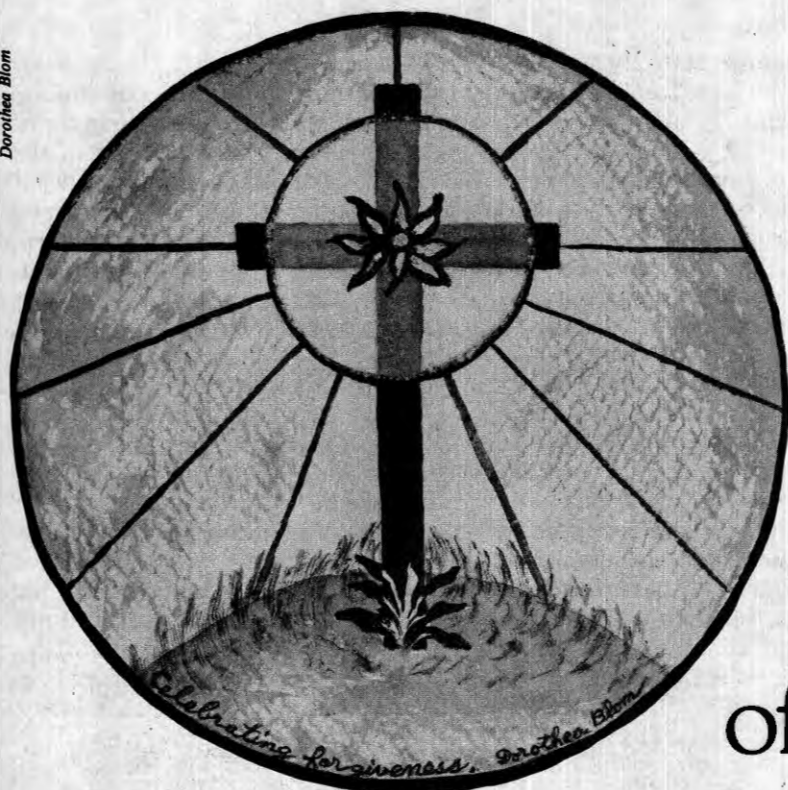
As I began the planning for this issue, and thought about the differences which exist among this religious body called Quakers, I was interested to look at recent membership figures prepared by the FWCC. Total Quaker membership in 1983 in the United States was 113,140 (and membership worldwide is 200,261). The largest yearly meeting is North Carolina (13,724), the smallest is Missouri Valley Friends Conference (100). Of the three major groupings of yearly meetings, Friends United Meeting membership is 61,425, Friends General Conference is 32,967, and Evangelical Friends Alliance is 26,526. An additional seven yearly meetings totaling 6,189 members are unaffiliated.

I recognize that there are wide differences between us: pastoral/nonpastoral, rural/urban, large meetings/small worship groups, liberal/conservative . . . the list could be much longer. Yet I sense that there is a growing desire among us to find the common ground, the oneness of our Spirit. And for this I am grateful. I look forward in future issues of the magazine to sharing occasional articles from the many areas of Quaker life and thought.

May I call attention as well to our combined advertisement on page 22. I hope individuals and meetings will consider subscribing to all three of the major U.S. Quaker publications.

Vinton Deming

April 1, 1984 FRIENDS JOURNAL



The Miracle of Forgiveness

Coming to Know What We Do

by Dorothea Blom

The miracle of forgiveness—what a meditation theme! Of one thing I am certain: this is one of the most liberating human experiences, and I often ponder the hows and whys, trying to grasp its nature as I experience it. Again and again I try to see its implications in myself and in others.

A great big joke was played on us growing up; we were instilled with the assumption that we *ought* to be kind and forgive others—as if others necessarily wanted to be forgiven. Can you imagine a soldier checking out the Crucifixion and reporting back to Pilate: “You’ll be glad to know, your highness, that Jesus of Nazareth forgave us before he died”?

Is it harder to want forgiveness than to forgive? Is it possible to do one without the other, including self-forgiveness? Or are all these possible only as one total happening? In the

A writer and artist, Dorothea Blom teaches and has given workshops in adult learning and retreat centers, including Pendle Hill, Woodbrooke, and Koinonia. She lives in Arlington, Va., and is a member of Chappaqua (N.Y.) Meeting.

King James Version we read the Lord’s Prayer as: “Forgive . . . as we forgive,” seemingly a simultaneous act. Our cultural addiction for seeing everything as cause and effect often leads us to read this as “being good” by forgiving, and as a reward we *will* be forgiven.

Once upon a time I created for myself a dramatic variation of the Pilate story, based on the assumption that Pilate fails to wash his hands of the Crucifixion as he intended to. After Jesus is led away and the crowd disperses, Pilate sits brooding over the sequence of events, remembering the way Jesus of Nazareth looked at him. Those penetrating eyes . . . even now they haunt him. Are they still, from somewhere, looking deep into him, searching, searching? Or is he, Pilate, from a newly discovered depth of being, trying to find those eyes, wanting them back? Did this Jesus catch a glimpse of the Divine, even in him, Pilate? The brooding man catches his breath at the thought, and a cry escapes him: “O my God! What have I done? I knew not what I was doing! My God, oh my God, if a miracle is possible, forgive me . . . forgive me!”

The shock of coming to know what he did gathers him into one unified self, one seamless fabric. Pilate needs no message of forgiveness relayed from a cross. Floods of mercy engulf him at the

same time that there arises within him a fountain of compassion for *himself* and others. In one event he is forgiven for a lifelong accumulation of wounding others even as he is released into forgiving others (and life itself) for an assortment of hurts over the years. Forgiving and being forgiven become one.

God bombards us with insights: when we catch hold of one, after a moment of enchantment, we may shrug our shoulders and say: “It’s too good to be true. Now I must get back to reality”—ego-centricity speaking, very clever as it pretends to be practical necessity. In truth, it’s only defending its territory. Suppose, one day, we feel depleted and consumed. Maybe we see, in a flash, that resentments and anger are literally eating us up, feeding on the gift of life, our life force. Suddenly we feel *sick and tired* of our inner taste and flavor, our inner climate. Call it inner pollution, if you like. We may even be aware of the chemical effects on the physical body that is drifting toward chronic disorders. “Sick and tired” is no longer a metaphor.

We feel helpless enough to cry out for help. That gives God a chance: helplessness is room for help, the first of the Beatitudes. Ego, good in itself, moves over, making room for *Something* more central.

Then we discover an unfamiliar inner

Quakers rightly emphasize "that of God in every person" but they need to face up to that of evil in every person, or else they cannot find God in the evildoer.

climate in spite of ourselves. We know now that we had been inflicting suffering on ourselves. Inevitable steps backward can be a very devil of a temptation, calling forth an inner voice that says, "All is lost," or "What's the use?" (Egocentricity speaking again.) Lucky are those who have a mantra or prayer phrase to carry around and fondle with fingers of spirit, and who have discovered one or more spiritual relatives in the book world to nourish and feed the soul each day. Also, images are powerful help in quick and repeated recall. A favorite for me is seeing me throwing myself, piece by piece, into a bonfire. ("It burns me up.") In another I see me throwing hunks of myself to hungry hyenas or jackals. ("It eats me up!") Indeed it does! Trite sayings become so because they are truly expressive of human experience—what something feels like.

Why is the miracle of forgiveness so hard to come by? Hard even to want, whether in personal relationships, or in our relation to life as a whole?

Two obstacles stand in the way. First, there is always "realistic" justification for resentment, both personal and general. Someone hurts, and someone has caused that hurt—presumably intentionally, although often this is not so. Secondly, egocentricity tends to hold on to the hurts, resentments, and angers as if they were prized possessions. Egocentricity can luxuriate in nursing wounds and find satisfaction in self-pity, habitual anger (expressed or contained). These strong emotions are intensely alive. Something in us can assume that if we give up *this* feeling, *this* aliveness, nothing would be left. (If we merely deny our own negative emotions, even to ourselves, we may feel dead, op-

pressed, or as if life were passing us by. It seems first we have to *feel* that particular emotion.)

Being ready to let go of all that blocks the miracle of forgiveness has been called "readiness to give up useless suffering." *Readiness* is the key. Then I can learn the difference between useless suffering and honest mourning. Useless suffering is repetitive and consuming: the subject matter may change but the tune over the years can be compared to a needle stuck in a groove. Lucky am I when I come to recognize a repetitive pattern, even the recurring phrases of inner talk over years or decades. Honest mourning is neither repetitive nor consuming. It mourns the wounds life has inflicted on me at the same time that it mourns the hurts I have inflicted on others, intentionally or not. It is the second of the Beatitudes, a life line affecting the human predicament of hurting and being hurt—a way of re-joining the human race on a new level.

Hardest of all for some of us is forgiving irreparable injustices caused by human insensibility. This can be symbolized by "the massacre of the innocents" as it continues into our own time. A powerful image for this is the often-reproduced photo of a child trying to run away from the napalm flames enveloping her. Can one forgive that? Can one forgive God for the kind of world where *that* can happen? In younger years I sometimes had to approach God, saying: "From Thy cosmic vantage point, Thou hast advantage over me, but from where I stand on earth, I wonder how to forgive Thee." (That can be called "honest to God.") For some of us, even this may be, if we let it, a part of the process leading to forgiving and being forgiven.

Evil in this world we cannot deny—it's all too real. Martin Buber says: "Serve God with the evil impulse." If we serve God with all we are, the evil impulse cannot take over. It can only add energy. There is evil in each of us: we must be aware of it in ourselves and take responsibility for it, not be over-impressed and guilt-ridden by it.

Reginald Reynolds, an English Quaker I once studied with, said Quakers rightly emphasize "that of God in every person" but they need to face up to that of evil in every person, or else

they cannot find God in the evildoer. Quakers must include the evil impulse and the energy it contains even in themselves, or it may be closed out of the chapel of the heart, and then what mischief it can get into! Yes, I must be wise as a serpent and harmless as a dove, even in relation to myself. How else can I avoid projecting my own capacity for evil onto others—"needing an enemy"? The most global disease of our time is "needing an enemy."

Maybe I'll never understand "the massacre of the innocents" in its thousand variations. But this I know: I shall not alleviate suffering for even one person by chronic anger and endless smoldering resentment. Nor can I save the world. Instead, I must mourn this global disease and explore to find my particular part in my period of history.

Back in the 1960s when I was teaching at Pendle Hill summer school, Richard Stenhouse, a black minister, was dean of studies. He told me something I never forgot: "The only way I manage to carry on is to forgive every day—forgive myself, my family, and the world." The need for forgiveness accumulates fast, and only in this way can we keep up with it.

The Christ, from the Cross, prays, "Forgive them for they know not what they do." We assume the persecutors do not hear that prayer, but the two thieves hear. One thief awakens to the "I am" within him, the same "I am" that thrives in the Christ, and that thief joins the transformation process called Resurrection. The other thief "would rather die" than give up self-justification: this thief feels wronged by life, abused, maybe even a noble martyr, and he cannot forgive or be forgiven.

Those two thieves can represent two sides of ourselves, on either side of the Divine center, one available to the miracle of forgiveness, and the other that "would rather die." A pendulum swings from life-choosing to death-choosing. Being available for the miracle of forgiveness chooses life. Who was it who said, "God forgives those who forgive themselves"?

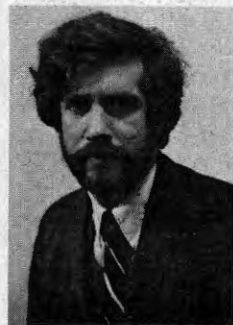
And so the forgiveness prayer still reaches me from the Cross and I can respond: "Yes, Ever Present God, help me know what I do." William Blake responds: "And so throughout eternity / I forgive you, you forgive me. . . ." □



Faith and Hope in a Dark Hour

by Doug Hostetter

Doug Hostetter is executive secretary of the American Friends Service Committee's regional office in New England. He is the author of numerous articles and is co-author of the book Anatomy of an Undeclared War.



Doug is on the board of the Mennonite Central Committee Peace Section and is a member of the Harrisonburg (Va.) Mennonite Church. He and his wife, Bobbie Smolow, have a son, Seth, age 1½.

In reflecting on the sources of personal strength and renewal during this difficult period of world history, I have drawn heavily from my own life experiences—my Mennonite upbringing, the Judeo-Christian tradition, and the three years I spent working for the Mennonite Central Committee in Vietnam during the war.

One of the most important sources of strength is a community of shared vision. This is a group of people who share the vision of the new world that they are trying to create. Within their community, they commit themselves to put into practice the ethics and values of the world they are trying to build. In the New Testament, Christ talks about

the concept of the Kingdom of God. This kingdom was not a future utopia or some earthly empire but rather the community of his followers living out the ethics and community of his teaching. The Mennonite community in which I grew up saw itself as an embodiment of this kingdom, which entailed a commitment to living the radical teachings of Christ within the community. For example, fire and life insurance were considered to be indications of a lack of faith in God and a lack of trust in the community. When the house of one of my neighbors burned down, it was considered a community responsibility to rebuild it.

The Year of Jubilee in the Old Testament is a similar concept, which included not only the people of the community, but also the land itself. Every seven years, the fields were to be allowed to lie fallow to recuperate and replenish themselves; every 50 years, all slaves were to be freed, all debts were to be canceled, and all land was to be returned to its original owner—a redistribution of unequal wealth.

In South Vietnam during the late 1960s, the National Liberation Front functioned as a secular community of vision in which a strikingly similar vision was actually being lived out on an impressive scale. In the liberated zones, where the NLF was in control, they tried to practice the ideals of the society which they hoped eventually to create in the whole country. Even during the war, in the village of Ky Phu, just seven miles from the village where I lived, the NLF sponsored universal free education and medical care, encouraged adult literacy classes and maternity centers, and returned the land to the people who were farming it.

A second source of strength is an admission of our own needs. We have often interpreted the great commandment "Love your neighbor as you love yourself" as speaking only about actions that affect other people, forgetting about ourselves. Many of those who are working to build a better world are subject to this malady. We often look upon ourselves as finely tuned machines for the service of others. We maintain these machines mainly by developing the mind through the reading of journals and books about social problems, and by attending study groups and committee

meetings. And then we are surprised when we burn out or wither and die spiritually. To love your neighbor as yourself means that you need to care about the full score of human needs, both for others and for yourself. It means recognizing your spiritual, psychological, and cultural needs; nurturing art, reflection, beauty, poetry, and celebration. In the Mennonite community, this is often done through a hymn sing, while in Vietnam it was accomplished through the reading or writing of poetry or the production of woodcut prints.

Another source of strength which helps us survive and remain hopeful is humor. We need to learn to laugh at ourselves, at life, and at the world around us. This doesn't mean that we should live frivolously but it does mean that we need to be able to laugh and

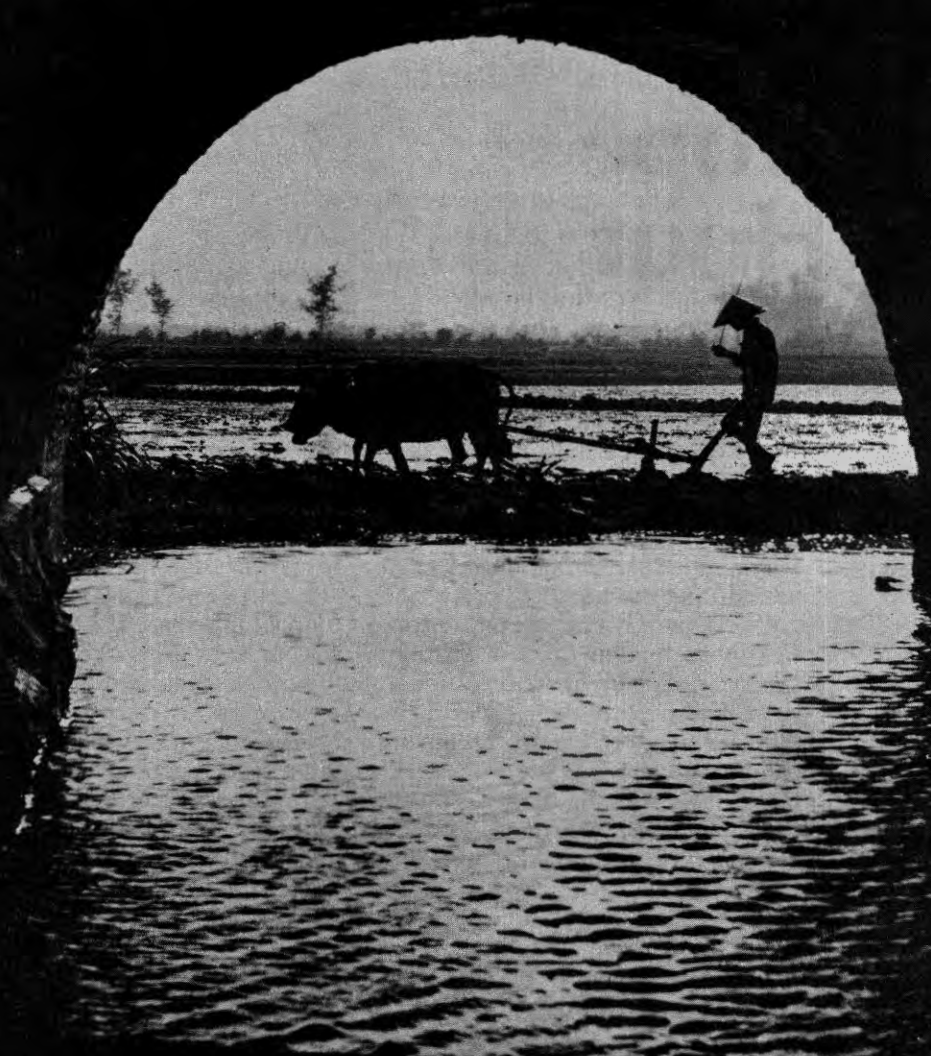
dance in all circumstances.

One of the benefits of humor is that it protects us from taking ourselves too seriously. We must learn not to internalize guilt for a history that we don't control. There is a Hasidic tale of a prophet who continually went into the city to preach against its evils. Each week he entered the city to decry injustice and exploitation, and each week the city continued its oppressive way of life. His friends begged him to cease his apparently useless efforts, but the prophet responded, "In the last resort, I do this so that I do not become as they are." He knew that he did not have the power to change the city's evils, but his very recognition of his limitations enabled him to continue his witness. We must accept responsibility for our own actions but not for the course of history.

As strange as it may seem, coming to

terms with death is a real source of life and renewal. Christ taught that those who seek to save their life will actually lose it, while those who are willing to lose their life will ultimately save it. Practically speaking, saving your life would be more than a full-time job in today's world. If you aren't killed by cancer or a heart attack, there is the chemical industry which is poisoning our food, water, and air; if you escape that, you could be killed in a robbery, or run over by a drunken driver; if all else fails, the nuclear holocaust can pick up all of the stragglers. There is no escape, and if you are going to live a healthy life, you will have to come to terms with your own death.

How to face death is a historic problem of the human race, and every religion and culture has developed ways of dealing with it. Christianity has its belief



Doug Hostetter



Doug Hostetter

in Heaven; Hinduism and Buddhism have reincarnation; in many Eastern cultures, the individual life is placed in a larger framework such as the extended family. In a 19th-century Vietnamese epic poem, "The Tale of Kieu" by Nguyen Du, the heroine offers her life to keep her father out of prison and her family out of disgrace. When asked why, she replies, "What does it matter

if a leaf falls from a branch, as long as the tree remains sturdy?"

After the second or third mortar attack on the village where I worked in Vietnam, two of my American co-workers decided to leave, and I was faced with a difficult question. Was my work meaningful and important enough to me that I was willing to give my life in the effort if that was required? When I faced that possibility and decided that I could not abandon such significant work, only then was I able to live a full life, free from fear, even in the middle of a war.

The final question is, where do I find a source of energy and hope for the long and difficult struggle against the current tide of history—against Reaganomics, nuclear proliferation, racism, repression? Buried deep within the human subconscious there is a very profound belief in the ultimate triumph of justice. I can only describe it with the religious term, faith. This faith is part of the very essence of humanity. It is found in all religions, mythologies, and even secular cultures. The 15th-century Vietnamese poet and leader Nguyen Trai expressed it this way:

*I am not afraid of a rough or
dangerous path;
Though advanced in years, I have
an iron will.
Righteousness sweeps away
dense clouds,*

*Calmness can level a mountain.
We act according to Heaven's law;
Our course will triumph in the end.*

For almost 3,500 years, Jews have been celebrating Passover, commemorating the deliverance of the weak from the strong, the impossible conquering the possible. A weak and impoverished group of slaves successfully overthrew their militarily superior owners and fled to create a new nation.

The Easter season is similar in the Christian tradition. I never fully understood the power of this faith until I went to Chile four years ago. I attended a memorial mass in the village of Lonquen for a group of peasant organizers who had been slaughtered by police five years before, and whose bodies had just been found and identified. People from all over Chile came for the mass, including relatives of the thousands of people who had disappeared without a trace after the Pinochet coup in 1973. In the most powerful sermon I have ever heard preached, Father Christian Pretz affirmed the faith of his tattered and powerless congregation: "As with the prophets, we cry for the suffering of God's people. But we are Christians; we believe in the Resurrection! Truth will defeat deception, and justice will overcome oppression. The forces of life are stronger than death. This is our faith." □

A Prayer

by Robert Muller

Robert Muller is assistant secretary-general of the Department of International Economic and Social Affairs at the United Nations in New York. His prayer is taken from his book *Genesis: Shaping a Global Spirituality* (Doubleday, 1982). He is married to Margarita Gallo, a Chilean diplomat. They have four grown children.



O God, I do not know who You are, but I am in exultant joy before the magnificence of Your creation.

O God, I do not know why You gave me life, but I thank You with every fiber of my heart for having lit up in me the divine spark of light in the vast, incomprehensible universe.

O God, I know that I come from You, that I am part of You, that I will return to You, and that there will be no end to my rebirth in the eternal stream of Your splendid creation.

O God, I do not know why You created light and darkness, happiness and despair, good and evil, love and hatred, creation and destruction, matter and void, and allowed us to choose constantly between the two, but I know that it is my duty and joy to throw down

my gauntlet for light, brightness, compassion, goodness, happiness, truthfulness, life, beauty, and love.

O God, only You know the meaning of all there is in the heavens and on earth. Why don't You return again to tell us once more what our lives and destiny should truly be?

O God, I cannot define You, I cannot see You, I cannot perceive You, I cannot understand You, I cannot embrace You, but I can most definitely feel You, love You, and know that You are.

Please, O God, have pity on us and allow us to become at long last a warless, weaponless, hungerless, horrorless, just, kind, truthful, thankful, loving, and happy planet.

O God, help me to show through my life that this is the Planet of God. Please. □

George Fox on Pendle Hill



ON

by Jack L. Willcuts

How does one discern who has the gift of discernment? With the present preoccupation of many with the spiritual gifts, the one less frequently mentioned is the gift of discernment.

In all the writings of Friends, today and in Quaker history, it is not a prominent subject. Amos Kenworthy comes to mind, the Friend who a generation or two ago was respected in perceiving the motives and hidden actions of others. But he hardly serves as an adequate model for us now.

Thumbing through some of George Fox's writings the word *discernment* is not found as often as his many references to "openings in the Lord," which led him into prophetic preaching and courageous obedience.

One of the clearest definitions of discernment comes from Heb. 5:14. It is particularly specific in the Amplified translation. The writer has been talking about weak and mature Christians, the "milk" and "meat" comparison:

But solid food is for full-grown men, for those whose senses and mental faculties are trained by practice to *discriminate* and *distinguish* between what is morally good and noble and what is evil and contrary either to divine or human law.

Paul, in his familiar teachings about gifts in 1 Corinthians, goes down the list

Jack L. Willcuts has been editor of the Evangelical Friend since 1967. He has spent 27 years pastoring among seven churches in Northwest Yearly Meeting. For the last ten years he has served as the yearly meeting's general superintendent. Jack, a former president of Evangelical Friends Alliance, is the author of three books concerning Quakerism and has written numerous articles. He and his wife, Geraldine Willcuts, have three grown children and four grandchildren.



DISCERNING DISCERNMENT

and toward the end says, "The gift of interpreting the divine will and purpose; to another [is given] the ability to *discern* and distinguish between the [utterance of true] spirits [and false ones] . . ." (1 Cor. 12:10, Amplified translation). This seems to place the "gift of discernment" into the range of mature, discriminating abilities on the part of spirit-filled followers. This may be why such characteristics are given in our Friends *Discipline* as desirable traits or capacities for those regarded as elders, "mature members with quick discernment and tender sympathy."

Without getting into the whole subject of spiritual gifts, about which much is being written today, or even over hair-splitting definitions of how a sense of ("quick"?!) discernment differs from other gifts, it is surely safe to closely equate it with the many "openings" described in the journals of George Fox. "As I was walking in a field on a First-day morning, the Lord opened unto me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ." Another time he wrote, "I had great openings concerning the things written in the Revelations," and later,

And one day . . . I was taken up in the love of God, so that I could not but admire the greatness of his love. And while I was in that condition it was opened unto me by the eternal Light and power, and I therein saw clearly that all was done and to be done in and by Christ, and how he conquers and destroys this tempter, the Devil and all his works, and is atop of him. . . . And the Lord opened me that I saw through all these troubles and temptations.

More than once Fox had "great openings":

And the Lord answered [me] that it was needful I should have a sense of all conditions, how else should I speak to all conditions. . . . I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness. And in that also I saw the infinite love of God; and I had great openings.

How fine if we might be so close to God to discern His Light "through all these troubles and temptations" and

with an ability to "speak to all conditions." The gift of discernment is more than spiritual guidance, although that is certainly a part of it. It is more than an introspective spiritual search for God's leadings about our lives, what occupation we choose, what schools to attend, whom to marry, or even where to find a parking spot. It is even more than the reliable and essential resources of Bible study and the inner promptings of the Holy Spirit. Regular and reverent dependence on the Scripture and the Spirit is required of every disciple, but where no biblical principle or word is found, or no specific command is given, the believer is free and responsible to choose his or her own course of action. Yet, *all* those choices may be influenced wisely through the exercise of spiritual discernment as a kind of soul reflex action. This often comes out of waiting, silence, or a sensitive drawing near to God. It may come from the counsel of a friend, or from devotional reading . . . or from a strange inner knowing.

God, who knows all, doesn't "give advice" like we are used to getting from others, nor does silence in itself provide many answers. It is quite hard to be sure about our discernings. One significant thing matters: it is well to double-check our insights with the discrimination of others. "There is wisdom in many counselors" (Prov. 11:14). While Hebrews, chapter four, mentions the importance of training and practice, even in discernment, we still realize discernment is not a religious technique to be acquired. It is a gift. It is part of a relationship with God that allows communications and guidance to be a natural thing. Because of this, one is cautious about even suggesting any "how-to's" in either seeking or exercise of such a gift. The whole idea can unfortunately deteriorate into a supposed sort of magic which comes too close to describing those who reach celebrity status in their reported prayer and healing skills.

Philip Yancey in a helpful article in *Eternity* magazine, September 1983, wisely warns against what many have done in trying to "manipulate the deities so that they perform our wishes," add-

ing, "religion is when we subject ourselves to the will of the deities." So there are no shortcuts or genie bottles, rather, discernment comes from a committed relationship between a Christian and the Lord. But this is really a norm for each of us which may or may not bring about a noticeable or regular awareness of a discerning "gift."

The notion that a display of discernment is always a bizarre, sudden, or impulsive thing is furthest from the fact. As an example let me share one of the very few times such a thing happened to my own life. On a Sunday morning, driving to church, I was praying. Unaccountably I felt very burdened for our son who, at that time, was serving as a relief worker in a children's hospital in Vietnam during the war. So strong was the impression, and so emotionally felt, I stopped the car for a few minutes to pray for him and his safety. Months later I learned that on that day and at that precise hour (given the time changes) he was actually leaving the Phnom Penh airport in Cambodia, when the plane was suddenly under enemy fire. While the plane was damaged, they emerged safely. Coincidental? Perhaps, but when one is in prayer, the sense of discernment is more natural than the expectation of some spectacular vision or intrusion unrelated to a sense of close relationship with God. The Holy Spirit is interested in the detailed conduct of our daily lives, as well as our loved ones. So discernment springs out of our longing for Christ-like living rather than seeking a gift that might be fascinating to use!

It has been said that the devil moves people on sudden impulse but that God always gives us time for consideration, the application of tests, and the growth of convictions. Such growth of convictions, not a club to use on ourselves or others, is a loving expression of God's interest in our lives. So whenever seized with a sudden impulse to do something odd and to do it quickly, we may be quite sure that this impression is not the gift of discernment. A part of the spiritual maturity of those qualified to serve as elders, pastors, or in discerning roles in the church, and all of life, is the

ability to discriminately screen these kinds of impulses.

Writing on this general subject, Everett Cattell once suggested five ways to test possible leadings of the Lord:

- **Is the impression scriptural?** Any impression which is not consistent with the Scriptures did not originate with God.

- **Is it right?** God never requires immoral acts.

- **Is it providential?** Do circumstances converge soon, or later, to confirm the possibility of accomplishing the concern coming to us? For instance, resigning one's job to live "by faith," even to enter some ministry or mission, without any door opening to make it reasonable, may lack spiritual maturity.

- **Is it corroborated by trusted and Spirit-led friends?** Arrogant or shocking individualism is not a Christian or a courageous thing. It dishonors God and hurts ourselves and often many others. In reference again to Amos Kenworthy, who was known for his instant revelations and spiritual insight, he too admitted being fallible. He faithfully adhered to the Quaker principle of submitting his concerns to the fellowship of the elders and overseers of the meeting, and he went on his errands of ministry only when they united with him.

- **Does the impression become an ever more weighty conviction?** In giving these five points, Everett Cattell insists this is the heart of the matter. "The voice of God is in a conviction which grows with the passing of time and becomes inescapable and compelling." In spiritual maturing, we become more and more sensitive to the Spirit's gentle pressure upon our hearts that prompts us, checks us, and gives us clarity and help. It helps me to think of God's leadings as a pressure rather than a voice in my soul.

Discernment does not have to be dramatic to be real. In his book, *The Spirit of Holiness*, a practical paragraph on this point is given by Everett Cattell:

No man can tell another when he is a glutton, but the Holy Spirit will. No man can tell another when his sensitiveness is becoming self-centered to the point of enmity against God, but the Holy Spirit always does. One may be confused in his own thinking as to when religious zeal becomes envy, when the encouraging

words of others are being accepted by an inordinate love of praise, when righteous anger gives way to an ugly temper, but into that confusion will come, if we listen, the "still small voice," that gentle pressure of the Spirit in tones of convictions: "This is the way, walk ye in it." "As many as are led by the Spirit of God, they are the children of God."

The mechanics or process of discernment is actually a very common sense experience. It is possible for both an individual and the entire church to find a sense of discernment. This is more likely than a single, special, unrelated, off-the-wall kind of spiritual leading. All spiritual gifts must be spiritually discerned, and the exercise of that discerning may be mostly what discernment means—recognizing and encouraging whatever gifts others may have. To neglect this is a great loss to those who need such encouragement, and a loss to the meeting when those gifts are not used.

How is this done? Well, simply by being observant. By being attentive, alert, and even expecting God to call some of our young people, to give a message, a gift of healing, of exhortation, of teaching to those whom we know in church, this is good preparation for discerning them. Such gifts as these, and all the others, are manifest when they "ring true," are characterized by the power of the Lord, with authority. Are they seen as more than the ordinary, accompanied with consistent, holy living, joy, fulfillment, effectiveness?

It is appropriate, perhaps necessary, to be so in tune with the Spirit and eager to encourage another that we will find ourselves saying: "I believe you may have a gift of prayer, or of ministry, or of teaching. Have you sensed God's call or leading in this way? Would you pray with me about this possibility?" This is exercising a gift of discernment. Another side of this, perhaps more difficult, is to be discerning enough to confront, or correct. Friends once did this, perhaps without adequate discernment. But have we drifted too far from such concerns and obedience?

Barnabas was, along with his many other gifts, a discerning disciple. He was generous, trusting, supportive, courageous, cooperative, an "encourager of the brethren." This took a discerning heart. Discerning hearts are less noticed but equally as important as brilliant minds. □

God's Guidance and Our Obedience

by Benny Mevey

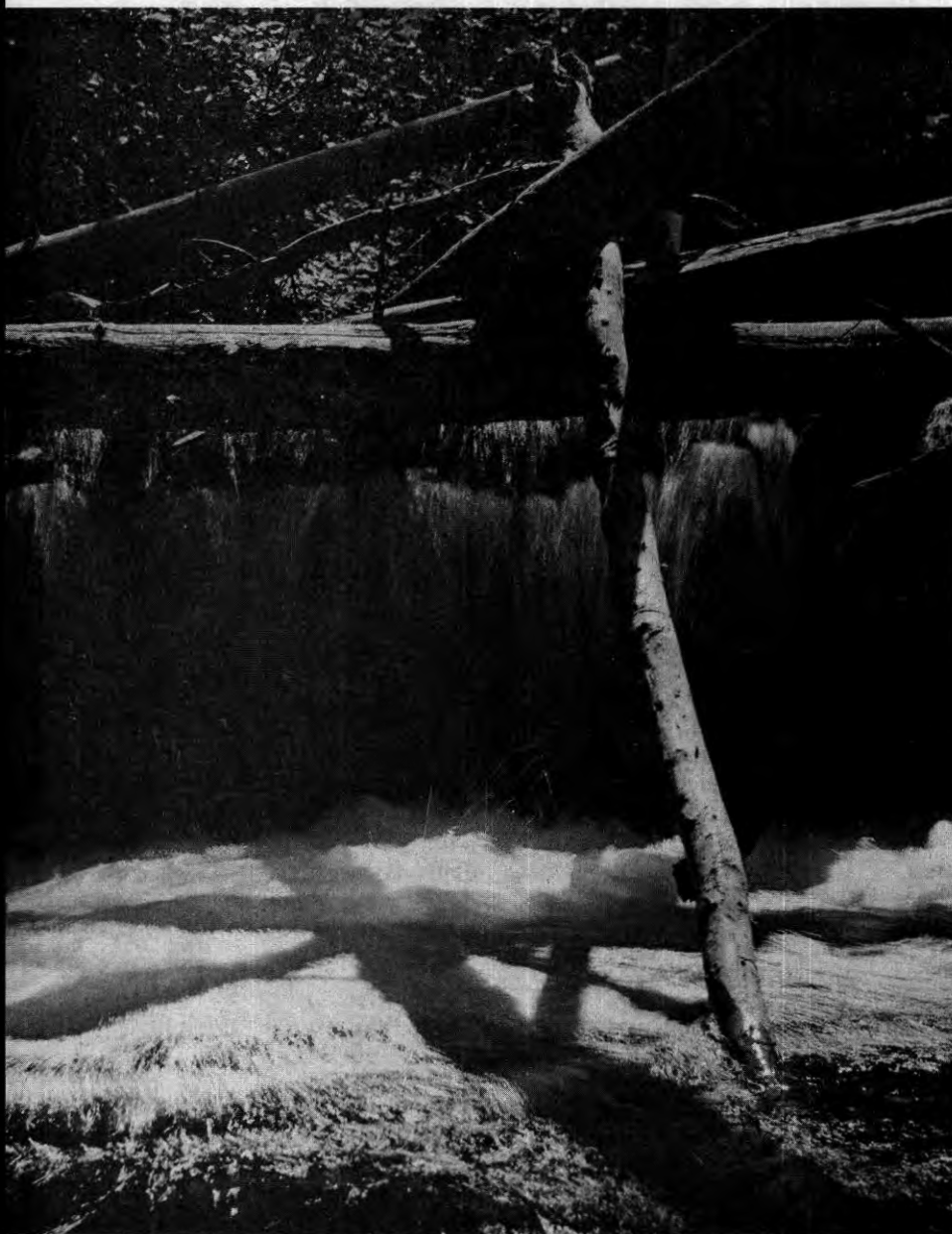
For me to write what I know about God's guidance may be too much like having a third grader write, "What I know about life." It is evident that there is so much more to learn even though both the third grader and I may be quite amazed at what we've experienced thus far.

From the time I first committed my life to Christ it became obvious to me that it was extremely important to find out what God wanted me to do. As a boy in 4-H and Future Farmers of America, I learned to pray about choices regarding projects, purchases, and contests. In a rural Friends meeting in southwest Missouri, I sought God's guidance in choosing material for prayer meeting and Christian Endeavor. I believe God showed me which colleges to attend and which girl to marry. (Earlene's "yes" was a boon to my

A principal in the Wichita Public Schools for 28 years, Benny Mevey is currently principal at the Colvin School/Community Center, a cooperative venture between the city of



Wichita and the public schools. Members of University (Kans.) Friends, he and his wife, Earlene Mevey, are the parents of two grown children and have two grandchildren.



Leyton Jump

believing that God wanted to provide really good things in my life!) Praying about where to live in my pre-dorm days at Friends University and where to seek employment led to decisions that created friendships and "open doors" which assure me now, more than 30 years later, that God was with me.

The assurance that God cares about the decisions I make developed in those teen years. When Keith Parker at Friends University gave me a list of ten businesses that were seeking employees in 1950, I went to the first and knew I didn't want to work there. I liked the second place, but they were not inter-

ested in me. At the third stop it was obvious that neither the prospective employer nor the prospective employee was impressed with the other. It then occurred to me that God knew my past, present, and future and also knew the details regarding each business on the list. I asked God to show me where I should go next. I was immediately drawn to the last name, even though my lack of mechanical interest would normally have caused me to avoid a "wholesale hardware jobbers" establishment. God knew that the location, the pay, and the fellowship with those good Christian business people were

right for me. God knew it was a job I'd enjoy until I finished the preparation for my chosen field, education.

Sometimes God used others to guide me, such as the weekend Friends University President Arthur Watson asked if I had ever considered elementary education. With my limited knowledge of that field, I considered the suggestions ludicrous. The idea didn't go away, however, and its appeal increased. After three degrees and 30 challenging and satisfying years in elementary education, I again have the positive assurance that "the Lord was with me."

My respect for the absolute importance of a Christian's obedience to God was well established when in 1967 I first heard John Loren Sanford speak on "How to Listen to God." A new world of God-given opportunity opened to me. I soon asked the Kumjoinus Class at University Friends Meeting to join me in listing all the ways God had made His will known to us. Three couples (Methodist, Christian, and Quaker) went on a 24-hour retreat to share answers to the question, "How does God speak?" Our combined list of 27 ways convinced us that we had only begun.

Earlene and I have found increased joy as Christians by exploring with others the questions: In what ways does God let you know His will? How does God speak to you? God's teaching in this area took on new meaning for me when, while seeking guidance on a Saturday evening (October 1982) about what I considered two equally acceptable topics for the college Sunday school class, I had a vision. (It looked like a dream, but I was awake.) In the vision, I was seeing, as if it were on a large screen, a river flowing toward me. Rivers of life, of love, and of joy have positive connotations for me, so I watched with high interest. The flow of water, however, became torrential, filling the "screen," and I called out from deep inside myself, "You could drown in this."

The vision had ended, but I was so startled both with its sense of importance and my total inability to bring meaning from it that I sought out Earlene in the kitchen to see if she could join me for a walk. After an hour and a half we returned with no further illumination, and I searched the concordance, concluding that "rivers"

are usually positive in the Bible and "floods" destructive.

I shared the vision with the college class the next morning, hoping for new insights. None came except that we all agreed the topic we wanted to pursue was "God's guidance." That afternoon I began to read from the Living Bible the chapters that were assigned on our read-the-Bible-through schedule. Beginning with Isa. 43:1, I read, "Don't be afraid, for I have ransomed you; I have called you by name; you are mine. When you go through deep waters and great trouble, I will be with you. When you go through rivers of difficulty, you will not drown!"

My interest heightened. God had my attention! On Monday I shared the vision and the Scripture with a praying

At times God's guidance is sure and we proceed with certainty. At other times we are equally dedicated to seeking God's will but we take each step with something less than 20/20 vision.

friend. Later she brought me the words from the hymn, "How Firm a Foundation." All of the words were important to me, but some stanzas stood out:

*Fear not, I am with thee; O be
not dismayed,
For I am thy God, and will still
give thee aid;
I'll strengthen thee, help thee, and
cause thee to stand,
Upheld by my righteous, omnipotent
hand.*

*When through the deep waters I call
thee to go,
The rivers of woe shall not thee
overflow;
For I will be with thee thy troubles
to bless,
And sanctify to thee thy deepest
distress.*

*The soul that on Jesus still leans
for repose,
I will not, I will not desert
to his foes;
That soul, though all hell should
endeavor to shake,
I'll never, no never, no never forsake!*

Again, I was absolutely convinced God was speaking to me and He still had my attention!

On Friday, six days after the vision, as I was preparing for the day I saw that from my ankle to my knee was a bright pink elliptical-shaped marking that looked as if I had been severely burned. My doctor suggested tests for lupus, which, would indeed have been "deep water." Although lupus was ruled out, later tests and a biopsy brought a diagnosis with the explanation, "incurable but not terminal." The vision occurred 16 months ago, and I now know a bit more about "rivers of difficulty." With symptoms still present, I know even more about what effect such occurrences can have on one's focus. It has kept me looking to Jesus, thanking him, praising him, and watching for what is next. There's a new appreciation for:

*When through fiery trials thy pathway
shall lie,
My grace, all-sufficient, shall be
thy supply,
The flame shall not hurt thee; I
only design
Thy dross to consume, and thy gold
to refine.*

I am grateful that God had already taught me to hear His voice, before the "deep waters."

Earlene and I still explore with groups the question: How do you seek God's guidance? How do you listen to God? We share some of what we've learned and then end by asking what we have learned about obedience to God. My own list is quite lengthy, but here is some of what I have learned:

- Listening to God has made my life richer and has developed a positive assurance that God loves me, hears my request for guidance, recognizes it as consent for Him to intervene in my life, and uses an amazing variety of ways to answer my prayers.

- At times God's guidance is sure and we proceed with certainty. At other times we are equally dedicated to

seeking God's will but take each step with something less than 20/20 vision with which to see God's way. Yet, looking back, we can see God's leading as surely as when we knew God was clearly showing us the way.

- A part of me wants most of all to be obedient to God, seeing this as my highest priority in life. On the other hand, I see little in my life that disproves the statement, "The world has yet to see a life totally given to God."

- Hannah Whitall Smith's words are "truth" for me: "If there is any reserve of will upon any point, it becomes almost impossible to find out the mind of God in reference to that point."

- I am fascinated with the reality that God works through our desires. "It is God who is at work within you, giving you the will and the power to achieve His purpose" (Phil. 2:13). When we are willing to do any of the alternatives, we can ask Him to increase our desire to do what He wants us to do. When He works His will through us, we are doing what we want to do with a desire that comes from deep within us. This may be a little scary if you are one who thinks God usually calls us to do what we really don't want to do.

- I am grateful for Jesus' words in John 10:27, "My sheep recognize my voice. . . ." He assures us that our relationship to Jesus Christ produces an ability to know our Shepherd's voice.

- There may be some areas where God really doesn't care much regarding the choices we make, but I prefer to err on the side of bringing to Him matters that are too trivial rather than risk withholding from Him areas in which He really does want to direct and guide.

- Although I'm grateful for all God has shown me, there is so much I have not learned or do not consistently practice. I recognize my dependence upon Him for change in this area.

- Obedience may lead me through times which are uncomfortable. Some kinds of growth are painful. Growth may mean dying out to some part of my life, and death is often difficult.

- God's guidance may come in flashes of inspiration with a sense of God's presence and direction but be followed by "dark stretches" when I wonder whether I know how to listen to God at all! A helpful quotation is, "Don't doubt in the dark, what God has re-

vealed in the light."

- Parts of me may be responding in different ways—the conscious mind versus the Spirit within. I may experience His Spirit within my spirit saying, "Yes, that's what I want you to do," while at the same time my conscious mind is saying, "No, I can't do that. It's impossible. It's too big for me."

- I am capable of much disobedience even while a part of me is really attempting to be obedient. How should I deal with these failures? When Brother Lawrence "failed in his duty, he only confessed his fault, saying to God, 'I shall never do otherwise if Thou leavest me to myself; it is Thou who must hinder my falling, and mend what is amiss' . . . after this he gave himself no further uneasiness about it" (*The Practice of the Presence of God*). Another approach is given by Oral Roberts, "About all you can do with a mistake is give it to Jesus." Either of these two approaches is helpful if they keep me and my concerns in the circle of God's love instead of letting me get hung up with my failures.

- We cut ourselves off from further guidance when we are not obedient to the guidance we already have.

- When we are following God's guidance or claiming His promises, He has an obligation in the matter. He is one who keeps His word.

- When my attempts at obedience seem to land me in the middle of some great big uncomfortable problems, the best thing for me to do is to *thank God for all the present circumstances in my life*, knowing that I'm perfectly safe if I keep everything in His hands. This also keeps my attention on Him instead of on the problems around me. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (Isa. 26:3).

- Finally, from attempting to be obedient in very specific ways, I've noticed an inner excitement that gives meaning to my life; creates a dependency on God; opens for me the necessity of staying attuned; makes me long for greater purity, honesty, and integrity in my life; creates a joyous need for fellowship with others who have opened their lives to Him; and makes prayer and Scripture reading essential for me so I can get further insights about what it is God is doing in my life. □

Letter to God

by Jennifer Haines

Dear God,

I'm troubled about something, and hope you can help me understand. It's anger. I seem to have been surrounded by a lot of it lately. I try to keep telling myself that it's a natural human emotion, and always better expressed than suppressed, but it still hurts me a lot, no matter toward whom it's directed. And I can't believe that it has any place in your kingdom.

A few weeks ago I was sitting in court to support a friend. He'd carried his prayer for peace onto the property at the Rocky Flats nuclear weapons plant near Denver, Colorado, and was appearing before the same judge that I and others have faced for similar witnesses in the past. So the judge's lecture about how we all have to work within the law was familiar to all of us, and I'm as tired of it as anyone. It ignores all the issues that are important to us and makes us feel as if we aren't being heard, as if we're

Jennifer Haines, once a member, has had long association with the Society of Friends. She runs a house of prayer and retreat in inner-city Denver, Colo.

It's really important to me to understand where anger fits in. Am I way off base in feeling so uncomfortable with it?

knocking our heads against a brick wall. But, really, it's hardly surprising that a judge continues to believe in the legal system, and I have to assume that the miracle of conversion is always possible, that you never give up on anyone.

So it was much easier for me to receive the judge's attitude than that of my friends. They were angry, not primarily at the system we're confronting or at their own frustrating inability to make a perceptible change in it, but at the judge. I know it's because I identify with them as fellow peacemakers that I'm upset about their (which I experience as *our*) response to the people we're hoping to see converted. I understand our humanness. I try to forgive our intolerance. But I want us to be the very best models of you that we can possibly be, so it's really important to me to understand where anger fits in. Am I way off base in feeling so uncomfortable with it? Am I wrong in thinking that it doesn't belong in your kingdom?

I know that the Bible overflows with references to the wrath of God. We describe you as being angry at sin and oppression and at the refusal to repent, and there are plenty of references, even in the New Testament, to judgment and to punishment.

But the best understanding I can come to about anger is that it's an expression of helplessness, of being out of control, of our limitedness as human beings. What makes us angry is not the injustice itself but our powerlessness to prevent or to right it. I think of a child who does something wrong, and we correct him or her gently and lovingly. It's only when our correction doesn't work, when we can't make the child change according to our desire, that we get angry. In the same way, injustice is a challenge to us, and we work against it with great good will, until at some point we feel personally thwarted. Then we become

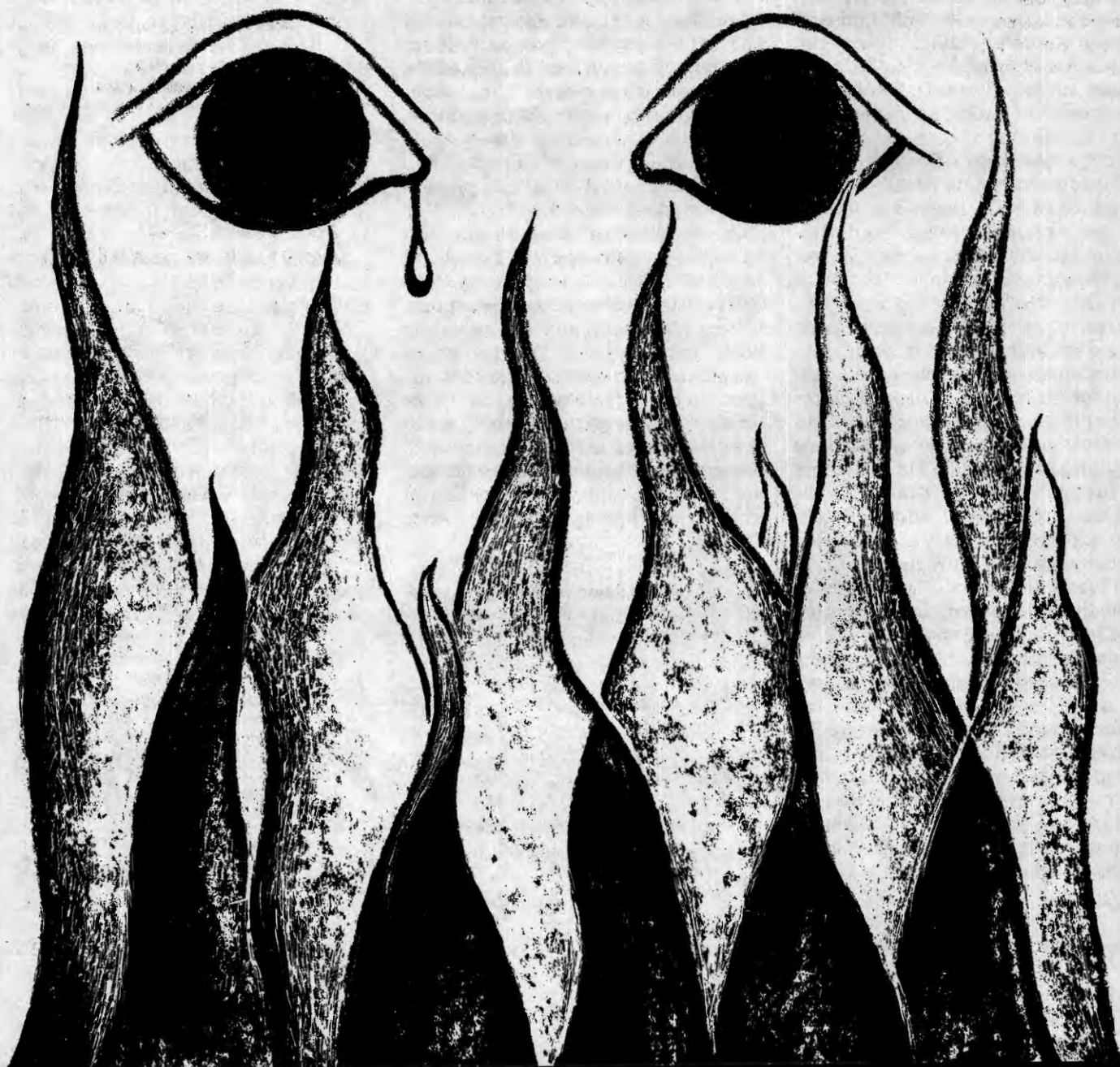
angry. We might be angry at something immediate, at ourselves or another person or an event or situation; or we might be angry in a global kind of way, at the universe or some powerful overarching system or at "fate" or you.

I've known an emotion akin to that global anger, which is a global helplessness. I feel like a caged bird beating its wings uselessly against forces too strong for it. It's a very infantile feeling. I can identify with what psychologists talk about as the rage infants feel when the world, on which they're utterly dependent, fails to be perfectly nurturing, fails to satisfy their desires. Of course, there isn't a thing they can do about it. And I think it must be an exactly parallel feeling that drives us, as adults, to anger. When we're unable to do what we've chosen and attempted to do, we experience again that infantile helplessness.

But such absolute lack of control is usually too scary to acknowledge or to continue feeling, so we've learned to externalize it as anger. Anger against even ourselves is less frightening. And more often we project our feelings further away, onto another person or situation.

If all this is true, if anger is an expression of our limitedness, then you, God, can't possibly ever get angry. All our descriptions of you as angry must reflect our limited conception of you and our best attempt to describe you in terms of emotions we know. And all our insistence on your being a God of judgment and punishment may well reflect our own desire to judge and punish, to take revenge, which we know we shouldn't do and which we try faithfully to leave to you. But vengeance is so hard for us to let go of that we still attribute it to you.

In contrast, your word to us is forgiveness. You tell us over and over again that you have forgiven us and we must forgive each other. I've been reflecting on the well-known Gospel passage where Peter asks how many times he should forgive the brother who sins against him, and Jesus says, "Seventy times seven." (That's Matthew's version. Luke's version says seven times in a day.) What hit me was what an incredibly powerful word that is. How many of us have ever forgiven the same person seven separate wrongs in a day? Or added up to 490 the sins we've forgiven someone? Of course the numbers aren't important. I've always understood the passage to mean that we should never stop forgiving. But the numbers help me to conceptualize the message. I'm sure most of us manage somehow to stop associating with a per-



Peter Ringstrom

Pain identifies with both the victim and the oppressor. It yearns for wholeness, for freedom from sin and sorrow. It's the other face of love.

son long before we've done all the forgiving Jesus commands.

God, if you don't get angry, what do you feel in response to injustice? Maybe you don't have feelings like ours, but if you do, the one that seems to me to be consistent with your nature is pain. I've been told, and it makes sense to me, that pain and anger are alternate responses to a wrong; one is internalized and the other externalized. Pain identifies with both the victim and the oppressor. It yearns for wholeness, for freedom from sin and sorrow. It's the other face of love. The sin of a loved one, whether it affects me directly or not, hurts me because I love that one, because I feel the wound of the sin to the sinner, because I long for that one's perfection, in union with you, which is all joy. And you, God, love everyone. You must feel that kind of pain when any of us falls short in any way. You're not angry at us. You know we're limited and fallible. But you also know we can always do better, and that's the desire of your heart. It hurts you to see us being less than we can be. And yet it's precisely because you choose to love us totally and without reservation that you're willing to suffer any kind of pain on our behalf, even when we inflict it directly on you.

It's not hard to see why our love is so much less than yours: We're afraid of pain. We've been taught by our culture that it's bad, something to be avoided. It may be even harder to be present to than helplessness, and I know for myself that pain drives me to helplessness. So it's natural for us unconsciously to choose the easier way, not to strive for the love, which leads to pain, and to respond instead in anger.

But you're trying to teach us otherwise. Nothing is so utterly fundamental to all of your life and teaching as love, love for you, for ourselves, for each other, for our "enemies," for absolutely

everyone. As Paul says, "All the commandments . . . are summed up in this single command: you must love your neighbor as yourself" (Rom. 13:9). And Jesus has made it very clear who our neighbor is (Luke 10:29-37).

You tell us not to be deterred in our love, our following of you, by hardships, pain, or even death. And you show us the ultimate expression of love, the willingness to suffer all pain and death at the hands of the very people you're loving, in Jesus' death on the Cross. As Paul again says, ". . . what proves that God loves us is that Christ died for us while we were still sinners" (Rom. 5:8).

And that's exactly what you're calling us to go out into the world to do, for every one of our "neighbors," for Roman centurions and judges and tax collectors and world leaders preparing for war, as well as for all the hurting victims of injustice. As our love grows up toward the stature of yours, may we get beyond anger to pain and redemption.

Of course, we're still human. We're not suddenly going to stop getting angry just because we want to. And it doesn't do anyone any good for us to deny our anger. We need to acknowledge it and resolve it, directly, with respect to each situation. But it seems to me that the ultimate way to get beyond it is through you. Our limitedness is relieved by your unlimitedness. Our imperfect love is strengthened by your perfect love. As we give ourselves to you, we gradually lose the self-centeredness that makes us feel personally attacked, and the temptation to despair in the face of global injustice that arises from our helplessness. You aren't helpless, and you never ask us to do more than we can. If we are doing our very best to be faithful, we can be content and leave the rest to you.

Amen.



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DOWN THE STREET

I am not a Jew.
Not one of the few.
I am not a black man
Nor a reservation Indian.
Holy or otherwise, I am not from India
And I speak no Vietnamese
or Khmer.

I was not at Dachau, Belsen, Auschwitz;
I did not die in a crematorium.
I have never been forced to sit
At the back of the bus,
Never been told where not
To eat or drink or stay.
The police have never maced or shot
at me,
And I have always been free
To pursue my freedom.

The cavalry never took my land,
Massacred my wife and children
And impressed me into a walk
to Oklahoma,
Handing me a home that will never
be a home . . .
I have not starved with ten million
Others, hope kindled only
by the presence

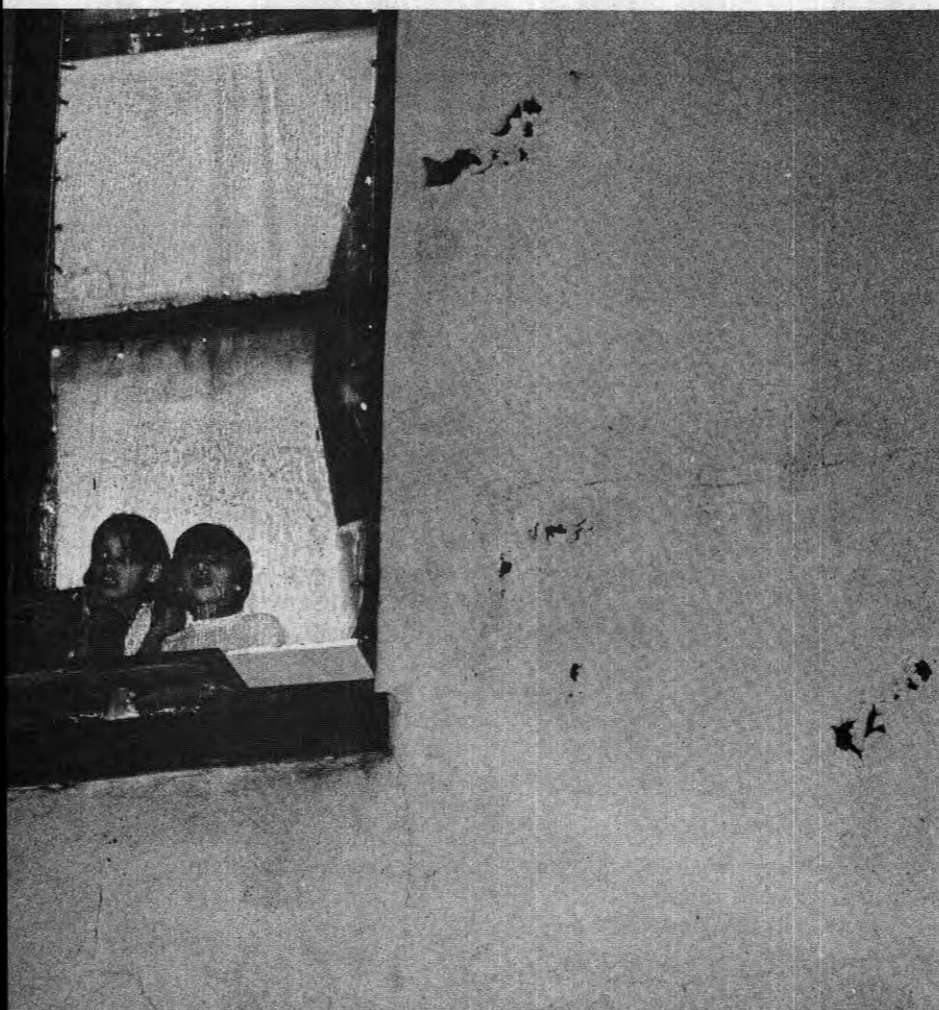
Of a man bound in white linen.
I have never been bombed north
of the DMZ,
Or been napalmed south of the DMZ,
And I am not missing in Kampuchea.

Yet, my skin is of Dachau,
Belsen, Auschwitz.
For every death tallied yesterday
The numbers have left burning scars.
For every death tallied today,
The scars blister and burst.

So it is that from here on out
I will be the bus driver and you may sit
Anywhere you damn well please,
Whoever you are.
No guns, no tear gas in my bus,
my friends.
Just bring along the real you
And a traveling bag full of compassion.

Shorn brave, bring your peace bonnet
And share what was once your length
of land
With me and my Family.
No hoax, no march—this is your home
And your children's home.

Ten million starving souls I cannot save,
I can only grieve . . . only follow
in the steps
Of those who would do better.
I'll begin down the street,
Around the corner.



Cathy Miller

So it is that one more slain youth,
Breathless forever, forever a youth,
Is unacceptable to me.
One more eyelid, kissed,
Closed over an unseeing eye
Knowing not why,
Expecting not death,
Is unpardonable to me.

The first spadeful plinking
atop the pine box
Sounds no different than
the last spadeful;
It is the moments *between*
the two sounds
We remember;
When a life ends and its
memory begins.

Look—still another silent chest . . .
I must leave now.
A linen swathed shadow gestures
And I must renew the healing process
Down the street.
Around the corner.

—Richard Olsen

Richard Olsen, a member of the Unitarian Universalist church, lives in Corpus Christi, Tex.

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Friends and Politics

by Leonard Williams

Theodore B. Hetzel



As both Friend and political scientist, I was intrigued by Newton Garver's letter in which he raised queries about Friends' experience in politics (*FRIENDS JOURNAL*, December 15, 1983). His queries raise a number of issues that are especially important in this election year. Chief among those issues is the question of why Friends are not more active in electoral politics, why we do not have more Quakers in public office.

Let's begin with Garver's first query, "What is the experience of Friends in politics?" As he rightfully notes, Friends are very interested in politics. Our concerns run the gamut of the major social and political questions of the day, from war to poverty, from racism to individual liberty. It is equally clear that Friends are also active in politics. The presence of the Friends Committee on National Legislation on Capitol Hill, and the other legislative witnesses in various state capitals, attests to our high degree of both interest and activity. Large numbers of Friends talk politics, support candidates for office,

contribute money to candidates, parties, and causes of all sorts. Many participate directly in community action organizations, in various forms of political protest, and in other forms of pressure and grassroots politics.

Despite this above average level of interest and activity, Friends do not appear to be very prominent in electoral and party politics. Few Quakers have made it to high-ranking national office—Herbert Hoover and Richard Nixon being the most obvious examples. And it is perhaps more difficult to think of Quakers who have political careers at the state level. Clearly, this absence of Friends from major public office needs to be explained. At the very least we need to explore the careers and lives of those few who have entered the political arena in the last century of U.S. history. Perhaps we can gather clues as to our proper political role from our Quaker predecessors.

Garver's second query is, "Do Friends share the widespread view of political institutions as hopelessly corrupt?" The brief answer is that Friends seem no more or no less cynical than most people. Public opinion research has shown that all major U.S. institutions (education, the mass media, business, labor unions, etc.) have suf-

fered from a loss of public confidence and satisfaction in recent years. Government and politicians have especially suffered from this phenomenon. And just as among the mass public, among Friends there are a few who have adopted a conspiracy view of politics—a view that attributes decisive influence and power to, for example, the CIA, the National Security Agency, or the Tri-lateral Commission.

Still, Friends do not seem to regard the political system as corrupt. Most Friends see some wisdom and efficacy in writing letters or visiting public officials to voice their concerns. The Quakers I have met have confidence in the electoral machinery; they vote regularly and think voting can make a difference. While we often disagree with the policies created by our local, state, and federal governments, we have not become alienated from the political system as a whole. Bad policies are viewed as the result of the individual in office; replace that individual at the next election or (failing that) appeal to that person's conscience and better nature, and governmental policy will change for the better. On the whole, then, Friends share the middle-class view of politics as an arena for their concern and participation. We feel we can have influence over the policymaking process. We support the political system even though its performance may not live up to our standards, for we are confident that its policies can be influenced in our direction.

Finally, we have the queries: "Are Friends clear on when to work for compromise and when to stand on principle? Are compromise and 'the art of the possible' held in appropriate esteem by Friends?" By and large, I have found Quakers to faithfully practice the pre-eminent political art of compromise and conciliation. Meetings for business often take on such a character. And as Friends move into the world of work or of other organizations, I have discovered them to be very concerned that all points of view are heard and accorded equal respect. Again, the lobbying efforts of the FCNL and its counterparts at the state level indicate that a willingness to compromise is no stranger to Friends.

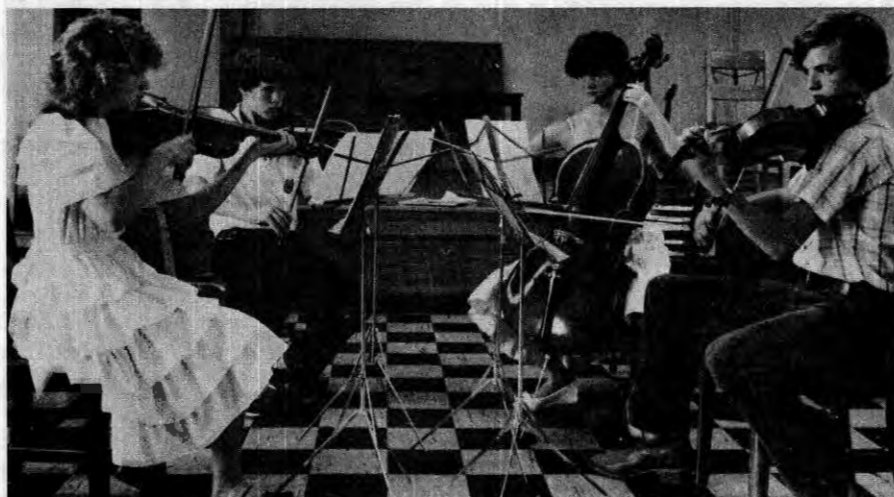
So why aren't more Friends involved in electoral and party politics? Why aren't more Friends serving in public office? Garver's queries point to several possible obstacles to participation in electoral politics or government service.

Leonard Williams teaches political science at Manchester College in Indiana, which is affiliated with the Church of the Brethren. He is a member of North Columbus (Ohio) Friends Meeting.

He suggests that Friends may not be involved in the political arena because we are apathetic, alienated from the political system, or because we are too principled or dogmatic in our political views. My answers to these queries suggest that none of these barriers to political participation exist for Friends. Nor is it the case that other traditional barriers pose serious problems for Quakers wishing to engage in politics as a career. The educational, cultural, and fiscal advantages of the middle class are ours to share. Thus, there seem to be no insurmountable structural obstacles to Friends' greater political participation.

What explanation can we give, then, for our low visibility in electoral politics? Several explanations can be offered. First, we are simply too satisfied with the status quo to bother with running for office. Now, before too many of us engage in a round of denials, let me clarify the point. In part, this explanation paraphrases what I said earlier about our confidence in the system and our ability to influence it—what political scientists call "political efficacy." But I also have in mind the notion that further political activity on our part would be superfluous, that we are already influential. This is the notion of virtual representation, the idea that there are people in the government who advocate our viewpoint (i.e., Senators Kennedy and Hatfield) even though they are not our formal representatives. If there are officials who speak for us on our major concerns, then why should a Friend run for office against an incumbent or someone with a good deal more clout—all too likely a losing proposition?

A second explanation relies on a tradition of thought rooted in remarks made by James Madison in *The Federalist* (No. 10). Madison felt that one of the hallmarks of the society he desired would be the presence of a diversity of interests that would help control conflict. People would have one interest as a member of the working class, but that interest would not always prevail since a given individual might ally with members of the middle or upper classes on grounds of race or religion or region or some other factor. Political scientists today call this phenomenon "cross-cutting cleavages." Thus, Friends neither get involved in electoral politics nor are elected to public office because we are not a cohesive enough voting bloc. There seems to be no peculiarly



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Friendly political viewpoint. We have no common electoral program, nor do we have the numbers to be able to bargain for a plank in one. The very diversity we cherish as Friends mitigates our potential for political influence.

One other explanation for our lack of participation is rooted in the pattern of our political concerns. Friends' approach to politics has traditionally been issue-oriented. Note Edward Burrough's statement printed in Philadelphia Yearly Meeting's *Faith and Practice*: "We are not for names, nor men, nor titles of Government, nor are we for this party nor against the other . . . but we are for justice and mercy and truth and peace and true freedom." While this is a much needed dose of principle, such an attitude keeps us out of the common paths to political power. The standard career pattern in U.S. politics is to start at the level of local party or governmental office and work one's way to state and national offices. Yet our preference for issue-oriented politics is suited to the national political arena, not to the pragmatic and nonideological politics of U.S. localities. In other words, our concerns all too often lead us to focus only at the top of the political pyramid. Thus, we seem to lack the interest in pursuing the typical career path in U.S. politics and perhaps wish to start at the top if at all. And, of course, there is very little room at the top for those who have not paid their dues in one way or another.

Of these suggested explanations, it is difficult to select one as the most viable or appropriate. All appear to be quite convincing. Nevertheless, I feel the first two do not present any overriding obstacles. We can, like other groups, overcome our diversity of interests and agree upon some political goals and values. (Witness the FCNL's statements of policy over the years.) And we are not so influential or so represented that we cannot use more help in achieving those goals and realizing those values. Ultimately, then, I think the main obstacle to our participation in politics is the focus of our concerns. I do not believe we suddenly should abandon a desire for world peace and begin to worry about property taxes, but we should try to pursue both concerns in order to gain the political experience and power necessary to make a difference with either. □

FORUM

The Meaning of Membership

Alfred K. LaMotte's article, "I Am a Quaker; I Am Not a Member of the Society of Friends" (FJ 2/15), evoked great response from JOURNAL readers. Letters have been shortened to include as many as possible. —Ed.

So Who Is a Quaker?

Alfred K. LaMotte's uncertainty as to what a Quaker is is shared by Friends and non-Friends alike. We are not particularly good at explaining ourselves and he provides a good opportunity for us to try.

We Friends agree that we should come to meeting for worship with "hearts and minds prepared for worship," not hoping that other people's messages will lift us up, but knowing that the Inward Teacher will be there for us. The physicist's graphic description of the gruesome effects of nuclear fallout on the human physiology may have deeply touched another worshiper who needed to feel a kindred soul to share her grief and concern.

The deep place where words come from is not always named "God" by Friends. If we could do that naming more easily, share our experiences of that overwhelming Love and Power more widely, and be more articulate about the reasons for our work for peace and justice and why we march in the demonstrations, we would spread our message better and be less confusing to ourselves and others. The fact that we don't do it well doesn't make us less sincere or truth centered.

So who is a Quaker? Certainly those who listen carefully to the Inward Guide who leads us toward carrying out the testimonies of Friends in this troubled world. And certainly those who show up at every demonstration for "a good cause" with a troubled conscience that may be overwhelmed by love and joy at being truly led.

That's what I think, but I need advice too.

Barbara Taylor Snipes
Morrisville, Pa.

George Fox Clones?

Surely, surely, you do not mean that all of us, to be real Quakers, must be cloned in the image of George Fox?

And surely, you do not mean that members of the Society of Friends had to

go out looking for political issues in order to qualify for membership in monthly meetings?

I'm not even clear whether you meant to imply that members of the Society of Friends all live in such a world of "distrust and anxiety" that you really believe that in a Friends meeting you can find none whose lives shine "with the power and joy of the Spirit."

My anxiety is not that of Matt. 6:31: "What shall we eat? . . . What shall we wear?" I'm anxious over continuing to live as a citizen of a free democracy in which I share responsibility for human suffering, present and future, some of which could be assuaged if I exercised my democratic freedoms effectively.

I'm glad you are a Quaker. We need more of you both inside and outside of our meetings. I hope you'll see your way to coming in.

Robert M. Myers
Leverett, Mass.

Quaker in Name

As to membership in the Society of Friends, we remember that at its beginning there were no formal membership requirements—Quakers were known by association and persecuted accordingly. Persecution drew the early Quakers together. We no longer have that reason for solidarity. Now we have many good friends, regular attenders, who work with us closely in true fellowship. Their reasons for non-membership vary, from feelings that they could not fully accept Quaker pacifism to a reluctance in giving up old church affiliations. To all these the Wider Quaker Fellowship offers a place. But if one calls himself a Quaker, wishes to be known as a Quaker, thinks of him- or herself as a Quaker, should not the full responsibilities of membership be accepted, including the responsibility for failures?

Margaret N. Morrison
West Hartford, Conn.

Labor Together in Love

Alfred LaMotte has articulated his position well, and I take to heart his request to hear what other Friends think of his concern.

I have felt not only the frustration of dealing with anxiety-ridden, negative Friends but of being one. I thought that activism was the answer, until I realized that my activism (as Merton predicts) bordered on a form of violence in itself. And yet I had placed myself within the context of the Religious Society of Friends in an effort to defuse the anxiety by grappling with the dangers facing our planet.

Almost unknowingly, I had placed myself within God's hands as a lump of cold, unyielding clay. With time, God's hands warmed and made me pliable and openings began to occur. Not the least of

these has concerned a return to the Christ expressed in the God/Personhood of Jesus. I did find Friends who understand. I appreciate their understanding, but accept it as a gift more than as a right.

I fear, Friend, that you are what I call "othering" rather than "mothering" those Friends who desperately need connection with the Spirit, or shall we say the Principle of which Woolman speaks as *available to every person in every day and age*. To the pain which they now so obviously suffer shall we add our self-righteous condemnation of their condition?

It may be that agnostics, atheists, and "Quakers who care nothing for God" attend and even join meetings. But God cares for them, no more and no less than for those who acknowledge Him. Our task is to enable them somehow to experience the encouragement and comfort that this entails.

Do not reject these other Friends. Do not allow them to reject you. We have much to redeem in each other. But it takes courage, it takes time, it takes commitment to labor together in love.

Judy Horton
Austin, Tex.

Growth Is What's Going On

In response to Alfred LaMotte: it is probable that "what's going on" is spiritual growth in individual human beings. Some of us have not yet learned to discard our anxieties and fears but have grown to the point of being concerned about other human beings.

The genius of Quakerism is in a loving acceptance that we are all on a spiritual journey and at various points of the journey. Each of us is valued as a child of God (or a unique human being, if you prefer) by others in the meeting for worship. If there is difficulty with that concept, perhaps membership in the Society *should* be delayed.

Marion Blaetz
Pemberton, N.J.

Teased by Quakerism

I am not a Quaker but am teased by Quakerism and have been for many years. I worked in the 1940s with the American Friends Service Committee and am a member of the Wider Quaker Fellowship.

I have not become a member of the Society of Friends for two reasons, one practical, one theological. The practical reason is simply that I do not live in a geographic location where there is a Friends meeting. In the area of theology, I ask if the Quakers have done the intellectual and theological work to give the child of our scientific and technological era a solid and reasoned ground for affiliation. We know, as LaMotte affirms, that the early Quakers were pietists but that their pietism pushed

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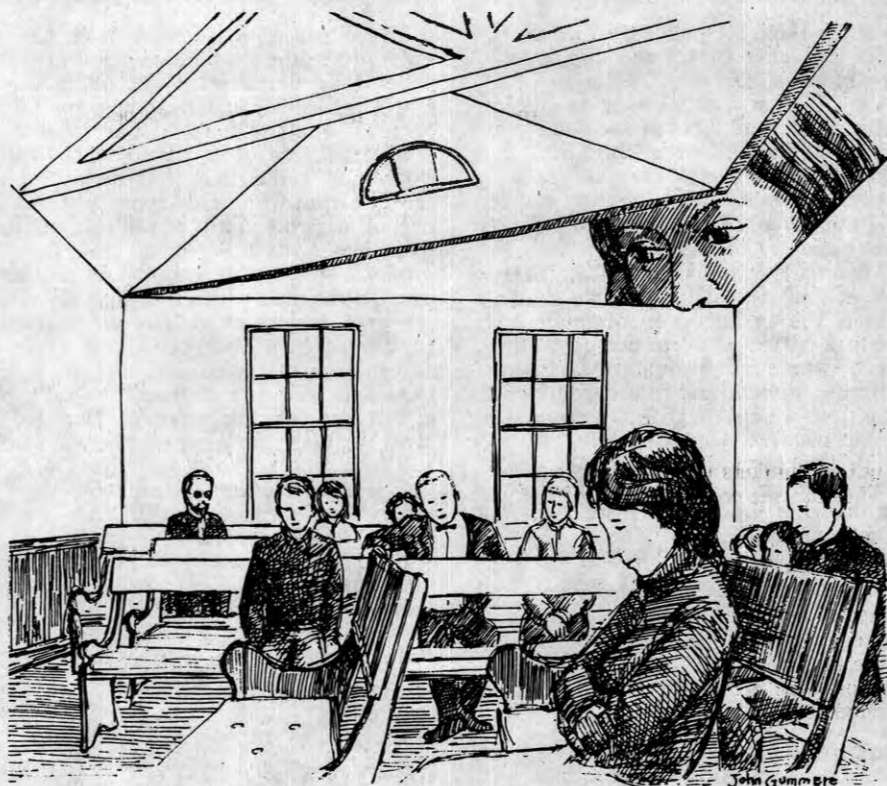
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them into the social and political arena. Do modern Quakers, for instance the physicist in LaMotte's example, know why pietism had as its logical conclusion social activism, or have they joined the Society as "cut flower" activists who do not understand the roots of the activism?

The Christian prophet who has been most helpful in enlightening and chastening this writer about the role of the Christian in society has been Reinhold Niebuhr. His Christian realism, does, it seems to me, give a "reasoned, theological ground" for social activism, and renews old and worn out phraseology.

Niebuhr says that the Christian realism has learned from the ancient tradition, from history, from life, from contemporary thinkers that *love is the law of life* and that the contemplation of this law and the living of this law not only can give us personal peace and fulfillment but will impel us to work for justice for our fellow humans. This not only communicates much more than the admonition to open one's life to the "living person of the Lord Christ" but it renders it impossible for the realist to retreat to personal piety, no matter how satisfying.

Larry A. Jackson
Greenwood, S.C.

Concern Appreciated

Thank you for Alfred K. LaMotte's article. He states the case very clearly and correctly, and I find agreement with what he is endeavoring to say.

It is my hope that FRIENDS JOURNAL in the future will carry similar articles with such a positive concern.

Mahlon L. Macy
Bacliff, Tex.

Best Things We Can Do

LaMotte's criticisms have some validity. There are some Quakers who are in "constant despair over the doom of the world" and who are passing on to their children a sense of distrust and anxiety. However, the negative attitudes of some do not automatically justify LaMotte's mystical yearnings.

Concern for the world and involvement in economic and political affairs can also spring from an understanding of our potential and a positive belief in our ability to fulfill that potential. We know that the best things we can do are those that sustain and enhance human life. Let us work at those things during our lifetime, motivated by the simple knowledge that we are capable of improving the human condition and that there is no reason not to do so.

I would also make two other observations. First, I believe that the freedoms which the early Quakers suffered and died for are the natural birthright of every human being living on this planet. They are not granted by this or any other government. They go with being human. The fact that some

governments take freedoms away from their people does not mean that those freedoms stem from government. Second, I would not criticize those who have joined the Society primarily because they are pacifists. Although many longtime Quakers don't realize it, the Peace Testimony is very likely the single most distinguishing mark of Quaker belief, at least from the viewpoint of nonmembers.

Anthony F. Spicciati
Malvern, Pa.

Unfair to Social Activists

I am in agreement with much of what Friend LaMotte writes about how, for early Quakers, social concerns were the overflow of spiritual faith. Friends should not live in anxiety and fear and distrust but act in joy and hope, grounded in our faith.

However, I think LaMotte is being unfair to many Friends who are social activists, "so obsessed with political causes that they have no time for that ultimate concern of Christ in the soul, which they regard as 'selfish' or 'escapist.'" He believes such Friends are "motivated by anger and anxiety rather than the indwelling joy of Christ." How does he know what motivates them? How does he know that these Friends have not been led to fervent activism and service precisely in response to the leadings of the Spirit?

I must confess to being a Friend who, although not bitter, does not trust the U.S. government and who is ashamed for many of its policies. If this Friend is concerned that many Friends worship their troubled consciences rather than God, he may want to consider also how many in the United States similarly worship "their" government, one which dominates the world and stifles freedom here and abroad.

Sabrina Sigal Falls
Philadelphia, Pa.

To Catch a Common Glimpse

When I came across Alfred LaMotte's article, my first thought was: That Friend speaks my mind. I readily admit that often, when I attend a big city meeting, my reaction to some of the messages I heard there has been similar to that of Friend LaMotte. There was indeed a lot of anger and anxiety behind some of those messages and not much Light, and perhaps George Fox would not have approved.

But then I got to wondering how much we really know about early Friends. Sure, we have heard about Fox and Penn, but were all Quakers of their day like them, or were some perhaps just a little angry and anxious? And are we perhaps too hard on ourselves when we hold ourselves up against Fox and Penn? Are we indeed trying to live up to a myth?

Rather than start another little Quaker inquisition, we would perhaps do better, whether we have been able to accept

Jesus or not, to just give of our substance, be active on committees, and worship our Creator in a humble spirit, so that out of seeking and working together we may catch a common glimpse of the Light.

Ralph M. Blankfield
Frostburg, Md.

Causes Still Seek Us

As a Friend who has always found Quaker "political activism" an admirable attempt to practice Christ's love in daily life, I was both depressed and angered by Alfred LaMotte's article.

In the first place, LaMotte's suggestion that political activism is somehow the very antithesis of spirituality finds no confirmation in either my own experience or my reading of Quaker history. Of 17th-century Friends he writes: "They did not go seeking political causes: political causes came seeking them because they were persecuted by a state church." How can one not see that political causes are still coming today and seeking us out? We do not live under a state church, it is true, but basically the situation has not changed. Whoever pays taxes to the federal government is very much involved in politics, whether he or she likes it or not.

Alfred LaMotte does make one valid point: he is right when he says that Friends must not allow themselves to become so "anxious" about the seemingly inevitable doom of the world that they lose the "power and joy of the Spirit." He is right to encourage Friends not to become "woebegone defeatists." But he is wrong when he suggests that we should turn away from the world, cease to be overwhelmed by its cares, and take up residence on "heavenly soil" far beyond the realms of ordinary human activity. I find myself agreeing with those who call LaMotte's brand of Quakerism escapist.

George Bridges
Urbana, Ill.

Waiting to Be Perfect

I was stimulated by Alfred LaMotte's article. I, too, am often made weary, and sometimes anxious, by the concerns and activities of Friends. So I sympathize with Alfred and his wife. But I certainly can't be satisfied to wait for my soul to be comfortable and perfect before I act, and join my meeting in actions. Alfred asked for advice. The best I can give is to quote William Penn, who wrote in *No Cross, No Crown* (1682): "True godliness don't turn men [and women] out of the world, but enables them to live better in it, and excites their endeavors to mend it; not hide their candle under a bushel, but set it upon a table in a candlestick."

So, Alfred, if our meeting's endeavors can excite us, perhaps you can stay a Quaker and join into membership. It's more exciting than anxiety creating.

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Correction: Bayard Rustin is incorrectly identified in the photograph with "Peace Brigades: Trying Again" (FJ 2/15). He is standing ninth from the right.

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19-22—South Central Yearly Meeting, Camp Mountain View, Jacksonville, Tex. Write Yvonne Boeger, 3701 Garnet St., Houston, TX 77005.

27-29—FWCC Regional Conference near Paulina, Iowa. Includes Iowa-FUM, Iowa-Cons., Northern, and Nebraska yearly meetings. Theme: "A Quaker View of Central America—Missions, Politics, Refugees." Miguel and Mollie Figueroa to be resource people. Information from Stephen Main, Box 552, Oskaloosa, IA 52577. (515) 673-9717.

The Meaning of Membership in the Religious Society of Friends. By Leonard S. Kenworthy. Quaker Publications, Box 726, Kennett Square, PA 19348, 1983. 36 pages. \$0.50/pamphlet.

Quaker Meetings for Discussion. By Leonard S. Kenworthy. Occasional Paper No. 1, Powell House, RD 1, Box 160, Old Chatham, NY 12136, 1983. 62 pages. \$3/report. The Meaning of

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Membership is a handy, pocket-sized overview of Quaker history and practice. The chapters on membership will be helpful to those thinking of joining the Society and to new Friends. *Quaker Meetings for Discussion* is the first of a series of occasional papers being issued by Powell House. Its 62 pages are full of good ideas for efficient, Quakerly meetings for discussion or learning,

useful for clerks and attenders. There are many lists: suggestions for spiritual reading, thoughts on music, materials on early and present-day Friends, suggestions for vocal ministry, Queries, and ideas for meetings, from discussions of the ecumenical movement to environmental problems and the future of Friends. Every clerk of every committee will find useful, Friendly ideas here.

Books and Publications

Wider Quaker Fellowship, a program of Friends World Committee for Consultation, Section of the Americas, 1506 Race Street, Philadelphia, PA 19102. Quaker-oriented literature sent 3 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meetings.

Faith and Practice of a Christian Community: The Testimony of the Friends of Truth. \$2 from Friends of Truth, 1509 Bruce Road, Oreland, PA 19075.

Who's Involved With Hunger. 1982. Descriptions of 400 U.N., federal, and private advocacy or informational agencies with publications on poverty, development, and food systems in the U.S. and Third World. Most widely used guide in its field. \$6 from World Hunger Education Service, 1317 G St. NW, Washington, DC 20005.

Early Quaker Marriages in New Jersey, by George Haines, and catalogue of 2,000 other genealogies. Send \$6.50 to Higginson Genealogical, 14F Derby Square, Salem, MA 01970. Catalogue only, \$2.

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Jericho Friends History, Randolph County, Indiana—1818–1958, softbound, \$5.63; Supplement, 1958–83, softbound, \$4.63 ppd. Jericho Friends Meeting, RR 3, Box 80, Winchester, IN 47394.

Looking for a book? Free Search Service. Please write: Peter Sperling—Books Dept. F, Box 1766, Madison Square Station, New York, NY 10159.

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FRIENDS JOURNAL seeks an assistant editor, for opening in May. Ideally, should be a Friend, or familiar with Friends and their concerns, have editorial and production skills, be prepared to work closely with editor-manager and other staff in publishing the magazine. Salary according to qualifications. Please send resume to Editor-Manager, FRIENDS JOURNAL, by May 1.

Health personnel needed for interesting, meaningful service to migrant farm workers (black American, Hispanic, Haitian). Appealing to people interested in cross-cultural, international health. We need: physician, NP/PA, nurses, lab technician, nutritionist, health educator, social worker, mental health professional. We also need students and volunteers. Spanish and/or Haitian/French useful. May through October. Send resume to: Tri-County Community Health Center, Newton Grove, NC 28366.

Staff positions available at Powell House, Old Chatham, New York. **Administrative assistant:** A full-time, year-round position, the responsibilities including managing the general office, communicating information, working with publicity and fund-raising support, and providing secretarial support for Powell House. General office skills required as well as friendly presence with and attitude toward the general public. Room and board plus salary and benefits.

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Warden(s), residential, required for Friends meetinghouse in Perth, Western Australia. Accommodation in exchange for services, care of meetinghouse and garden. Applications to Wardenship Committee, 35 Clifton Cres., Mt. Lawley, Western Australia.

Pendle Hill Head Resident needed: full-time, residential position to begin Sept. 1, 1984. Administrative responsibilities with Pendle Hill hospitality function, cooking and house-keeping departments, community work program. For job description and application write to Robert A. Lyon, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

Arthur Morgan School—new staff members needed for houseparenting (preferably couples), maintenance, outdoor program, science, social studies for junior high boarding/day students located in the Black Mountains of North Carolina. Students and staff members share in cooperative work programs and a simple lifestyle. Send resume to Joyce Johnson, Arthur Morgan School, Rte. 5, Box 335, Burnsville, NC 28714. (704) 675-4262.

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Summer Camps

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Music, Quakerism, Community: Friends Music Institute, ages 12-17. Camper comment: "I liked canoeing, trip to theater, square dancing with live band, hike to state park." Jim L., Pennsylvania. FMI, P.O. Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Kingsley Pines Camp. Co-educational camp. Group living experience with supportive supervision. Quaker principles. Marlee Turner Coughlan and Patrick C. Coughlan, owners. RR 1, Plains Rd., Box 448F, Raymond, ME 04071. (207) 655-7181.

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Resources

• **National Impact Education Fund**, a legislative group sponsored by the national agencies of 23 Protestant, Roman Catholic, and Jewish groups, provides legislative information about state issues. For information write: National Impact, 100 Maryland Ave. NE, Washington, DC 20002.

MEETINGS

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

MEETING NOTICE RATES: \$.80 per line per issue. Payable a year in advance. Twelve monthly insertions. No discount. Changes: \$6 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., 91½ Fourth Ave., (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-78. Unprogrammed meetings.

EGYPT

CAIRO—Worship alternate First-day evenings. Contact Ron Wolfe, Amideast, 2 Midan Kasr el Doubara, Cairo. Office 33170. Home: 20567.

GUATEMALA

GUATEMALA—Monthly. Call 683011 or 681259 evenings.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. 535-27-52.

ALABAMA

BIRMINGHAM—Unprogrammed meeting for worship 10 a.m. Sunday. Betty Jenkins, clerk. (205) 879-7021.

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.

• **The Educational Film and Video Project** is distributing films on nuclear disarmament issues: *What About the Russians?*, a documentary which presents the thoughts of military, scientific, and governmental experts about ending the nuclear arms race; *In the Nuclear Shadow: What Can Children Tell Us?*; *The Last Epidemic: Medical Consequences of Nuclear Weapons and Nuclear War*; and *Buster and Me—Getting Active*. For information write: 1725 B Seabright Ave., Santa Cruz, CA 95062.

ALASKA

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

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

JUNEAU—Unprogrammed worship group, First-days, 10 a.m. Phone: 586-4409. Visitors welcome.

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—1702 E. Glendale, Phoenix 85020. Worship and First-day school 11 a.m. Edward Bruder, clerk, 516 E. Kachina Trail, Phoenix 85040. (602) 268-5130.

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

TUCSON—Pima Friends Meeting (Intermountain Yearly Meeting), 739 E. 5th St. Worship 10 a.m. Vinetta Hale, clerk. Phone: (602) 299-0779.

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 663-8283, 224-4020.

CALIFORNIA

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

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

BERKELEY—Strawberry Creek, P.O. Box 5085, unprogrammed, 10 a.m. at 2465 LeConte.

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-day, 9:45 a.m. 345 L. St. Visitors call 753-5924.

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

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

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

HEMET—Meeting for worship 9:30 a.m. Family Service Assn., 40862 Florida Ave. Visitors call (714) 925-2818 or 658-2484.

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

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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., Box 4411, San Rafael, CA 94903. Call (415) 472-5577 or 883-7565.

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, unprogrammed worship and First-day school 10:30 a.m. 520 E. Orange Grove Blvd. Phone: 792-6223.

RIVERSIDE—Unprogrammed worship, 10 a.m. Young people's activities, 10:15. Dialogue, study or discussion, 11:15. Business meetings first Sundays, 11:15. Info. 682-5364.

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

SAN DIEGO—Unprogrammed worship First-days 10:30 a.m. 4848 Seminole Dr. Clerk, Karen Cauble, (619) 281-5033.

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 10 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) 543-3120.

SANTA BARBARA—Marymount School, 2130 Mission Ridge Rd. (W. of El Encanto Hotel.) 10 a.m.

SANTA CRUZ—Worship Sundays 9:30 a.m. Community Center, 301 Center Street. Clerk: (408) 336-8003.

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

SONOMA COUNTY—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, Stockton (209) 943-5344. Jackson, First Sunday (209) 223-0843.

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

WESTWOOD (West Los Angeles)—Meeting 10:30 a.m. University YWCA, 574 Hilgard (across from UCLA bus stop). Phone: 478-9576.

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, 56637, 29 Palms Hwy., Yucca Valley. (619) 365-1135.

COLORADO

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

COLORADO SPRINGS—Worship group. Phone: (303) 833-5501 (after 6 p.m.).

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

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

FORT COLLINS—Worship group. 484-5537.

WESTERN SLOPE—Worship group. (303) 249-9587.

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 (Weeleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. First-day school. At Connecticut Hall on the Old Campus of Yale University. Clerk: Michael Burns, 103 Canner St., New Haven, CT 06511. (203) 776-5560.

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

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

STAMFORD-GREENWICH—Worship and First-day school, 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Bill Dick. Phone: (203) 869-0445 nights, 869-0601 by day.

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

WILTON—Worship and First-day school, 10 a.m. John D. Perry, clerk, 9 Great Hill Rd., Darien. 655-7799.

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

DELAWARE

CAMDEN—2 miles south of Dover. 122 E. Camden, Wyoming Ave. Worship 11 a.m. 284-9636, 697-7725.

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

HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 10 a.m. Worship 11 a.m.

NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. 834-9237.

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

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

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

DISTRICT OF COLUMBIA

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (near Conn. Ave.) 483-3310. Worship: First-day, 9 a.m. and 11 a.m. (First-day school 11:20 a.m.), Wed. at 7 p.m.

FLORIDA

CLEARWATER—Meeting 10 a.m., YWCA, 222 S. Lincoln Ave., October through May. In homes June through September. Clerk: Paul Blanchard, Jr., 447-4387.

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

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

JACKSONVILLE—Meeting 10:00 a.m. (904) 768-3648.

LAKE WORTH—Palm Beach Meeting, 10:30 a.m. 823 North A St. Phone: 585-8060 or 848-3148.

MELBOURNE—Unprogrammed meeting and First-day school weekly. (303) 777-1221 or 676-5077.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr. 661-7374. Clerk: R. Buskirk, 247-8938. AFSC Peace Center, 666-5234.

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

SARASOTA—Worship 11:00 a.m., discussion 10:00 a.m. 2880 Ringling Blvd. at Tuttle Ave., Gold Tree Shopping Plaza. Clerk: Sumner 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) 692-9514.

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 985-2716.

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

GEORGIA

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

AUGUSTA—Worship 10:30 a.m. 340 Telfair St. 738-6529 or 733-1476.

ST. SIMONS—Worship group 11 a.m. 3415 Frederica Rd. (912) 838-9346 or 1200.

HAWAII

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn singing; 10, worship and First-day school. 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 Alice Walker, 579-9124, 9 Kaihola Place, Paia, HI 96779.

IDAHO

BOISE—Meeting in members' homes. Contact Jane Foraker-Thompson, 344-5326, or Curtis Pullin and Kate O'Neill, 383-9601.

SANDPOINT—Unprogrammed worship group. Meeting in members' homes. Call Lois Wythe, 263-8038.

ILLINOIS

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

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. Ogden Ashley, clerk, 664-1923 or 743-0984.

DECATUR—Worship 10:30 a.m. Agnita Wright, clerk. Phone 877-2914 or 422-9116 for meeting location.

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

DOWNS 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.

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. 1st and 3rd Sundays. (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. Hephizabab House, 948 North Blvd. Phone: 524-0099.

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

PEORIA-GALESBURG—Meeting in homes every Sunday. Phone 243-5668 (Peoria) or 342-0706 (Galesburg).

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

ROCKFORD—Meeting for worship First-days, 10:30 a.m., Friends House, 326 N. Avon St. (815) 962-7373.

SPRINGFIELD—Meeting in Friends' homes, unprogrammed, 10 a.m. Co-clerks: Jeanne Thomas and John Arnold, (217) 789-1321.

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 Sundays 9:30 a.m. Call Bill Dietz, 342-3725 or Jill Broderick, 372-2398.

FORT WAYNE—Maple Grove Meeting, unprogrammed worship, Sundays 10:00 a.m. Phone Julia Dunn, clerk, (219) 489-3372.

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

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

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: Sirkka Barbour, 962-9221.

SOUTH BEND—Worship 10:30 a.m., Badin Hall, Notre Dame, 232-5729, 233-8672.

VALPARAISO—Unprogrammed worship 10:45 a.m., First Methodist Church of Valparaiso, Rm. 106B, 103 Franklin St.

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

IOWA

AMES—Worship 10 a.m., forum 11. Collegiate Methodist Church, Rm 218. For information and summer location call (515) 232-2524 or write Box 1021, Welch St. Sta., 50010. Charles Cole & Brent Wilson co-clerks. Visitors welcome!

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

GRINNELL—Worship 3:30 Sundays (Sept.-May). College campus. (515) 236-8398 or 236-7002.

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. Co-clerks Barbara Dumond and Michael Kyte. 338-9273.

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. Unprogrammed worship 10 a.m. 1146 Oregon. Phone (913) 749-1360.
TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 273-3519, 478-3383, or 234-0061.
WICHITA—University Friends Meeting, 1840 University Ave. Unprogrammed meeting, 8:30 a.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 10 a.m. Berea College, 986-8250.
LEXINGTON—Unprogrammed worship, 3:30 p.m. For information call 223-4176.
LOUISVILLE—Meeting for worship, 10:30 a.m. 3050 Bon Air Ave., 40205. Phone: 452-6812.

LOUISIANA

BATON ROUGE—Unprogrammed meeting for worship, 10:30 a.m., at 546 Bienville St., (504) 926-5400 or 769-4547. Clerk: Leslie Todd Pitre.
NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 861-8022.

MAINE

BAR HARBOR—Acadia meeting for worship in evening. Phone: 288-5419 or 244-7113.
BRUNSWICK—Unprogrammed worship, 10 a.m. 76 Pleasant St. 833-5016.
MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. 563-3464 or 563-8265.
ORONO—10 a.m. Sundays, Drummond Chapel, Memorial Union, U.M.O. 866-2198.
PORTLAND—Worship 10 a.m. 1845 Forest Ave. (Route 302.). For information call Harold N. Burnham, M.D. (207) 839-5551.
WATERBORO—Unprogrammed worship, First-day school, 10 a.m. West Rd. (207) 247-3633, 324-4134.

MARYLAND

ADELPHI—Worship 10 a.m. Sun., 8 p.m. Wed. First-day school 10:20 a.m. (10 2nd Sun.) adult 2nd hour (mo. mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzert, near U. MD. 445-1114.
ANNAPOLIS—Worship 11 a.m. at YWCA, 40 State Circle. Mail address Box 3142, Annapolis 21403. Clerk: Nancy Elsbree, (301) 647-3591.
BALTIMORE—Stony Run: worship 11 a.m. except 10 a.m. July and August, 5116 N. Charles St., 435-3773; Homewood: worship and First-day school 11 a.m., 3107 N. Charles St., 235-4438.
BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 11 a.m. 332-1156.
CHESTERTOWN—Chester River Meeting. Worship and first-day school, 11 a.m. 124 Philosophers Terrace. Clerk: Marian Roberts, RD 4. 778-3282.
EASTON—Third Haven Meeting, 10 a.m. 405 S. Washington St. Clerk: Jane K. Caldwell, (301) 822-2832.
SANDY SPRING—Meetinghouse Rd. at Rt. 108. Worship 9:30 & 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.
UNION BRIDGE—Pipe Creek Meeting. Worship, 11 a.m.

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: Sally Jeffries, 263-4992.
AMHERST-NORTHAMPTON-GREENFIELD—Worship & First-day school 11 a.m. Mt. Toby Meetinghouse, Rt. 63, Leverett. 549-0588; if no answer call 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—5 Longfellow Pk. (near Harvard Sq., off Brattle St.). Meetings Sunday 9:30 & 11 a.m. During July and August, Sundays at 10 a.m. Phone: 876-6883.
FRAMINGHAM—841 Edmonds Rd. (2 mi. W of Nobscot). Worship 10 a.m. First-day school. Visitors welcome. Phone: 877-0481.
GT. BARRINGTON—South Berkshire Meeting, unprogrammed 10:30 a.m. Blodgett House, Simon's Rock College, Alford Rd. (413) 528-1847 or (413) 243-1575.
MARION—Meeting for worship, 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.
MATTAPOISETT—Worship 10:30 a.m. Rte. 6, east of New Bedford. J. Toothaker, pastor, 636-3405.
NEW BEDFORD—Worship (unprogrammed) 11 a.m. (10 a.m. June through Sept.). 7th and Spring Sts. 993-7387.

NORTH EASTON—Worship 11 a.m. First-days at Friends Community. 238-2682, 7679, 2282.

NORTH SHORE—Worship and First-day school, 10:30 a.m. at Landmark School, Rt. 127, Beverly Farms. Child care for those under 6. Clerk: Nancy Coffey, 922-2513.

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

SOUTH YARMOUTH-CAPE COD—N. Main St. Worship and First-day School 10 a.m. Clerk: Edward W. Wood, Jr., 888-4865.

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

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

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

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 for worship 10 a.m.; adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Barbara Neal. (313) 971-2664.

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

DETROIT—Meeting, 10 a.m., 7th floor Student Center Bldg., Wayne State Univ. Write: 4011 Norfolk, Detroit 48221. 341-9404.

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

GRAND RAPIDS—Worship and First-day school 10 a.m., 25 Sheldon St., SE. (616) 363-2043 or 854-1429.

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—1 p.m. Sundays. Unprogrammed. Forum. Child care. P.O. Box 114, Marquette 49855. 228-7677, 475-7959.

MINNESOTA

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day school 10 a.m. semi-programmed meeting 11 a.m. W. 44th St. and York Ave. S. Phone: 926-6195.

ROCHESTER—Unprogrammed meeting, 9:30 a.m. in homes. Call (507) 282-4565 or (507) 282-3310.

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

MISSOURI

COLUMBIA—Worship and First-day school, 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: 449-4311.

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

ROLLA—Preparative meeting, 11 a.m., Elkins Church Educational Bldg., First & Elm Sts. (314) 341-3754 or 2464.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone: 522-3116.

MONTANA

BILLINGS—Call (406) 656-2183 or 252-5065.
MISSOULA—Unprogrammed, 10:30 a.m. Sundays, 204 S. 3rd St. W. 542-2310.

NEBRASKA

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

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

RENO-SPARKS—Unprogrammed worship at 10 a.m. Senior Citizens-Servica Center, 1155 E. 9th St. 747-4623.

NEW HAMPSHIRE

CONCORD—Worship 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone: 783-8382.

DOVER—141 Central Ave. Unprogrammed worship 10:30 a.m. Sharing at noon. Clerk: Lydia Willits. Phone: (603) 868-2629.

GONIC—Maple St. Programmed worship 10:30 a.m. except Jan. and Feb. Clerk: Shirley Leslie. Phone: (603) 332-5472.

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, Collis Center, Conf. Rm. B, Dartmouth College. Clerk: Lafayette Noda.

KEENE—Worship Sundays 10:30 a.m., 97 Wilber St. Phone: 357-0796.

PETERBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m. 46 Concord St. Singing may precede meeting.

WEST EPPING—Friends St. Worship 1st & 3rd Sundays at 10:30 a.m. Clerk: Fritz Bell. Phone: (603) 895-2437.

NEW JERSEY

ATLANTIC CITY AREA—Atlantic City Meeting in Friends' homes. Please visit us. 11 a.m. (609) 645-7269 or 965-4694.

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

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day school follows, except summer. Babysitting provided during both. Phone: 426-6242 or 428-5779.

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

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

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 August, 10 a.m. Park St. and Gordonhurst Ave. Phone: (201) 744-8320. Visitors welcome.

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

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

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

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

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

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 at 11 a.m. 224 Highwood Ave.

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

SEAVILLE—Meeting for worship, 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rt. 9, Cape May Co. Beach meeting July/August, 9 a.m. N. of first aid station, Cape May. Visitors welcome.

SHREWSBURY—Meeting for worship and First-day school Nov.-Apr. 11 a.m., May-Oct. 10 a.m. Rte. 35 & Sycamore. Phone: 741-7210 or 671-2651.

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

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

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

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

NEW MEXICO

ALBUQUERQUE—Meeting, First-day school, 10:30 a.m. 815 Girard Blvd., NE. Mary Dudley, clerk. 873-0376.

GALLUP—Unprogrammed worship, Sundays 10:30 a.m. Carpenters' Hall, 701 E. Hill. 863-4697.

LAS CRUCES—10 a.m. Sunday, worship, First-day school. 2425 Jordan. 522-3699 or 523-1317.

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

SOCORRO—Worship group, 1st, 3rd, 5th Sundays, 10 a.m. Call 835-1238 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. at The Gothic, corner Ford and Sayless Sts.

AUBURN—Unprogrammed meeting 1 p.m. 7th-day worship. By appointment only. Auburn Prison, 135 State St., Auburn, NY 13021. Requests must be processed through Ruth Stewart, 46 Grant Ave., Auburn, NY 13021. Phone: (315) 253-6559.

BROOKLYN—Adult discussion 10 a.m., meeting for worship and First-day school at 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 11:00 a.m., 72 N. Parade (near science museum); and 7 p.m. at Center Hamburg. Call 892-8645.

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

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

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

CORNWALL—Meeting for worship and Sunday school, 10:00 a.m., Rt. 307, off 9W, Quaker Ave. Phone: 496-4463.

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

FREDONIA—Unprogrammed meeting 11:00 a.m. Call (716) 672-4427 or (716) 672-4518.

HAMILTON—Meeting for worship, 10 a.m. Chapel House, Colgate University. Call Carolyn Stephenson, (315) 824-0988.

HUDSON—Meeting for worship, 10 a.m. first and third Sundays, 343 Union St. Florence Mossman, clerk, (518) 672-7246 or (518) 329-0401.

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

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

Farmingdale-BETHPAGE—Quaker Mtg. Hse. Rd., op. Bethpage State Park. (516) 249-0006.

FLUSHING—137-16 Northern Blvd. Discussion 10 a.m., 1st-day school 11 a.m. (212) 358-9636.

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

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

Locust Valley-MATINECOCK—Duck Pond & Piping Rock Rds. First-day school 11 a.m.

MANHASSET—Northern Blvd. at Shelter Rock Rd. (July & August, 10 a.m.).

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

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

Southampton-EASTERN L.I.—Administration Bldg., Southampton College.

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

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178 (July thru Labor Day, 10 a.m.).

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

NEW PALTZ—Unprogrammed meeting 10:30 a.m. Sundays, Plutarch Church; First-day school, first and third Sundays 10:15 a.m. (914) 255-5678 or 6179.

NEW YORK—Meetings for worship, 9:30 a.m., 11 a.m. Rutherford Place (15th St.), Manhattan. Others 11 a.m. only: Earl Hall, Columbia University and 110 Schermerhorn St., Brooklyn. Phone: (212) 777-8866 (Mon.-Fri. 9-5) about First-day schools, monthly meetings, information.

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

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

ORCHARD PARK—Worship and First-day school, 11 a.m. East Quaker St. at Freeman Rd. 662-3105.

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

POTSDAM—Worship and First-day school, followed by potluck, 41 Main St., (315) 386-4648.

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

PURCHASE—Meeting for worship and First-day school 11 a.m. Purchase St. (Rt. 120) at Lake St. Co-clerks: Nancy First, Bittersweet La., Mt. Kisco, NY 10549, (914) 666-3524, and 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.

SCARSDALE—Meeting for worship, 2nd Sunday in Sept. through June, 11 a.m.; July through 1st Sunday in Sept. 10 a.m. First-day school, 3rd Sunday in Sept. through 2nd Sunday in June, 11 a.m. 133 Popham Rd.

SCHENECTADY—Meeting for worship 10 a.m., Albany St. United Methodist Church, 924 Albany St. from Labor Day to Memorial Day; Quaker St. Friends Meeting House, Memorial Day to Labor Day.

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

NORTH CAROLINA

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

BEAUFORT—Worship group: 728-7019, 728-5279.

CELO—Meeting 10:45 a.m. Yancey County, off Rt. 80 on Arthur Morgan School Rd. 675-5936.

CHAPEL HILL—Meeting for worship 11 a.m. Clerk: Nicky Brown. Phone: 967-6010.

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 10 a.m., First-day school 10:45 a.m. 404 Alexander Ave. Contact Alice Keighton, (919) 489-6652.

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Centre Friends Meeting, 325 E. NC 62. Bible school 10 a.m., worship 11 a.m. David Robinson, pastor. Phone: 674-5081.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes; 10:30 a.m. Contact Alfred Henderson, 294-0745.

GREENVILLE—Worship group. 752-0787, 752-9438.

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, 10 a.m., 915 Tower St. (Schelley Sch.) Clerk: R. Doak, 783-3135.

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

WILMINGTON—Unprogrammed meeting 10:00 a.m., Women's Resource Center, 20 N. 16th St. Call 343-8317.

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).

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

OHIO

AKRON—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 929-9590 or 733-7883.

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

DEFIANCE—Jon Shafer, (419) 596-4641

FINLAY—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. 793-9242.

CINCINNATI—Community Meeting (United FGC and FUM). Unprogrammed worship and First-day school 10 a.m. 3960 Winding Way, 45229. Phone: (513) 861-4353.

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Cophine Crossman, 846-4472, or Rod Warren, 863-0731.

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

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

OVERLIN—Unprogrammed meeting at 10:30 a.m. Wilder Hall, Oberlin College. Ruth Schwaegerle, clerk.

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

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

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

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 10:30 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Barrett Hollister, (513) 767-7443.

OKLAHOMA

OKLAHOMA CITY—Worship, 10:30 a.m. Forum, 11:45 a.m. 312 S.E. 25th. Information, 632-7574 or 321-2779 (eves.).

TULSA—Friends Church 10:45 a.m., 7 p.m. 13322 E. 31. John & Betty Jean Penrose (918) 663-4496.

OREGON

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

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

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

SALEM—Friends meeting for worship 10:00 a.m. Forum 11. YWCA, 768 State St. 393-1914.

PENNSYLVANIA

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

BIRMINGHAM—1245 Birmingham Rd. S. of West Chester on Rt. 202 to Rt. 926, turn W. to Birmingham Rd., turn S. 1/4 mile. First-day school 10 a.m., worship 11 a.m.

BUCK HILL FALLS—Unprogrammed worship at The Inn, 10:30 a.m., May-Dec. 595-7378 or 595-7255.

BUCKINGHAM—Lahaska, Rts. 202-263. Worship 11 a.m.

CARLISLE—Worship and First-day school (Sept. to May) 10 a.m. 140 E. Pomfret St. 249-2411.

CHELTENHAM—See Philadelphia listing.

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

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

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

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

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

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

ELKLANDS—Rte. 154 between Forksville, and Canton, Pa. May thru October. Meeting for worship 11 a.m.

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

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

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

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

HAVERTOWN—First-day school 9:30 a.m., meeting for worship 10:30 a.m. Fifth-day meeting for worship 10 a.m. during college year. Buck Lane, between Lancaster Pike and Haverford Rd.

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

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

KENNETT SQUARE—Union & Sickle. First-day school, 10 a.m., worship 11 a.m. Bonny Ogram, clerk, (215) 444-3285.

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day school, 10 a.m.

LANSDOWNE—First-day school 9:45 a.m., meeting for worship 11 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM—On Rt. 512 1/2 mile north of Rt. 22. Meeting and First-day school, 10 a.m.

LEWISBURG—Vaughan Lit. Bldg. Library, Bucknell U. Worship 11 a.m. first and third Sunday of each month. Clerk: (717) 966-2334.

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 Rt. 926.

MARLBOROUGH—Marlborough Village, 1 mile S of Rt. 842 near Unionville, PA. Worship 11:00 a.m. Clerk, (215) 688-9185.

MEDIA—125 W. 3rd St. Worship 11 a.m. (10 a.m. June-August) except 1st Sunday each month, worship 10 a.m., bus. 11:15 a.m.

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

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

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

MIDDLETOWN—At Langhorne, 453 W. Maple Ave. First-day school 9:30 a.m., meeting for worship 11 a.m. 7th and 8th months worship 10-11 a.m.

MILLVILLE—Main St. Worship 10 a.m. First-day school 11 a.m. Dean Giron, (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.)—Rte. 252 N. of Rte. 3. Meeting 11 a.m. Clerk, (215) 566-7238.

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby sts.

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

Frankford—Unity and 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 Rt. 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., Oakland.

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

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

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

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

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

SLIPPERY ROCK—Franklin St., United Methodist Church. Meeting for worship, 11 a.m. Phone: 794-4547.

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

SOUTHAMPTON (Bucks Co.)—First-day school 9:30 a.m., worship 10:30 a.m. Street & Gravel Hill rds. Clerk: 639-2144.

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

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

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

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

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

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

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

WEST GROVE—Harmony Road. Meeting for worship 10 a.m. followed by adult class 3rd First-day.

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

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

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

WRIGHTSTOWN—First-day school, 9:30 a.m.; worship 11 a.m. Summer months worship only 10 a.m. Rt. 413.

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

RHODE ISLAND

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

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

WESTERLY—57 Elm St. Unprogrammed worship, First-day school, 11 a.m., except June-Labor Day, 10:30 a.m.

SOUTH CAROLINA

CHARLESTON—Worship 9:45 a.m. Sundays, Book Basement, 263 King St. 556-7031.

COLUMBIA—Worship, 10 a.m. at Presbyterian Student Center, 1702 Green St., 29201. Phone: (803) 781-3532.

SOUTH DAKOTA

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

TENNESSEE

CHATTANOOGA—Worship, 10:30, discussion 11:30. 607 Douglas St. Larry Ingle, 629-5914.

CROSSVILLE—Worship 10 a.m. (4th Sundays 4 p.m.) then discussion. (615) 484-8136 or 277-3854.

NASHVILLE—Meeting and First-day school, 10 a.m. 2804 Acklen Ave. Clerk: Judy Cox, (615) 297-1932.

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

TEXAS

AUSTIN—Forum 10 a.m., worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square, 452-1841. David Ferris, clerk, 926-9600.

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

CORPUS CHRISTI—Unprogrammed worship 11:15 a.m. 1015 N. Chaparral. (512) 884-6699.

DALLAS—Sunday, 10:30 a.m., Park North YWCA, 4434 W. Northwest Hwy. Clerk: Alfred Mellor, (214) 942-8020.

EL PASO—Meeting at 10:00 a.m. Sunday. Meetinghouse at 1020 E. Montana Blvd., El Paso, TX 79902. Blaine Nelson, clerk.

FT. WORTH—Unprogrammed meeting for worship. Phone: (817) 295-6587 or 594-3456.

GALVESTON—Potluck 8:00 p.m. Worship 7:00 p.m. Study/discussion 8:00 p.m. 744-1806 or 740-2154.

HILL COUNTRY—Unprogrammed worship 11 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club. Clerk: Don Warrington (512) 833-5368.

HOUSTON—Live Oak Meeting. Worship and First-day school Sundays 10:30 a.m., 1003 Alexander. Clerk: Albert Munn, 665-2010.

RIO GRANDE VALLEY—Winter worship group. For time and place call: (512) 787-9437.

LUBBOCK—Unprogrammed worship, 10 a.m.; clerk, Elsa Sabath, 2810 23rd St. (806) 797-0916.

MIDLAND—Worship 10:30 a.m., Trinity School Library, 3500 West Wadley. Clerk, John Savage, Phone: 682-9335.

SAN ANTONIO—Discussion 10:30 a.m., First-day school and unprogrammed worship 11 a.m. 1154 E. Commerce, 78205. Leni Skarin, clerk, 113 High Oak, Universal City, 78148. (512) 659-4053.

UTAH

LOGAN—Unprogrammed worship, Sundays, 10:30 a.m. Logan Public Library. Contact Al Carlson 563-3345 or Allen Stokes 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Seventh Day Adventist Church, 2139 Foothill Drive. Phone: (801) 583-2287 or 582-4357.

VERMONT

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, W. Main St. opp. museum. Phone: (802) 447-7980 or (802) 442-4859.

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

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

PLAINFIELD—Worship 10:30 a.m. Phone Gilson, Danville, (802) 684-2261, or Hathaway, Plainfield, (802) 223-6480.

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

SOUTH STARKSBORO—Worship and hymn sing, second & fourth Sundays, June-October, 10:30 a.m., off Route 17. Phone Whites (802) 453-2156.

SOUTH STRAFFORD—Worship, phone Freitags: 765-4003.

WILDERNESS—(Rutland Worship Group). Worship 10 a.m. Trinity Episcopal Church, Library Annex, Rutland. Phone Kate Brinton, (802) 228-8942.

VIRGINIA

ALEXANDRIA—1st & 3rd Sundays, 11 a.m.; Unprogrammed worship and First-day school. Woodlawn Meeting House, 8 mi. S. of Alexandria, near US 1. Call (703) 765-6404 or (703) 780-1653.

CHARLOTTESVILLE—Adult discussion, 10 a.m.; worship, 11 a.m. 1104 Forest St. Phone: (804) 971-8859.

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

McLEAN—Langley Hill Meeting, 10 a.m. First-day school, adult forum 11 a.m. Junc. old Rt. 123 and Rt. 193.

RICHMOND—Worship 11 a.m., First-day school 10 a.m. 4500 Kensington Ave. 358-8185.

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 Road, Virginia Beach, VA 23451.

WILLIAMSBURG—Unprogrammed meeting for worship 10 a.m. 104 Kingswood Dr. (804) 229-6693.

WINCHESTER—Centre Meeting, 203 North Washington. Worship, 10:15 a.m. Phone: 662-2973.

WINCHESTER—Hopewell Meeting, 7 mi. N. on Rt. 11 (Clearbrook). Unprogrammed meeting for worship 10:15 a.m., First-day school 11 a.m. Clerk: (703) 667-1018.

WASHINGTON

BELLEVUE (Seattle)—Eastside Friends Meeting (NPYM), 4160 158th St. SE, (206) 922-2461 or 632-7006. Unprogrammed worship 10 a.m. Study 11 a.m.

OLYMPIA—Worship 10 a.m. YWCA, 2nd & 4th, other Sundays in homes. 943-3818 or 357-3855.

SEATTLE—University Friends Meeting, 4001 9th Ave., NE. Silent worship, First-day classes 11 a.m. 632-7006. Accommodations: 632-9839.

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

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

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

YAKIMA—(Very) unprogrammed preparative meeting. (509) 965-3324.

WEST VIRGINIA

CHARLESTON—Worship Sundays 10 a.m. YWCA, 1114 Quarrier St., E, (304) 345-8659 for information.

MORGANTOWN—Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. Bennett House, 305 Willey. Contact John Gamble, (304) 599-1767.

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, WI 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship & First-day school, 11:30 a.m. Contact Bruce Willever, clerk, (414) 682-7175.

MADISON—Sunday 9 and 11 a.m., Friends Meeting, 1704 Roberts Ct., 256-2249; and 11 a.m. Yahara Allowed Meeting, 2201 Center Ave., 249-7255.

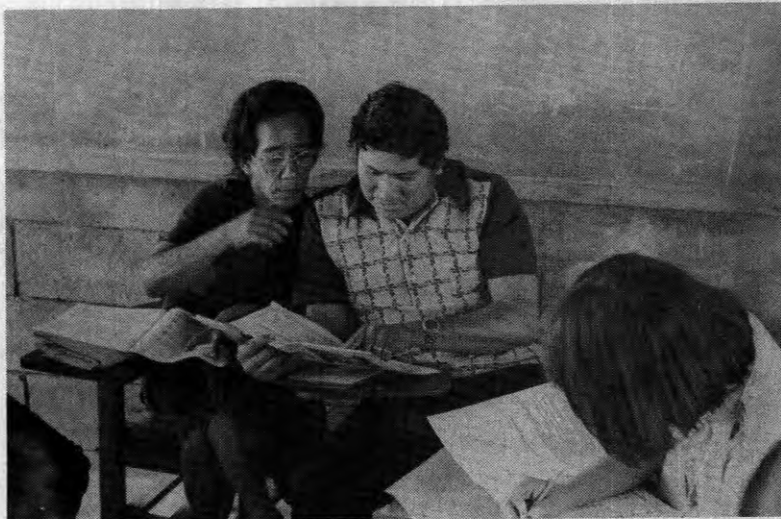
MILWAUKEE—10 a.m. worship sharing; 10:30 meeting for worship, YWCA, 610 N. Jackson, Rm. 502. Phone: 963-9730, 332-9846.

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

WYOMING

CASPER—Unprogrammed worship in Friends' homes at variable times. Phone Eileen Haney at (307) 472-3015.

In Nicaragua: Helping A People Build A New Future



In the new nation of Nicaragua, everyone works, from the small girl who carries her family wash on her head, to the grandmother who instructs a class in the basics of health maintenance.

The new government has put a high priority on the delivering of health services to the urban and rural poor. AFSC is supporting the education of health care workers, so that free health services are available to all.

Another priority has been achieving literacy. In just four years Nicaragua has managed to reduce

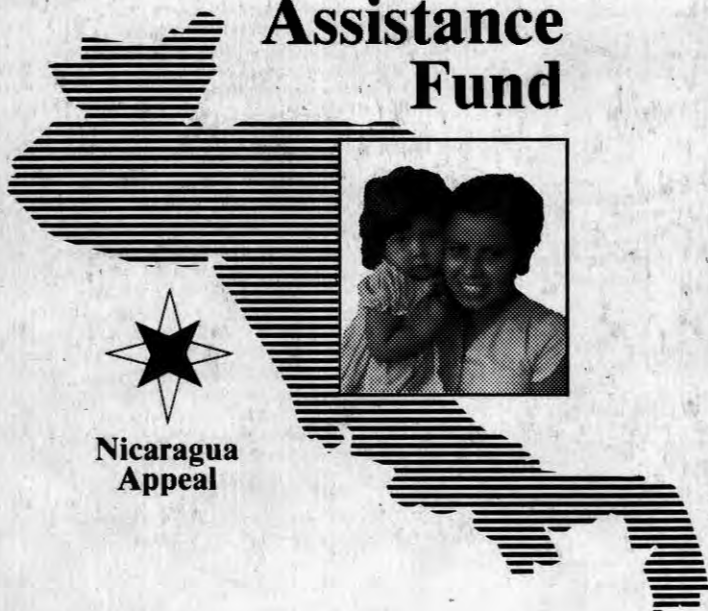
illiteracy from 51% to 12%. New schools are being built to provide education to all children for the first time. By providing school supplies, crayons, papers, toys for the youngest children, rulers and erasers, AFSC is supporting the drive for education for all.

Nicaragua's efforts to rebuild go on against a backdrop of economic and military disruption from dissidents supported by the U.S. We couple our work in Nicaragua with an appeal to the American people to bring an end to this harassment.



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Today!**

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Assistance
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To: **AMERICAN FRIENDS
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