

April 1, 1985

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FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



I need to ask whether I am allowing Christ to rise
again in me this day, and every other day.



FRIENDS JOURNAL

April 1, 1985

Vol. 31, No. 6

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Cover art is a Rembrandt etching, *Christ at Emmaus*.
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AMONG FRIENDS

New Stirrings of Life and Hope

As winter ends in the city, one becomes acutely aware of a vast clutter of debris that has collected. It has been buried beneath the snow and mud for months, waiting to be found, swept up, and removed. The buildings too wear a sort of grayness and await the arrival of spring rains to wash them clean.

The neglect has a very human dimension as well. I became aware this winter of the increased number of homeless people on our streets. On my way to work I often see such individuals hovering in doorways, occasionally stepping out to ask for money. I remember seeing two men sharing a frayed blanket and a bottle of wine. The warm, moist air from a sidewalk vent created a great cloud of steam as it met the cold winter air. The men were enshrouded in a surrealistic way—their beards and hair flecked with bits of ice—as they appeared to rock together in a strange sort of vigil against the cold.

I remember two personal encounters I had with street people during the winter. The first occurred this past month when I volunteered an evening at My Brother's House, a shelter for homeless men that my meeting helps to support. I had felt very nervous about the evening. Who were these men? Would I have anything to talk about with them? What would they think of me as "an outsider"? I remember walking into a large room. About 20 men were sitting around. There wasn't much conversation. A TV set was on, people were drinking coffee, and some were sharing cigarettes.

I felt that people were watching me as I fumbled to find a place to sit down and tried to make myself inconspicuous. After a while I started to make my way out of the room. An older man stopped me and said, "Hey, ya want some coffee? It's over here." He helped me find a clean cup and told me his name. I suddenly felt more secure, and it wasn't as awkward after that.

The other encounter was on my way to work one morning. My two preschoolers and I had just found a seat on the trolley when I became aware of a very disturbed man sitting across the aisle. He was old. His clothes were unkempt. He avoided people's eyes and kept making strange muttering sounds. Others on the trolley eyed him suspiciously or disappeared behind their newspapers.

Two-year-old Simeon spotted him immediately. After a few minutes observing the man, Simeon leaned from my lap, raised his hand, and said in a loud voice, "Hi." He kept repeating it for what seemed an eternity, "Hi, hi, hi . . ." until the man raised his eyes. A full smile transformed his face, his muttering stopped, and he looked more relaxed. A brief moment of understanding and appreciation occurred. The boys and I collected our things and rose to get off at our stop.

I looked over my shoulder from the platform as the trolley pulled away. Simeon was waving and saying "bah, bah," and the man's smiling face was still at the window. He was waving to us.

Vinton Deming



Pheasants, Ferrets, and Hope

by Avis Crowe

The train clattered past a thousand suburban back yards; my mind slipped comfortably into neutral, eyes unfocused. My mood was a perfect match for the day . . . beige. I settled into the routine three-hour trip to New York City. Soon my eyes slipped abruptly into focus and I jerked upright as a pheasant appeared from nowhere, wings outstretched as he took to the air in a gentle explosion of rust, green, and brown. I gave a small yelp of pleasure and glanced around, wanting to share my delight, but the moment was gone, the pheasant out of view, and commuters unmoved, buried in the morning paper or catching a last few winks before work. But my own day had been transformed. It was no longer beige. I was no longer beige. I had been given a moment of grace, a reminder that astonishment can be found in the commonplace, that there is color and beauty in the midst of a bleak landscape, that love and hope embrace us everywhere.

tively in the crook of a young man's arm. To the question in my eyes I heard him answer, "It's a ferret." My whole body had come to rest and I could feel a grin take over my face. I took a brief moment to stroke the slender creature and mumble a few absurdities to its owner—pleased, I like to think, over the encounter—then we both moved on, picking up the beat of our lives. It was a quick moment, trivial even, without purpose or importance. Yet, like the incident on the train, it was a transforming moment, a moment when "I" was forgotten, my preoccupation with tasks and mood broken through. In both instances, my pace had slowed; I felt rich and thankful for having been given a glimpse of creation. My whole being was given an infusion of joy and peace that, while not altering the facts of my life or the state of the world, did alter my attitude and the way I moved through the rest of my day.

Last Easter someone asked how we experience resurrection in our daily lives. For me, these seemingly useless moments of serendipity carry within them the possibility of resurrection and are available to all of us, all the time. They are like tiny fragments of creation strewn across the landscape for us to discover and celebrate. They are the unlooked for, unplanned moments of grace that can bring us back from despair and discouragement and just plain boredom. Quakers speak of "that of God in every person." I believe that there is that of God in every living thing and that God speaks to us through even the least likely. Through chance encounters with a pheasant and a ferret, God lifted me out of complacency and routine and offered me instead resurrection and hope. This promise is contained within every moment of even the most ordinary day. This is, for me, the stuff of faith. □

Another day. An important letter, so long postponed, can no longer be delayed. Harried by the pressures of a full agenda, I slip off guiltily to the post office. Rushing in, my mind is on completing the task at hand, when something not quite usual breaks into my consciousness, inviting my attention. I stop short, and see a small furry animal with brown saucer eyes, held protec-

Avis Crowe teaches journal writing at Pendle Hill. Her most recent JOURNAL article appeared in the January 1-15, 1984, issue. She has worked in television and was a member of the Koinonia Community in Georgia.



What is the Question?

An Easter Meditation by Thomas H. Jeavons



One of the more interesting people I knew when I was in high school was a classmate named Bob. He was a genius. A genuine, certifiable, high I.Q.-type genius. Unlike many of the other exceptionally bright students, however, he was not socially awkward, but in fact was a lot of fun. He was personable, with a fine sense of humor and a quick wit.

I often think of him around Easter time, because one of the clearest memories I have of Bob is of his showing up for school one day just before Easter wearing a button that read, "No Easter This Year, They Found The Body."

No doubt there were some who were offended by that button. Knowing Bob, I knew that his intention was not to be offensive, merely humorous. Bob was primarily a mathematician and scientist by inclination, and he found humor in a button that poked fun at a belief that is, by logical and scientific standards, nonsensical.

I was then an active member in good standing of the Episcopal church. However, I was also, as many young persons are at that age, inclined to question any and every "orthodox" assumption about truth, and I found this little jab at "orthodox" Christian doctrine to be amusing. I do not remember having any real, strong commitment to one or another view of the Resurrection.

This memory has come back to me with particular strength in recent years as Easter rolls around. I still find the implications of the message on that button thought-provoking and somewhat amusing, though now from a different perspective.

As I have recently spent most Easters with (so-called) liberal Friends, I cannot help but be conscious of how much difficulty most of these Friends have with the idea of "the Resurrection." I believe that much, if not most, of that difficulty is rooted in our 20th-century, scientific, empirical orientation. This orientation leads us to focus on—and be stymied by—the question that was raised by my friend Bob's button, namely, what happened to the body?

I think most liberal Friends, and many 20th-century Christians, simply cannot get past that question. Given our

Thomas H. Jeavons, a member of Bethesda (Md.) Meeting, is executive secretary of Baltimore Yearly Meeting. He is a regular contributor, and his last JOURNAL article, "If God Already Knows, Why Ask?", appeared in March 1, 1984.

scientific knowledge and orientation, and what we know about physical life and death, most of us just cannot accept the idea of a bodily resurrection. This being the case, not knowing what to do with this one part of the "Easter story," we don't know what to think about the rest of it.

Many of us then hold at arm's length the "Easter event" and the celebration of that event. Many of us may not have considered the possibility that, despite our inability to answer this one question, the story could still be true. As a result, some of us have simply abstained from really wrestling with the meaning of the Resurrection, which is one of the two central, distinctive tenets of the Christian faith in which our Quaker faith is rooted.

The striking and sad irony in all of this is that we have then allowed ourselves to be separated from the real power and joy that comes in discovering (and celebrating) the truth of the "Easter event" by our inability to answer what is ultimately a secondary question. We do not finally need to know what happened to the body in order to know that the Resurrection is a fact!

As one church historian has put it, "The early Christians did not believe in the Resurrection of Christ because they could not find his dead body. They believed because they did find a living Christ." The joy and power that can mark our faith and our lives will not come from being able to explain what happened to the body. Instead it will come from our encounter with the living Christ, an encounter that will almost always be undeniably real and, at the same time, ultimately inexplicable.

Look at the Gospel accounts of that first Easter. The disciples' first reactions to the news that the body was missing were confusion, disbelief, disappointment, and fear. Only the women (depending on which account you read) believed before actually encountering the risen Christ.

When the disciples began to actually encounter the living Christ, their lives were transformed. Then they came into the faith that empowered them to witness to the "good news" fearlessly, despite threats and actual persecution.

Following these personal encounters—on the road to Emmaus and elsewhere—the movement, the community, "the Way" (as it was first called) came

into existence that would eventually have the spiritual power to change the Western world. It was in the light of their encounters with the living Christ that the first Christians found the wisdom and ability to live in communities of faith that testified to the world of God's love through the members' love and care for one another.

Moreover, this pattern continued and repeated itself throughout our history. It was this encounter with the living Christ that moved persons to become part of the living faith, and then to change the world in light of that faith. Paul is an early example of this. A persecutor of the Way, coming from a religion in which it was essential to have the technical answers to all questions, he was transformed by his encounter with the living Christ and became the most influential apologist of God's grace.

Indeed, there is no better example of one transformed by such an encounter than George Fox. Here was one who, by his own admission, could not find answers for his real-life dilemmas in questions about theological doctrine, and who certainly did not receive any spiritual sustenance from persons who thought they had the answers to those questions. Yet, he says that when "all my hopes . . . were gone, . . . then I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard it, my heart did leap for joy."

Fox testified that it was his encounter with the living Christ that brought him into a life of amazing power and joy and commitment. It is clear that he truly believed in the Resurrection not because he figured out what happened to the body but rather because he had met the living Christ. Indeed, he spent the rest of his life inviting others to the same encounter.

As we near the celebration of Easter each year, I have come to recognize that the questions I need to ask have to do not with what happened to Christ then but with what is happening to Christ now.

I may be able to testify to the truth of the Resurrection now because I have encountered the resurrected one alive in my life. However, I need to ask whether I am allowing him to rise again in me this day, and every other day, to dispel the powers of darkness and death that can also find accommodation in my soul. Does this Christ live in me in such

a way that the "good news" that he preached and practiced is evident in my life? Living in me, do I allow him to shape my life so that I am living in such a way as to help "set free the oppressed and bring good news to the poor"?

I know I can say, as that glorious voice sings in Handel's *Messiah*, "My Redeemer liveth!" The question that I must ask myself on this Easter, and on every other day, is whether I am living in such a way as to make the truth and joy of the Redeemer's continuing life present and real and meaningful to others. □

A Modern Lazarus

by Carol Urner

This morning a troop of beggar children came to my gate. They brought a woman, a beggar wrapped in a torn sari, and a tiny baby covered with sores. The children wanted me to show the woman how to treat her wee son. They ran for water, and they explained each step in Bangla, while I showed her how to bathe and medicate the child. As I knelt there I thought of the story Jesus told about poor Lazarus outside the gate, covered with sores, and the rich man inside who ignored his need. Here was I—comparatively rich, well clad, well fed—privileged to bathe the bleeding feet of a small Lazarus, beloved of God.

As I write this, a small boy comes. He is about nine, with no parents or family. He survives by begging and scavenging here and there. He too is covered with sores; my gardener tenderly treats his wounds. When I noticed him and asked him in, I learned that my Buddhist gardener had given him his baggy trousers and that our Hindu cook sometimes gives him some of his own food, and perhaps a small coin. How often the poor help the poor, while we who are rich fail even to see, or see and turn away! □

Carol Urner is now in Dhaka, Bangladesh, after spending 18 years in various parts of the Third World—Libya, Egypt, the Philippines—where she has been deeply involved in problems of poverty and oppression. Her article first appeared in the November 1984 Friendly Way.

Easter

I am the risen Christ.
I am the body lying in the tomb.
I am the tomb.
I am the dying Christ, the cross, and the one who carried the cross.
I am the one who drove the nails.
I am the thief on the left and the thief on the right.
I am Mary, grieving.
I am the vinegar and the torn garment.
I am the crown of thorns and the purple robe.
I am the spittle.
I am Herod and Pilate, Barabbas,
and the crowd shouting "Crucify him!"
I am Peter and I am the cock that crowed.
I am Judas Iscariot.
I am the kiss.
I am the slave with no ear and I am Simon Peter who drew the sword.
I am the apostle who fell asleep.
I am the garden, and the prayer, the cup, the still night air.

—Judith Randall

He is not here—He is risen . . .

Tonight I was told of my mother's death:
"They carried her out of the house."
No, it was not she;
She had gone on before, some time ahead
Beyond our seeing—beyond mortal vision.
I look—and looking, see not her
But the shell, the seed-coating left behind
As new life springs forth.

And what of those who say
She is gone?
Who was she for them?
Did they see only the husk?
Was their vision ensnared by appearances
So that they see only
She was here, and now she is gone?

What of the empty tomb?
He is not here, his friends were told.
He is risen.
And at that moment the scales of blindness
Dropped away.
And they saw no longer his body, that empty shell,
But, seeing with eyes of the Spirit,
Saw only the Christ.

—Laura Nell Morris

Across the Sectarian Divide

by Diana Lampen

Once again, as they did a year ago, a Roman Catholic priest and a Presbyterian minister entered each other's churches in Limavady, Northern Ireland, on Christmas Day to say "Happy Christmas" to the people there. Last time it was widely believed that the Presbyterian elders would have dismissed their minister but for the interest of the media in the exchange of visits. Why is such a gesture so significant?

While people in Northern Ireland mix quite readily in working or sporting situations, religious practice comes second only to politics as the area where sharing, negotiating, and finding compromises are seen as weakness at best and at worst as treachery.

This fear of mixing is partly due to people's dread of having to relinquish something of themselves which is part of their very identity. A Protestant woman who has many Catholic friends said to me yesterday: "We disapprove of our young people mixing at places like Corrymeela, because it could lead to mixed marriages—and then we find our grandchildren have to be brought up as Catholics." The church leaders meet regularly and have set up an annual ecumenical discussion-conference, but most of their congregations just do not want to know.

So it is a matter for great rejoicing that in Derry this Christmas so many people overcame their fears and joined together in public worship on three occasions, experiencing that unity and joy which transcends all differences. As David Acquah from Ghana once told

Diana Lampen is a member of Ireland Yearly Meeting. She and her husband, John, moved to Londonderry, Northern Ireland, a year ago, to work in reconciliation. Her article first appeared in the February 8, 1985, issue of the Friend.

London Yearly Meeting: "At the level of the Spirit there is no conflict."

The first occasion was a new venture, called "Christians Together," started by a Catholic priest and ministers of the Methodist, Presbyterian, and Anglican churches; they courageously booked a hall and let people know that everyone was invited. The hall had no chairs, but miraculously, in answer to prayer, 150 chairs were given "out of the blue," and when the day came all the chairs were filled and dozens of people stood. The occasion was not structured, apart from a contribution from each of the clergy; and it proceeded rather like a Quaker meeting, only with much more ministry, with contributions from anyone who wished in the form of songs of praise, prayers, readings. The wonderful thing is that it happened and so many people came. It has been decided to hold such a meeting every month. The organizers are being challenged not to focus on individual personalities, and not just to get together but to discover how to work towards a new unity among Christians here.

The second service was a great contrast. It was a traditional "Nine Lessons and Carols" service, but with a difference: although it took place in the Church of Ireland cathedral, one lesson was read by the Roman Catholic mayor, another by the head boy of the Catholic grammar school, and two carols were



Rooftops in Derry, Northern Ireland

sung by a choir of primary schools, half from each community. It seemed as though the children had always been together, they sang so joyfully and beautifully. Finally the Christian leaders of the two communities, our two bishops, gave the blessing.

The third service, called "Two Cathedrals—One People," was the most beautiful and unusual of all. It was led by a group of young people who had been to the (Roman Catholic) Taizé community in France. It began in the Roman Catholic cathedral with the

theme "Reconciliation With God." After a short introduction, and a marvelously sung solo, two Friends led the people in silent worship. Somehow the depth of this silence set the quiet reflective mood that permeated the whole occasion. A Presbyterian minister talked of his great love for his Catholic brothers and sisters and explained (without excusing) some of the prejudices of Protestants. This was David Armstrong, the minister who had risked his job in Limavady, probably the first Presbyterian ever to preach in that cathedral. The Taizé group taught us several of their chants, which are beautifully simple and are sung over and over again, bringing a deep stillness of spirit.

Then the entire congregation went out into the cold winter night and processed by candlelight right across the city, singing carols. The town was full of people who stared at this great joyous crowd. At one point the door of a waiting police landrover opened a little. There was a moment of tension, but it soon became clear the policeman only wanted to hear the singing better.

The procession wound its way into the Church of Ireland cathedral where the service continued with the theme "Reconciliation With Others." The bishop greeted us, and talked of the deep influence his visits to the Taizé community had had on him. The Catholic priest involved in the Limavady exchange gave a sermon in which he said that to be in this cathedral was to be on holy ground. We were invited to commit our lives to work together towards greater understanding and unity. Finally a dance group performed a lovely liturgical dance, which seemed to continue not interrupt the meditative mood of the evening. We all went out, through falling rain, to share a cup of tea in the Heritage Library, which is where Derry Friends meet, and the beautiful shared experience came to a close in happy, relaxed conversation, with much laughter. The depth of feeling of the evening is expressed in one of the Taizé chants:

*He is here, he is here, he is moving
among us,
He is here, he is here, as we gather in
his name.
He is here, he is here and he wants to
work a wonder,
He is here as we gather in his name. □*

The Church of Ireland cathedral seen from a Derry street



A QUAKER NON-CREED

by Arthur A. Rifkin

Arthur Rifkin, a professor of psychiatry at Mount Sinai School of Medicine in New York, is a published poet and author of scholarly articles. He is a member of Manhasset (N.Y.) Meeting.

There are two main viewpoints about Jesus of Nazareth. Some believe that he was not divine, not the son of God, not a divine person who voluntarily assumed human form, but that he was a moral teacher, a reformer, a prophet. Others believe that he was a part of the godhead, and through divine revelation told us God's truth—for which he should be worshiped, just as we worship God (his father). While some Quakers have accepted one or the other proposition, there is a strong strain in Quakerism that takes neither position, or, more exactly, takes parts of both.

We assert that we Quakers have no creed, a position adopted in the 17th century to avoid enmeshing the crystal purity of the basic message of George Fox and others in ecclesiastical customs and scholastic debate about creeds which obscure the spiritual basis of religion. Fox preached that persons are



made with the ability to have a direct relationship to the spirit of God, which shines best through persons when it is not hindered by rituals and creeds.

Without disagreeing with that statement, I must recognize that our avoidance of creeds is not the same as avoidance of any shared convictions. We Quakers should avoid the unnecessary criticism that we stand for nothing specific. The foundation stones of our tradition are specific statements, such as the possibility of a direct relationship to spiritual life, or the assertion that there is that of God in everyone, or that there is no occasion for war. Why not call this a creed? Because, as creeds go, it lacks concreteness, or apparent concreteness, such as whether Jesus rose on the third day, or the existence of heaven or hell, or the indissolubility of marriage, and so on.

What does this digression about creeds have to do with my original question of where Quakers stand on the question of Jesus? I hope to show that the Quaker "creed" helps to resolve this issue of Jesus' identity and his message. If we really believe that there is that of God in everyone, the question of how much of God is in a particular person remains, but is less important than having to decide if there are two exclusive categories of persons: everyone, and Jesus. The divinity of Jesus is not an issue if we are all divine.

How is this divinity in us placed or expressed? Giving it an anatomical location, as Descartes did in the pineal gland, is so distant from our current thinking that it is merely quaint. Not yet relegated to the library stack of antiquated metaphors is the confining of our divinity to certain aspects of ourselves, such as our conscience, our appreciation of beauty, or our sensitivity to spiritual matters. Metaphors have the distressing tendency to be reified, or made into entities with their own existence. We see this in physics, where ether seemed real; in nationalism, where the state is considered to be some entity greater than a useful expression for certain political activity; in psychology, where concepts seem to become as solid as some anatomical organ.

Is there an alternative? Should we be Luddites and turn away from complex abstract thinking about questions that are of most importance to us?



Rembrandt etchings show Christ with two disciples at Emmaus and (on page 8) Christ preaching.

If patriotism is the last (or first) refuge of fools, so is over-abstract argument the refuge for discredited ideas. The disease we all possess is our attempt to destroy the richness of experience by "understanding" it into abstract categories and relationships. This is a question not of simple versus complex but of our best appreciation of reality being replaced with theories and metaphors that, while once fresh, lose their appropriateness, until we are left with a tissue of representations far distant from the thing itself.

That is why artists tell us more about human nature and spiritual laws than social scientists or theologians. Art is not simpler than abstract thought; it is closer to the subject. One form of art is talk about God. The Gospels are more art than catechism. Just as we cannot meaningfully say what part of a person is artistic, so we simply cannot say where our divinity lies. It is throughout; it is the meaning of everything else. It can appear and disappear, as a lap does when we change position, but this "it" should be left undiminished by vain attempts to limit it and describe it in too small a way.

The divinity of Jesus is diminished if we confine it in a literal belief that he is a unique example of a piece of God planted on earth as a temporary abode away from his usual dwelling in heaven at the right hand of his father who sits

there on a large throne. And we diminish him if we think of him as some body or spirit floating off from earth to heaven and reappearing briefly 40 days later. And we especially diminish him if we think of him as some sort of divine scapegoat who by his death has alleviated our guilt. That many people believe these assertions means, I think, that they associate the important meaning of Jesus with these unimportant ones and are afraid of throwing out the baby with the bath water.

We need not be afraid of that. If we accept divinity (i.e., supreme meaning, the really real, the final answer) to be as much a part of us as any anatomical commonplace, as mysterious and ordinary as our thrill to great music or other art, as mysterious and ordinary as the recognition of great aspects of some persons, then we resolve the question of Jesus' divinity.

We can reject the dichotomy of Jesus as human or divine. What he is, is as mysterious and ordinary as what you are. This is not a denigration of him. If his words, his behavior, his personality thrill you and strike you as a clear bell sounding the basic meaning of everything, then nothing you can say about him can demean him. If for you he best reflects what you find divine in life, what can you add to his stature by clothing him in miracle stories and by using his name to justify ideas inimical to the

meaning of his life—such as eternal torture of the damned, assigning importance to rituals, violently forcing people to change their ways, violently achieving political aims, and diminishing personal responsibility by some theory of atonement.

In the end, we should take Jesus at his word and realize that following him is more important than understanding him.

The dominant theme in the Gospels is not some abstract theological argument over Jesus' nature, or what happens after death, or why there is suffering, although these areas are touched, but rather the consistent assertion that salvation, or the reward of faith, comes with certain actions led by love.

One of my favorite stories about Jesus is from Luke (19:1-10). Jesus and his followers approached Jericho. Zacchaeus was a tax collector, a member of a despised profession because tax collectors not only exacted a tax for the Romans that was burdensome but they kept part of what they collected, so they were the dishonest agents of the Jews' oppressor. And Zacchaeus was even a senior tax collector.

If any passage of the Gospels was meant to be humorous, this one was. We are told that Zacchaeus was too short to see Jesus as he passed through the crowd, so he climbed a tree. As Jesus passed he called up to Zacchaeus and invited himself to eat in Zacchaeus' house. I imagine Jesus had a mischievous grin on his face which grew as his followers protested that eating in the home of such a sinner was unseemly.

The main point is that Zacchaeus defended himself, and told Jesus he was going to give away his wealth and repay those he had cheated. And Jesus said that Zacchaeus was saved. Two things strike me as crucial to this story: one negative, the other positive. The salvation of Zacchaeus did not come about by any subscription to any creed or by returning to the rituals of rabbinic Judaism. It came about by recognition of his sins and restitutive action. Again and again Jesus indicates that this is what following him means.

Another point to ponder is when Zacchaeus' conversion occurred: Was it after Jesus invited himself to his house, or before? I like to think it was before. It is relatively easy to be generous after

receiving a favor, but I suspect that the large part of the turning away from his sinful life came before he saw Jesus. Why was he so eager to see him? It seems rather undignified for a senior tax collector to climb a tree before a crowd of people to whom he was a dreaded enemy. Such behavior must mean that Zacchaeus had already decided to change, although he may not have realized it before he met Jesus.

Jesus demanded commitment and specific behavior. This is much more difficult than assent to statements of belief. The faith I see Jesus demanding is a faith in a God who loves us and has made love the center of our universe. If that is accepted, then the actions demanded by Jesus come naturally. Letting love be your guide means not letting wealth and familial obligations and rituals be more important. If following the dictates of love is preeminent, then whoever carries that message and, more important, exemplifies it, performs a service that cannot be surpassed.

Faith in the truth of a less global assertion than that God is love, such as faith in creedal statements about the hereafter, the Resurrection, the Annunciation, and so on, is not only less important but detracts from adherence to the more important devotion to God as love. We are incredibly inventive in sliding away from the difficult belief in the supremacy of love. It is easier to discuss other subjects: papal infallibility, the Trinity, the nature of the end of human history, all of which can be believed in or not by people who do or don't let love be the meaning of life.

If Jesus could laugh at Zacchaeus hanging from a tree, there must be side-splitting belly laughs somewhere over how we have misunderstood his message. Peter, who renounced Jesus because he feared for his life, deserves more compassion than we who, without imminent danger, renounce him by the theological abstractions or concern over peripheral matters. If it matters so much what happened to Jesus' body, then his message of love is thereby diminished. If it matters if he reappeared after his death, then his message is diminished. And especially, if we focus on him and call him Lord and Savior, we diminish him most strongly because we thereby make him opaque and not transparent to the reality of God's love. □

by Lewis Benson

Through the study of the writings of George Fox in recent years there has been a rediscovery of the universal message that he preached, and some have been called to go forth and preach it. What is that message? The message that was the starting point for the early Quaker movement was a gospel message. It is from this same starting point that new life can be generated in the Society of Friends today.

Workers in the New Foundation Movement have learned to avoid using the word *gospel* in publicity announcing their meetings. Many potential attenders of these meetings think of the word *gospel* as having a meaning that is forever fixed and defined by the way it is used by evangelical Protestants. There are famous preachers in the world today who are preaching that Christ has the power to forgive us and pardon us for offenses against God and humans. He has the power to remove the burden of guilt for sin and to promise the believer a better hope for a future existence after death. He will do all this for all who accept him as their personal savior.

George Fox preached a different gospel. He claimed that churches of his day were preaching a Christ who could save us in our sins but not from our sins. He maintained that Christ is able not only to forgive but also to deliver us from captivity to sin and enable us to gain the victory over the evil in our lives, and give us the power to resist temptation. Fox also saw that the church is, or should be, a community of disciples who are taught by Christ and who learn *together*, obey *together*, and suffer *to-*

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Concern of the Foundation Movement



The early Quaker movement revolved around one steadying central purpose, namely, to preach the everlasting gospel to the inhabitants of the earth.

gether. This community is brought into existence by the preaching of the everlasting gospel.

At the heart of this everlasting gospel is the proclamation that Christ is alive and actively present in the midst of his people. The purpose of this kind of gospel preaching is to cause people to experience a personal encounter with the living Christ. After 30 years of preaching this gospel, Fox declared: "I turned you to him who is able to save you, I left you to him." This living Christ, who is present in the midst of his people, is present in a functional way; that is, he *leads* his people, he *teaches* his people, he *orders* and *governs* his people. We know him by what he does. These activities of Christ as he is "present in the midst" are what Fox calls the *offices of Christ*, and what he said about these offices is the chief feature or hallmark of his gospel preaching. Jesus Christ is our savior not only because of what he did in the days of his flesh but because of what he does *now* when we receive him as our living teacher, counselor, and leader. For Fox, to accept Jesus as savior and not to know him and receive him in all his offices is a contradiction in terms. Those who heard this gospel

and received it came to know by experience that "Christ has come to teach his people himself."

The reason for the vitality and rapid growth of the early Quaker community was the power of the gospel they preached. It is sometimes argued that the vitality of the early Quaker movement was mainly due to the charismatic leadership of Fox and that when he died, this vitality evaporated. We are left to infer that Quakers must be content to remain in the doldrums until God sends another charismatic leader like Fox. I think this is a specious argument because it does not examine closely enough the nature of Fox's charisma. The charisma or gift that God gave Fox was an unlimited faith in the power of the gospel of Jesus Christ. If Quakers have lost the consciousness of world mission and the spiritual vitality that goes with it, it is because they have lost the everlasting gospel that Fox preached.

In his ministry to the world, Fox constantly proclaimed that "*now* the everlasting gospel is preached *again*, after a long night of apostasy since the Apostle's days." For Fox, the word apostasy meant that *the gospel had been lost*, and this meant that the gospel order, gospel

worship, gospel ministry, and gospel righteousness had also been lost. The recovery of this gospel meant the recovery of the church order, worship, ministry, and moral strength that become accessible to us through the power of the gospel. A church that has everything but the gospel is like a motor car that has everything but the motor.

The early Quaker movement revolved around one steadying central purpose, namely, to preach the everlasting gospel to the inhabitants of the earth. When, toward the end of his life, Fox exhorted Quakers to "go on with the work," it was this central task that was on his mind. The failure of early Quakerism to continue to grow as a dynamic movement was due to its failure to go on with the work of preaching the everlasting gospel to the inhabitants of the earth. Today the goal of Quaker outreach seems to be to keep from falling below a decent level of smallness. It is no wonder that this program does not cause the young to see visions and the old to dream dreams.

If there is to be a reproclamation of the early Quaker message to the world, it must be rediscovered, repossessed, and preached again. Today the early

Quaker message is being recovered and preached again by workers in the New Foundation Movement.

What Fox rediscovered was the functional Christology of the first Christians. The heart of his gospel preaching was the proclamation concerning the offices (or functions) of Christ as our living prophet and teacher, our shepherd and bishop, our orderer and counselor, our leader and king who rules in our hearts by faith. Those who received this gospel, and were convinced of the truth of it, began at once to gather together to wait to feel Christ's presence in their midst in all his offices. This was the first outward sign of conviction.

It is not enough to sing "All hail the power of Jesus' name . . . to him all majesty ascribe" if we do not have a direct experience in our worship of an encounter with the living Christ as our king, our prophet, and our teacher. This encounter with Jesus Christ leads to the worship that belongs to the New Covenant. This worship was not designed to supplement or counterbalance some other kind of worship. This new worship was the starting point from which grew a whole new understanding of how God's people in the New Covenant should be ordered. Fox called this new church order "gospel order." The gospel that Fox preached brings with it a new church order, a new worship, a new ministry, a new way to answer God's call for righteousness.

I have been talking about what the everlasting gospel is, but there are also questions as to how, where, when, by whom, and to whom the gospel is to be preached.

Fox taught that there are four ways by which the gospel can be preached. First, preaching by word of mouth; second, the witness of our lives as we seek to live the life of discipleship and serve God in newness of life; third, by the brethren loving one another; fourth, the witness made by responding to the challenge of hostile critics. Fox did not regard these four ways as alternatives. The witnessing community needs to have them all. Preaching with our lives is not a way to evade the necessity of making a clear gospel proclamation through the spoken word. Indeed, without such a clear proclamation it is not possible to sustain the work of evangelism for very long.

How are we to deal with the question of where the gospel should be preached? The short answer is, to the inhabitants of the earth. The term *everlasting gospel* is the one most frequently applied by Fox to the gospel he preached. This term occurs only once in the New Testament (Rev. 14:6), where it is stated that this gospel is to be preached "to them that dwell on the earth, and to every nation, kindred, tongue and people." Insofar as they were able, the early Quakers tried to carry out a program of universal mission. But even a universal mission has to begin somewhere. Jesus instructed his Apostles and witnesses to begin in Jerusalem. In 1650 it was revealed to George Fox that the reproclamation of the gospel was to begin as a mission to all the parish churches in England, but soon it spread to North and South America, Europe, the West Indies, and the Near East. The reproclamation of the everlasting gospel today was started in 1974 by members and attenders of Friends meetings who began with their own meetings in England and the United States but soon moved on to Ireland, Canada, Japan, France, and Spain.

In answer to the question of when the gospel should be preached, some have maintained that this is entirely in the hands of God. When he gives the word, the gospel will be preached, but until then we must be silent. There is an element of truth in this. The work of spreading the good news is God's work. God's preachers and workers must be commissioned by God and must not run before they are sent. But the work of proclaiming the gospel of Jesus Christ is the perennial task of the church. I am skeptical about the authenticity of any church that says it has no call to preach the gospel. The call has been given, and we cannot justify our slowness to respond on the ground that God himself has lost interest.

The God we worship is one who visits us, and sometimes the divine visitation is experienced more intensely than at other times. The early Friends felt that God had drawn very near to them and, through them, was restoring the golden age. A new apostolate was being raised up and the hearts of men and women were being made tender to the word of life that they preached. What they experienced 300 years ago is being experienced again today. A new apostolate is

The gospel that Fox preached brings with it a new church order, a new worship, a new ministry, a new way to answer God's call for righteousness.

being raised up, and in places where Friends could hardly bear to hear the name of Christ a few years ago, people are experiencing an encounter with the living Christ by the convincing power of the everlasting gospel. Fox wrote to Francis Howgill and Edward Burrough, "Stir abroad while the door is open." Today the door seems to be more open among Friends than it has been for generations. This is an exciting time to be a Quaker.

Now we come to the question of who should preach this gospel. In the days of the Apostles and the early Friends the preachers of the gospel were ordinary folk, and this is the way it is today. The first Apostles were not required to produce testaments that they had received rabbinical education. They were sometimes poor speakers. Even the most gifted of them were humbled by the magnitude of their task. "Pray for us," pleaded Paul, "that God will open unto us a door of utterance, to speak the mystery of Christ." It has been truly said, "It is laid upon the stammering to bring the voice of heaven to earth."

Although the gospel preacher need not have academic credentials, he or she will do well to prepare for this work by cultivating both a patient spirit and a bold and valiant spirit. George Fox exhorted Friends to "come into that which stands in the patience; with which you see where others stand and reach that which is of God in everyone." He wrote:

Do not much strive with unruly talkers but keep your peace in the spirit and power of Christ, that will overcome and wear out

all that is contrary to it . . . And condescend to the meek, and to every appearance of the Lord God [in others], and make everyone's condition in the truth your own; in that you will deny yourselves and become all to all in the truth, so that none may be hurt in the truth, nor made to stumble.

Those who go forth in the work of gospel preaching need to learn to work with others and to help and encourage one another. Along with a patient and self-denying spirit, gospel preachers must learn to be valiant for truth. The path chosen is not a well-beaten path. They will often find it necessary to make a way where there is no way. They must learn not to become easily discouraged. They must go on with the work, knowing that the witness that is made in faith is never in vain.

Finally, to whom is the gospel to be preached? At a meeting in Tokyo a few years ago this question was being discussed, and when I was given an opportunity to contribute to the discussion, I said, "Wherever there are people who are alive and breathing *they* are the people you should be trying to reach." But in many parts of the Quaker world today it is taken for granted that the Quaker faith can appeal only to a very small number of people. An old Quaker woman told me many years ago that I must be mistaken in my concern to spread the Quaker message because, she said, "There are already as many Quakers in the world as there *can* be."

George Fox declared that "the Lord God and his son Jesus Christ sent me forth into the world to preach the everlasting gospel." He understood that the "world" included the "churches which men had made and gathered" and it included "all the world's religions." He was to preach the gospel to the inhabitants of the earth, but he soon discovered that there is a wide range in the way that earth dwellers respond to the gospel. He found that the greatest response came from the multitudes on the grassroots level and the greatest opposition came from those who were engaged in maintaining the religious establishment and its institutions.

In Luke (6:20) we are told that Jesus "lifted up his eyes on his disciples and said, 'Blessed are ye poor, for yours is the kingdom of God.'" Jesus' disciples were not paupers, but they came from

the class among the Jews who did not have a formal education at a time when the only formal education was religious education. They were regarded as disreputable and religiously and morally ignorant by the more privileged classes of the Jews. Suzanne DeDietrich says, "There are two groups of men for whom Jesus can do nothing; the materially secure who cling to their goods, and the spiritually secure who cling to their systems and institutions." The "poor" to whom Jesus and the Apostles and George Fox preached were the grassroots people who, without being necessarily impoverished or destitute, were not to be numbered among the spiritually or materially secure. To such people Jesus said, "Come unto me all ye who are weary and are heavy laden and I will give you rest." He announced at the beginning of his ministry that he had been sent "to bring glad tidings to the poor," and when asked by John's disciples to authenticate his ministry and mission, he replied, "The poor have the gospel preached to them."

The everlasting gospel that Fox preached is now being preached again among Friends and it has mostly been preached on the grassroots level. Can it be that there are "poor" in the Society of Friends? A recent survey of 288 new members from 82 Friends meetings revealed that more than half were in the managerial, teaching, technical, or professional occupations. Only 2½ percent were in the "blue collar" category. Seventy-six percent of these new members were college graduates, and 12 percent were students who will, presumably, become college graduates. Quakers are not an underprivileged group, and their reputation for material success is legendary. But those who are preaching the everlasting gospel today are finding that, at the grassroots, many Quakers feel lonely, spiritually impoverished, and morally confused. They have been told that the Quaker denomination is, by definition, a pluralistic society and that the medley of voices and conflicting counsels in our meetings are there by design and that this is the best arrangement possible for this kind of religious society. They are told that the individualism that has become the chief feature of modern Quaker life is a primary good which must be preserved at all costs. They are treated to books that extol the

Quaker denomination of the present day and that promise that if you understand this denomination as a religious phenomenon you will know everything you need to know about the Quaker vision. But, in spite of being deluged with what might be called "supply-side Quaker literature," grassroots Quakers are uneasy and secretly yearn for a more solid foundation on which to build their faith and their lives.

After attending a New Foundation meeting in London one Friend remarked, "I always knew there was more to Quakerism than they have been telling us."

Since the New Foundation preaching mission began ten years ago, there has been no lack of people who want to come together to hear the gospel that Fox preached. But the laborers are few. The number of workers in this field is certainly growing, but it is not an overcrowded occupation.

I am thankful that by keeping to the simplicity of the gospel, early Friends bore witness to the gospel foundation that stands sure. They can help us to build on that same foundation today. Through the writings of Fox many are rediscovering this gospel and some are preaching it. The world-overcoming faith of the Valiant Sixty is being experienced again. The call to go forth and preach the gospel is being heard and answered. Men and women are being inspired by Edward Burrough's account of the first Quaker missionaries in the 17th century. Burrough says:

Then [the Lord] having thus armed us with power, strength, and wisdom and dominion, according to his mind, and we having learned of him, and being taught of him in all things, and he having chosen us into his work, and put his sword into our hand, and given us perfect commission to go forth in his name and authority, having the word from his mouth what to cut down and what to preserve, and having the everlasting gospel to preach to the inhabitants of the earth, and being commanded in spirit to leave all, and follow him, and go forth in his work, yea, an absolute necessity was laid upon us, and woe unto us if we preached not the gospel. □

Those wishing to learn more about the New Foundation Movement and its work may write to: New Foundation Fellowship, P.O. Box 267, Kutztown, PA 19530.

by Mary Donaghy

As I thought about Margarita's actions and as I stumbled across the bits and pieces of her presence in my life, I began to suspect that I had received yet another of Margarita's gifts.

The gifts Margarita gives are intended to be used as needed and then given to others. I was reminded of this twice in the short time it took me to drive home on Friday afternoon after Helen, Marcia, and I had accompanied Margarita to jail. She was being incarcerated for "crossing the line" at an antinuclear demonstration. When I dropped off Marcia at her house, she returned to me a pottery bowl in which I had sent extra food home with her after we had shared a meal together. The bowl was

one that Margarita had made. I spent a few moments looking at it and feeling it again and then I gave it back to Marcia to keep: I had had the bowl for seven years and now it was time for Marcia to have it.

The second of Margarita's gifts I gave away that afternoon was one which I had only had for about seven minutes. Margarita had picked daffodils for a woman whose house she cleans, a woman who cannot get outdoors to see her daffodils herself. Margarita took some of these flowers with her to jail to give to her jailers. The officers could not accept the flowers, so Margarita gave them to Helen. As Helen emerged from the jail with the flowers, she gave one to Marcia and me. When I arrived home with the flower, my daughter, Sarah, full of joy and longing, asked whom the

flower was for—I said it was for her and passed it on. Sarah held the flower for a while and then placed it in a vase full of pussy willows, a vase which Margarita had given me.

Each time I passed that vase this weekend, I was reminded of other aspects of some of Margarita's gifts; I did not know at the time where I would put some of these gifts; some had an unusual shape, some did not seem to serve their apparent purpose, but all of them later became useful to me and appreciated for their own sake.

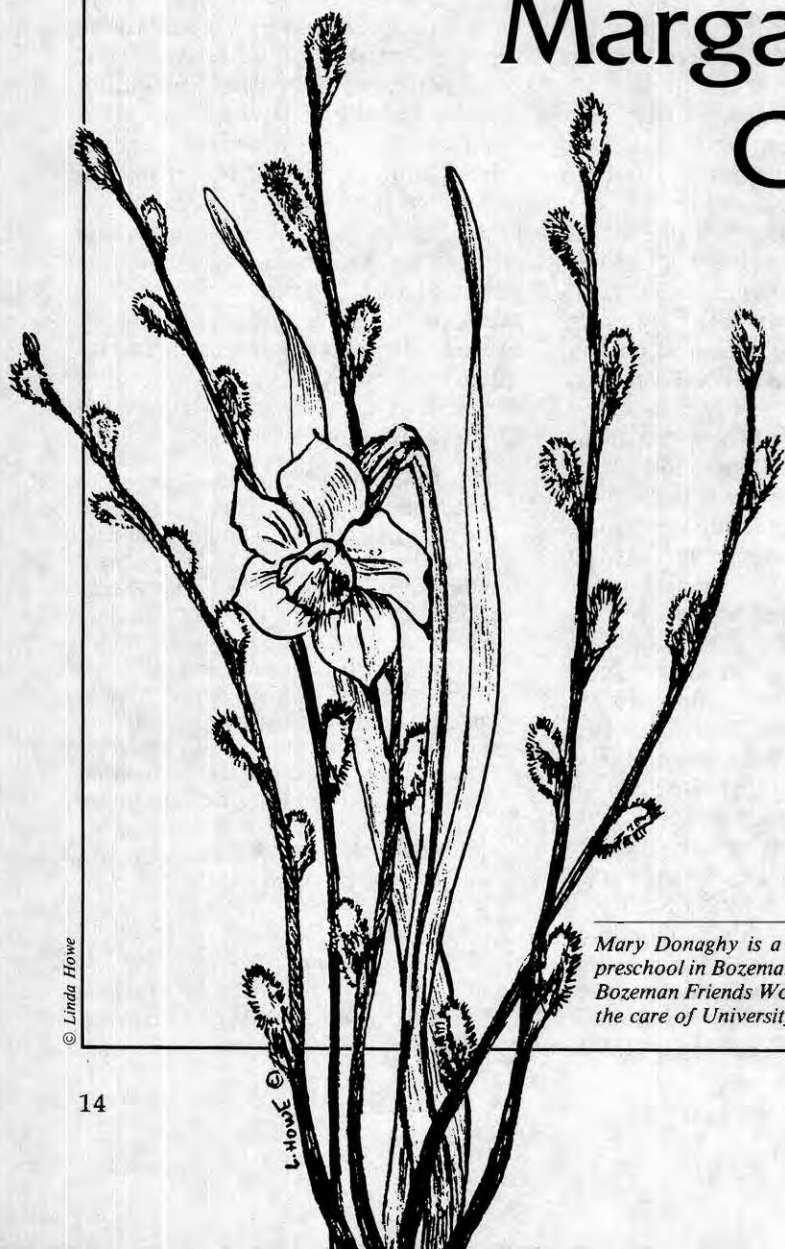
When Margarita moved to the canyon to begin building her cabin, she left me a number of pots she had lovingly made. I had no idea where I would put all of these pots, but they eventually found a home, including the one on the stairs, full of pussy willows and Margarita's daffodil. One of the most peculiarly shaped pots was apparently intended to be a teapot; the wide spout made it awkward for me to use for pouring, but with the lid off, it became a fine vase for flowers.

This weekend as the snow began to melt, I came across another of Margarita's gifts. This gift had had to be planted in fertile soil and nurtured a bit before it grew and blossomed and spread. Margarita had tried to convince me that I did not need to buy the seed packets and plants I was planting in my yard. She had explained that when the time was right, I could just take some seeds from a mature plant and grow those. Later she had brought me some hollyhock seeds which I dutifully, but doubtfully, planted. Nothing much had happened the first year, but by the second year, flowers were blooming everywhere and I had seeds to pass on to others. It looks like they are going to flourish again this year.

Not all of Margarita's gifts have been tangible. Saturday night, as I cooked and served what I call "Margarita's famous refried beans," I was reminded of some of the things I have come to learn and understand by being around Margarita. It would not seem like a party or meal at Margarita's without her kettle of beans on the wood stove—a kettle where people gather around to help themselves, to talk, and to keep coming back for "just a little bit more."

Margarita's Gifts

Mary Donaghy is a sociologist who operates a preschool in Bozeman, Mont. She is a member of Bozeman Friends Worship Group, which is under the care of University Meeting in Seattle, Wash.



DYNAMIC MEETINGS

Gwynedd Meeting: Lively and Vigorous

by Mark F. Emerson

Many of the gifts I have learned from Margarita are like her kettle of beans: a seemingly endless supply, nourishing, well-seasoned, and a bit spicy, best left to simmer awhile and then to be shared with others.

For example, Margarita's parties are always family affairs, and for Margarita, family means everyone she has ever known and probably most of the people she does not know. Children are all over the house Margarita built because she feels children are here to be loved, as important and respected as adults.

As I think about the adults at Margarita's, who usually end up playing outside in the snow, engrossed in games, or concentrating on creating one of Margarita's Christmas gingerbread houses, maybe it is really the other way around, with the adults in Margarita's life as well-loved and free to play, imagine, and express joy as the children are.

You never know whom you will meet at Margarita's because anyone who is "just passing through" or who has specifically come to be with Margarita, anyone who needs a meal, a place to stay, time, and space to get their thoughts and lives together, or just someone to listen for a while, finds a warm welcome at Margarita's. Some of these folks have stayed for hours, others have stayed for years, and some keep coming back for "just a little bit more," but all have been strengthened by their time with Margarita and her children.

I hope these few examples help you to understand why I began to suspect that Margarita's action in accordance with her conscience, and her strength and dignity in accepting the consequences, was one more of her gifts to us. Like her pottery, I am not sure I know right now where to put this gift or what I will use it for, and it does seem to have a peculiar shape. Like her hollyhocks, it is a ripe seed, ready to be planted in fertile soil and nurtured a bit until it blooms and spreads. Like her beans, this particular gift is endless, although it may need to simmer and season a bit before it is ready to be shared by all. Like all of Margarita's gifts, this one was given to us in love, to be used as we need and to be passed on to others. □

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What makes Gwynedd a "dynamic" meeting? When it was announced at monthly meeting for business that FRIENDS JOURNAL had asked us for an article on Gwynedd as an example of a "dynamic meeting," everyone burst into laughter! However, everyone hastened to explain it was only because of our surprise. It simply had not occurred to us to use that word to describe our meeting. Active, lively, and vigorous, yes—but perhaps these mean the same thing. So here are some examples of how Gwynedd might be considered dynamic in these ways.

First are our meetings for worship, which are a source of insight, inspiration, and strength for the approximately 100 members and attenders who gather each First-day to seek and share. Gwynedd is very fortunate in the number of mature, life-long Friends who contribute so much to the spiritual life of the meeting.

We are also blessed with the growing number of young families, some of whom attend meeting with their children. The youngest of these start coming to meeting when only a few weeks old, and their delightful cooings are a welcome contribution to our vocal ministry. If they become too vociferous, their parents can take them to one of the schoolrooms where several of our teenagers and adults take turns in providing child care, and enjoy getting acquainted with our youngest Friends in the process. This makes it possible for parents of even our youngest children to attend meeting. When the babies get a little older they often come in with their

parents for the first part of meeting and seem to appreciate the silence surprisingly well. If or when it becomes tiresome, they may leave for the schoolroom, where there is supervised activity for them. Once a month we also have been conducting a separate junior meeting for worship for the 6- to 12-year-olds.

The energy, initiative, and imagination of our young parents, as well as our single young people, also contribute a great deal to the vigor of various activities in the life of the meeting. Between the young families and the mature Friends is the middle-aged core of the meeting, which is open to and supportive of continuing revelation and enthusiastic participation in the activities of the meeting.

We usually have a few visitors each First-day, and at the conclusion of meeting, they are invited to introduce themselves. Members then introduce themselves after meeting breaks and make the visitors feel welcome to return for worship with us if they care to.

In line with this and the growing concern among Friends for outreach, five years ago Gwynedd instituted an annual Visitor's Day to provide an opportunity for people in our area interested in becoming acquainted with Quakerism. Each Visitor's Day three of our members discuss "What Friends Believe," "Friends Meeting for Worship," and "How We Endeavor to Put Our Beliefs Into Practice." Visitors are encouraged to ask questions or make comments. The discussion is held at the time normally scheduled for First-day school, following which visitors are invited to remain for meeting for worship. After meeting breaks, we have a coffee hour in which we enjoy getting acquainted with our visitors individually.

Each year about 25 visitors come to Visitor's Day. Some of them have later

A member of Gwynedd (Pa.) Meeting, Mark F. Emerson was chairman of the social studies department of Friends Central School 1944-1971. He has written numerous articles on civic education.



Thomas F. Martin

become attenders and a few have become members of the meeting. Visitor's Day is such a good opportunity to become acquainted with Quakerism that the Creative Fellowship Committee, which was responsible for organizing the day, was renamed the Committee on Outreach and Creative Fellowship.

As for "inreach," our adult First-day school group is constantly considering various phases of that. Each year they select a basic theme about which discussions are focused. Typical examples have been "Friends Testimonies," "Other World Religions," "How Christian Are We?" and "Living Our Faith." Individual members or attenders lead discussions of various aspects of the theme. One valuable fringe benefit of this is how it helps us to get to know each other better, particularly when new members or attenders lead. Also we often bring in people from Pendle Hill, the yearly meeting staff, the American Friends Service Committee, and the Friends Committee on National Legislation. Both the Worship and Ministry and the Peace and Social Action com-

mittees also take responsibility for three or four of the sessions each year. The average attendance is from 40 to 50 people, and the discussions are usually lively and searching. The biggest problem is having to stop at 11:00 to allow time for a break before meeting for worship settles in at 11:15.

While the adults are developing their "inreach," our young people attend classes to become acquainted with Quaker faith and practice. Our young people's group currently is made up of about 30 children ranging in age from 4 to 16, and divided into five classes. We are very fortunate in having nine teachers who carry on the classes with much enthusiasm and creativity. We are using the Living Light curriculum from the Friends General Conference as the basis for our teaching.

Our preschool has been in existence for 40 years and is flourishing. During the past few years it has grown significantly. Its principal is a member of our meeting, and another member conducts a worship service once a week. There are also meetings for the parents during

which they learn about Friends and their concerns.

Two distinct services are performed by our school. It gives a fine preschool experience for our members' and attenders' children as well as for the children of the community. Its reputation is excellent.

It is also a source of outreach for our meeting. Many of the parents who have come to know about Friends would not otherwise be acquainted with us. Some have become attenders at our adult First-day school and our meetings for worship. Over the years, a number have joined our meeting and have become valued members.

Another example of outreach was the setting up of Foulkeways. In 1967 Gwynedd Meeting was bequeathed a 67-acre farm across the road from our meeting's property. This provoked a great deal of discussion as to what we should do with it. After a time the question was tabled since we could not reach consensus.

Eventually the idea of setting up a retirement community was proposed. At

that time there was nothing of its kind in the East, although there were several in California. It seemed like much too large an undertaking for us, so an exploratory committee of 25 Friends from the whole of Philadelphia Yearly Meeting was formed, with ten of the members from Gwynedd. After a tremendous amount of studying and planning this committee approved the project, was incorporated to undertake it, and Gwynedd Meeting leased the property to the Foulkeways Corporation. Thanks to all the effort and thoughtful planning which went into it, Foulkeways has become a distinctive and successful example of the possibilities of such a retirement community and a prototype for the establishment of several similar retirement communities.

Although Gwynedd Meeting has no responsibility for the management of Foulkeways, our relations with it are very close. Twenty-five of our members have become residents. The proximity of Foulkeways to our meetinghouse facilitates their continuing activity, which contributes greatly to the strength of the meeting. Also about a dozen members of other monthly meetings who have become residents of Foulkeways have transferred their membership to, and have become very valued members of, Gwynedd. And a few non-Friends there have decided they would like to join Friends and have been welcomed into our membership.

As for Gwynedd being lively, there are a wide variety of activities which might be mentioned, some carried out by specific committees and others resulting from the concern, imagination, and

initiative of individual members. Examples include: early morning bird walks in the spring followed by a cookout pancake breakfast and an outdoor meeting for worship; trips to New York to visit the United Nations for our junior and senior high school students; an annual session of our adult First-day school group during Christmas vacation at which our young people home from college or boarding school speak informally about their experiences; a group that meets each First-day to practice tai chi, a Chinese form of yoga; community lectures to which the public is invited to discuss such problems as what can be done to prevent nuclear and other wars; "Gwynedd Follies," which are purely humorous evenings during which individuals contribute skits that provide a lot of healthy amusement; a chicken barbecue for the men of the meeting so they can get to know one another better (The women said they didn't need one! They have a reading-study group which accomplishes a similar purpose); skiing and canoeing trips for our young people; work meetings and flea markets for our Friendly Crafters, which raises money for the Combined Appeal; a choir and an orchestra that provide a musical program after our annual Christmas Tea; "work days" each fall and spring when we do a lot of needed maintenance on our grounds and buildings; providing a home for a Vietnamese family and helping the parents find work so they have now become financially self-supporting; and monthly "letter writing bees" after meeting for worship.

A major factor in coordinating all

these activities is our committee set-up. Although a plethora of committees is a standing joke among Friends, they certainly are essential for carrying out our programs. We might appear to be over-organized with ten major committees and several minor ones. It is a big undertaking for the nominating committee to find the 200 members who make up these committees, and of course it means that many members serve on two or three of them. But it means that everyone who is able and willing is involved in the life of the meeting, which is very desirable.

To make clear the duties and functions of each committee, a detailed Plan of Organization was drawn up and printed several years ago. This also provides for regular annual reports by each committee at a monthly meeting for business and for annual review. Each committee has the opportunity to revise its functions to allow for change and improvement.

Whether Gwynedd Meeting may be called dynamic or not, we feel it is lively and vigorous. However, we realize much of what we have described is possible only because of our great good fortune in having a large membership that provides the "people power" to carry on our programs.

Also, we do not want to give the impression that Gwynedd does not have its problems, too—just as other meetings do—but, happily, FRIENDS JOURNAL didn't ask us about those! Meanwhile, we welcome the opportunity to give whatever help we can offer from our experience in the activities we have described. □

I Hear You

I hear You
In robin's bubbling joy,
In bluejay's brusque call,
Phoebe's tiny needling of the air,
Sparrow's shy twink
And cardinal's glorious fluting—

I hear You
And give thanks.

—Kay Reynolds

From Meeting

I prayed for God's intercession
To lighten the burden
Weighing on my shoulders
But I kept being distracted
By the birds singing outside.

—Christopher B. Fowler



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REPORTS

Friends Consultation: Spiritual Authority and Accountability

On December 6-9, 1984, 48 Friends from 18 states and one Friend from London, representing 22 yearly meetings, gathered at the Quaker Hill Conference Center in Richmond, Indiana, for a consultation on spiritual authority and accountability. We held no illusions about reaching agreement on the issues but had agreed to consider and discuss them openly. An underlying question for some was whether or not the presentation and discussion would take place on an academic and intellectual level or deal with the practical aspects of the issues of authority and accountability.

From the beginning, the consultation had the mark of a group of very diverse and yet congenial Friends coming together for a special time of learning and sharing. It was this openness that led to the building of community within the group and brought a strong sense of unity. Small group sessions provided a practical way to grapple with the issues. These group sessions also included periods of programmed as well as unprogrammed worship and much spontaneous conversation.

Louise Wilson presented the keynote address on Thursday evening. Her address was rich with personal illustrations and descriptions of visions which spoke powerfully to the subject of authority and accountability. She contends that Quakers have hindered the reality of Christ by maintaining their independence. She stated, "God is not looking for individual vessels. He is looking for a corporate one!" Her concern is that Friends have moved out of the body of Quakerdom into the body of each and every Quaker. We have followed what we've called our inner Light at the expense of the entire Society of Friends. She suggests that we become accountable to God, ourselves, our meetings, and Quakerism as we give up authority in individualism.

The second paper, entitled "Biblical Perspectives on Authority," was presented by T. Canby Jones. After sharing several Scripture passages, he presented these maxims: "All authority is earned by or derived from servanthood." And, "All authority derived from the desire to dominate is illicit." In other words, the suffering servanthood described in Mark 8:34-35 is the core of true authority. This is an authority which persuades, teaches, and advises. It is as the suffering servant that Jesus expresses true authority. He suggests that we can achieve true authority by following the two great

commandments which direct us to love God and neighbor.

In the follow-up discussion, Thom Jeavons expressed appreciation for the way authority had been connected with compassion. Louise Wilson brought to the group's attention the need to be sensitive as to when to serve and when to be served.

A paper, "The Sources of Spiritual Authority," written by Elizabeth Watson, unable to be here due to illness, was presented by Kara Cole. While there were several points made in this paper, the concluding thought sparked the most discussion from the group. She told us not to judge, but to be humble and teachable and to search for God's will so that we may speak with authority.

There was considerable discussion regarding these elements of her paper: process theology, the concept of judgment as it relates to accountability, and the proposal of the learning community concept as an alternative to the eldering idea. These concepts are the only areas that provoked spirited questioning rather than affirmation.

The final paper, presented by Wil Cooper, was entitled "Accountability Among Friends." The final portion of this paper dealt with ways of strengthening our accountability toward one another. He states three ways that this can be achieved. The first is membership. It was his suggestion that a meeting set forth its purpose and from that point establish standards for membership. Secondly, he suggested that Friends look again at the role of elders in the meeting/church as a means of accountability. Thirdly, he proposed the idea that Friends be accountable in the life of the meeting through clearness committees and worship-sharing groups. It was his suggestion that in modernizing our Quakerism we have lost sight of early disciplines.

In the discussions which followed, Thom Jeavons seemed to express the feeling of many in the group when he stated the need for a community that would help him abide by his commitment—that is not binding but instead is very freeing and liberating.

The following queries were written by the convenors of the small groups and bring forth the important points of this consultation as well as serving as a reminder that authority and accountability deserve our continued attention.

1. Do I identify and share the ways that God works in my life?

2. Can we continue to explore, in our own meetings, the religious authority we share, and to explore the nature of our accountability to one another?

3. How can we encourage others in the authentic exercise of spiritual gifts? Will this involve granting them authority over us in some way?

4. Do we acknowledge and affirm the authority of Christ in our lives and our decisions by being accountable to one another, openly and in love?

5. Are you willing to submit to the discernment and spiritual authority of other members of the meeting?

6. Do you strive to nurture and maintain an interdependent fellowship in your meeting that opens the way for mutual encouragement and accountability in the life of the Spirit?

7. Do we encourage and accept the use of spiritual authority in both the corporate body and in individuals of our meeting?

David Bills and Diana Dille

SAGM: Are Quakers an Endangered Species?

Southern Africa General Meeting was held January 3-6 in Capetown. The attenders, 79 adults and 26 children, came from South Africa, Botswana, Lesotho, Zambia, Zimbabwe, Great Britain, and the United States.

Arising out of a concern related to dwindling membership in unprogrammed meetings, the theme of the gathering, "Are Quakers an Endangered Species?", was discussed both in small groups and in the larger group. The focus of the discussions was an analysis of what led us individually to the Society of Friends. Four themes emerged: spirituality, fellowship, inspirational examples of personal courage and integrity, and the peace and social justice testimonies. We concluded that the health of the meeting is related to the vigor with which a meeting pursues all four of these aspects.

Along with daily meetings for business, the attenders also gathered each day in worship-sharing and special interest groups focused on the topics of establishing a nonviolent network in South Africa, conscientious objection, and spiritual growth.

Monthly meeting reports cited the many and varied projects with which Friends have been engaged in the last year. We noted there has been great growth in Botswana Monthly Meeting. Transvaal Monthly Meeting reported that the plans for the Quaker meeting-house/center in Soweto are being delayed by the administrative problem of securing a 99-year lease from the government. Great support for this project was expressed by the Transvaal Meeting as well as the general meeting. Soweto Preparative Meeting now has 11 members.

South Africa General Meeting will be held in two years at Easter time in Pietermaritzburg. Replacing outgoing clerk, H. V. van der Merwe, will be Joyce Mtshazo of the Soweto Preparative Meeting.

Jane Zietlow

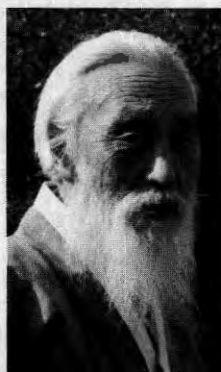
WORLD OF FRIENDS

The British are coming! A group of 30 British Friends are planning to spend three weeks in July and August visiting U.S. Quakers and Quaker institutions. As members of the Woodbrooke Study Tour of American Quakerism, they will attend monthly and yearly meetings and visit Quaker historical sights, Quaker projects, and a variety of schools, retirement homes, and other institutions belonging to the different Quaker traditions in the United States. The tour will center around the New York City area; the Philadelphia area; Greensboro, N.C.; Richmond, Ind.; and Hartford, Conn. The tour leaders are Ben and Candia Barman, and David and Margaret Gray.

It's yearly meeting time again, and the *Calendar of Yearly Meetings 1985* is available by request from the Friends World Committee for Consultation, Section of the Americas. Published by the FWCC World Office in London, it lists, by section, yearly meeting dates, locations, and corresponding clerks. It also provides a handy reference list of Friends centers and offices. For your free copy write to: FWCC, 1506 Race St., Philadelphia, PA 19102.

"Community: Unity With Diversity" is the theme of the annual Friends General Conference Gathering of Friends, June 29-July 6 at Slippery Rock University, Slippery Rock, Pa. Keynote addresses will be given by Elizabeth Watson on "Reconstituting the World" and John Yungblut on "Union Differentiates." Other plenary session speakers include Tom Mullen and Lynn Scott. The annual Henry J. Cadbury Event, sponsored by FRIENDS JOURNAL, will be an address by Sonia Johnson on July 1. The advance program is in the spring *FGC Quarterly*.

Ham Sok Hon has been nominated for the 1985 Nobel Peace Prize by the American Friends Service Committee. Ham Sok Hon, known to many as Teacher Ham, has served as inspiration to fellow Koreans and is revered by many throughout the world for his nonviolent struggle against dictatorial and authoritarian policies in Korea. As a co-recipient of the Nobel Peace Prize of 1947, the AFSC is entitled to make a nomination each year.



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FORUM

Losing Sight of Purpose

Jim Spickard, in his thought-provoking article, "Inwardness and the Outward Way" (*FJ* 2/15), was responding to two recent articles by Alfred K. LaMotte (*FJ* 2/15/84 and 11/1/84). Spickard stated LaMotte's position as being that "good works [are] secondary to inwardness in Quaker life." He then states his own position as being that inwardness and outwardness are complementary. Bhakti yoga (love through service) illustrates how service may develop our inner life. I completely agree that loving service, as in the examples he gave (hospital work), serves spirituality, but I also think this misses the point.

The kind of service in which Quakers have been most active in the last 35 years (at least most of us) is more of the head than the heart, more political than loving. It is service that draws us away from our divine center and into the busyness and contentiousness of the world. It is easy to get caught up in what the early Friends called "ideas afloat on the surface."

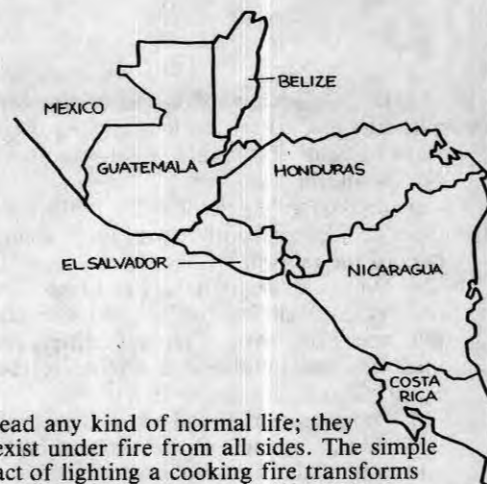
It's not that we are too concerned with the outward but that we have allowed much of our work to become separated from its source of strength in the spirit. When we feel moved of the spirit to engage in politics, we must first recognize the dangers, then endeavor to act in the light, speak truth to power. Otherwise we risk losing sight of our true purpose—to bring people together and not to create more divisions—and thereby falling short both inwardly and outwardly.

Gene Hillman
Annapolis, Md.

A Calling to Serve

I am writing to you as a member of Rockland (N.Y.) Meeting who has been concerned for quite some time about human rights in Central America. This concern has grown so strong that I have become convinced that I have been called to serve in this region. I have joined the Brethren Volunteer Service, and now I am about to leave the United States to begin a six-month term of service providing aid to the displaced persons in El Salvador.

The news that I hear daily of the situation in El Salvador pulls at my heart. The civil war between the government, the left-wing guerrillas, and the right-wing death squads goes far beyond those actually fighting. It is the civilians—the elderly, the women, and the children—who are suffering the worst effects of the war. These people cannot



lead any kind of normal life; they exist under fire from all sides. The simple act of lighting a cooking fire transforms them into open targets for bombing.

These people flee to the cities with hopes of finding refuge. Unfortunately, many arrive without money for food and shelter, without guidance as to where they can find it, and without the necessary documentation required for governmental aid. As a result, many turn to non-governmental religious groups for help.

I will be working with one of these religious groups, managed by the Lutheran Synod of El Salvador—Socorro Luterano. This organization is providing shelter, food, training, medical help, and psychological guidance to many of the victims of the civil war. I am sure that whatever my role may be, I will be in a position to learn much—about myself, the route I would like my life to take, and about the people who are suffering.

I ask that you remember my presence in El Salvador—in your hearts and in your prayers. Your support will mean a lot to me as I journey to give my own support to its victims.

Carol Tobkes
Spring Valley, N.Y.

Finding Joy in Old Age

Since Edward N. Wright (letter, *FJ* 2/15) feels that his health at 87 years of age is "remarkably normal," I see no reason why he cannot begin each new day thanking God for his many blessings and making plans for many days ahead. I am 91 years of age and I am not needed nor able to do the many things I did when I was younger, but I find plenty to do and to interest me in my meeting, my community, and the world.

It is said that "aging is not for sissies" and that it is a kind of testing. I find this to be true. I believe we grow to be stronger and happier persons as we accept and struggle through the many God-given "tests."

One way that some Quakers and others are finding much joy in old age is through Quaker retirement communities, such as Foulkeways in Gwynedd, Pa., where I have lived for almost 18 years.

Eliza Ambler Foulke
Gwynedd, Pa.

Aging: Every Birthday Is a Celebration

So Edward N. Wright (letter, *FJ* 2/15) would like to know "how older Friends function and enjoy life." Although my philosophy is compatible with the Society of Friends, I am a member only of the Wider Quaker Fellowship. Am I, at age 77, eligible to make a response?

Although, as Justice Holmes once said, my "house" is creaking with age, my spirit is as joyous and enthusiastic as it has always been, and it is with surprise that I sometimes have to acknowledge that I am, indeed, "aging." I was born in October—far enough removed from weddings and graduations and not yet too close to Christmas—and every birthday has been a delightful celebration.

I am learning that with advancing years *relinquishment* becomes the name of the game, at least for physical activities or driving a car. "Roving" arthritis plagues me, first here, then there, sometimes greatly curtailing movement. But my doctor assured me that arthritis never strikes the brain, so I unconcernedly just "keep rollin' along."

Even though I can't physically circulate among people as before, I find it as easy to make friends as ever. But we must reach out instead of expecting others to seek us. Family and contemporary friends depart, but we need not feel forsaken if we continue interest in world affairs, in our children's and grandchildren's generation, in changes occurring around us. We gain young people's respect and friendship by lovingly accepting them as they are. Thus our roster of friends keeps growing.

Since early January, I have been literally "snowbound," unable to venture onto snow and ice covered sidewalks and streets. Soon after coming to this new community I joined the local Writers Guild and was accepted most cordially. I find through it continuing outlet for some of my abilities. Just now I cannot attend meetings, but committees come here. Friends visit; mail brings contact from around the world; telephone brings dear voices into the room; and thoughtful neighbors bring soup or cake and companionship. Books, music, and needlework fill many hours. I continue writing (being

published occasionally) and correspond with many, some in Germany and England, and send notes to other folks living alone.

My own children and their children are very dear to me. In very rare moments of self-pity I sometimes wish they showed a bit more concern for me—but they know that I have always prided myself on independence and self-reliance, so why should they worry? They are unfailingly there when informed of a need. They are busy with their own families and work and interests as they traverse life's pathways even as we did earlier. I cherish them—and leave them free.

Fiction and fairy tales present frail little granny in her rocking chair with grandchildren listening raptly to her wonderful tales of her childhood. That is mostly fantasy! One day my sister, who had written a lovely account of one daughter's girlhood, was reading it to her and the two grandsons. The boys rolled on the floor with laughter while she read, but the first question when she finished was: "What, O'Ma, is a streetcar?"

An autobiography is commendable. Edward N. Wright said he had written one but had been disappointed in its lukewarm reception. Such memories must be preserved not for the short present but for the enlightenment of future generations. We should write anyway and place the pages within our mementos. It has been truly said that every life holds at least one book.

The emptiness of widowhood is an unrelenting ache. But over the years God has sustained me with care and love, manifested through the generous kindnesses of family and friends. The bread my husband and I cast upon the waters during our long, happy years together is now coming back to me—battered, and sometimes even with jelly. I am truly grateful, and secure in my relationship with our Heavenly Father, and trust that he will grant me yet many years to enjoy his beautiful world. As the poet Tagore wrote, when Death comes, it will not be snuffing the candle, but turning down the lamp because the dawn has come.

So—who is aging? "God bless us, every one."

Kaethe S. Crawford
Butler, Pa.

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BOOKS

Pilgrims in Their Own Land. By Martin E. Marty. Little, Brown and Co., Boston, 1984. 500 pages. \$25.

Martin Marty subtitled this book "500 Years of Religion in America." In it, the professor of history of modern Christianity at the University of Chicago endeavors to explain how the United States came to be a nation of such religious diversity, where so many different religious groups are able to live together with such little conflict, and where the ideal of religious freedom is given such importance. I find the topic interesting, but Marty's book disappointed me.

Given this title, one might hope for an account of the way that the specific religious beliefs of various immigrant groups shaped individual and corporate responses to the conditions of the New World; instead, Marty gives us a superficial account of the activities of the leaders of those groups. He seems almost cynical in his account, focusing on shortcomings of religious leaders rather than the hopes, aspirations, and accomplishments of the religious communities that came to settle in America.

Friends who wish to assess the role of the Religious Society of Friends in the spiritual

development of the United States must look elsewhere; the role of Friends in establishing the principle of religious freedom in America, or in any other role for that matter, is given short shrift. A much better account, if narrower in scope, is given by MacMaster, Horst, and Ulle in *Conscience in Crisis*.

Marty's scholarship is unquestionable, but although he may have the bare facts correct, the shortcomings mentioned above make this book considerably overpriced at \$25. I cannot recommend it to Friends.

Lloyd Lee Wilson

Portrait in Grey: A Short History of the Quakers. By John Punshon. Quaker Home Service, London, 1984. 293 pages. \$10.95/paperback.

We welcome a new interpretive survey of Quaker history from John Punshon, the tutor in Quaker studies at Woodbrooke. His organization of the material is different from any of his predecessors, and he has endeavored to include developments of Friends in the United States as well as the British Isles. The first four chapters deal with 17th-century Friends, the next three are devoted to the 18th and most of the 19th centuries, and the final three discuss the last 100 years.

In describing the origin of the Quaker movement, Punshon has dealt with both the continental, mystical roots stressed by Rufus

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M. Jones, and the Puritan derivations emphasized by Geoffrey Nuttall and others, and pointed out that an interpretation that recognizes both has considerable merit. Instead of describing the "Holy Experiment" in Pennsylvania as a separate topic, as would be done in a history written by someone in the United States, he has treated it as one aspect of the career of William Penn, along with his efforts to defend Quakers from their religious detractors.

The clear, concise description of the distinctive teaching of Joseph John Gurney will be useful to many readers, as well as the discussion of the rise of the revival movement among midwestern Friends, followed by the pastoral system. The reference to reading in the *Friends' Review* of revival meetings in the Eastern states, led by lay persons, may be misleading (page 199). At that time Quaker periodicals printed a good bit of news about events in the world at large, for their readers often stayed away from the secular press. The revivals were conducted by non-Friends, not by the members of Eastern yearly meetings, although "general meetings," as they called them, spread to some states in that region later.

While very few U.S. Friends are referred to by name in the text, John Punshon has included many succinct and illuminating references to Quakers on this side of the Atlantic in a book that is written primarily for British readers. There are errors here and

Poets & Reviewers



Edwin B. Bronner, professor of history and curator of the Quaker Collection at Haverford College, is clerk of Haverford (Pa.) Meeting. **Christopher B. Fowler** is an attendee at Central Philadelphia (Pa.) Meeting. A member of Hopewell (Va.) Meeting, **Laura Nell Morris** is a volunteer for FCNL. **Judith Randall** teaches at the Meeting School in Rindge, N.H. She is a member of Monadnock (N.H.) Meeting. A writer who continues to publish during retirement, **Kay Reynolds** is a member of Flushing (N.Y.) Meeting. **Lloyd Lee Wilson** is general secretary of Friends General Conference. He is a member of Blacksburg (Va.) Meeting.

there. The 1920 World Conference in London is changed to 1919 on page 253, and the third World Conference, held at Oxford to celebrate the tercentenary of George Fox on Pendle Hill, is dated a year later in 1953. Many important books have been omitted from the bibliography, but despite these minor quibbles, this is a valuable book, it is well written, and it should be in meeting libraries.

Edwin B. Bronner



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Books in Brief

A Sense of Wonder: A Spiritual Guidebook. By Alison Davis. Little River Press, Hampton, Conn., 1984. 81 pages. \$5.95/paperback. Alison Davis names the ways of deepening our experiences with Something greater—God. She details the difficulties and enumerates the joys of life at the Center. This spiritual guidebook has the authentic ring of one who has experienced what she writes about.

Forgive and Forget: Healing the Hurts We Don't Deserve. By Lewis B. Smedes. Harper and Row, San Francisco, 1984. 151 pages. \$12.95. The author carries Harold Kushner's thesis in *When Bad Things Happen to Good People* a step further: Lewis Smedes urges us to forgive unfair, personal, and deep hurt, and enumerates the steps toward this goal. Those who have been hurt, especially by a loved one, will find some help in these pages.

Unmanifest Destiny: Mayhem and Illusion in American Foreign Policy—From the Monroe Doctrine to Reagan's War in El Salvador. By T. D. Allman. Dial Press, Garden City, N.Y., 1984. 468 pages. \$19.95. The author, a correspondent for the *New York Times* during the Indo-China War, examines U.S. foreign policy in Central America and Asia by analyzing the historical basis of U.S. policy actions. The author's analysis of the current problems in El Salvador and our government's continued misperception of the real problems are enlightening and certainly worth reading.

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Washington, D.C., bed and breakfast. Capitol Hill location. Reservations advisable. William Penn House, 515 E. Capitol St., Washington, DC 20003. Telephone: (202) 543-5560.

The Canary and Other Tales of Martial Law. By Marek Nowakowski. Translated by Krystyna Bronkowska. Dial Press, Garden City, N.Y., 1984. 144 pages. \$11.95. These 36 short stories, most no more than three pages, are from a group of stories originally circulated in *Nova*, an underground Polish press. These tales document life in Poland under martial law: military patrols, informers, and food shortages. The stories are called "snapshots" in a preface to the book. They are "snapshots" in their totemic brevity, perhaps, but they capture a far deeper sense of fear and unrest than we usually associate with a snapshot.

CALENDAR

April

3-7—Southeastern Yearly Meeting, Methodist Youth Camp, Leesburg, Fla. Write Gene E. Beardsley, Rte 3, Box 108F, Gainesville, FL 32606 for information.

4-7—South Central Yearly Meeting, Camp Mountainview, Jacksonville, Tex. Write Yvonne Boeger, 3701 Garnet St., Houston, TX 77005 for details.

21—Historic Chichester Meeting, Boothwyn, Pa.; open at 3 p.m. for meeting for worship, followed by tea. Phone (215) 356-3755.

Mexico City Friends Center. Pleasant, reasonable accommodations. Reservations. Directors, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends meeting, Sundays 11 a.m. Phone: 535-2752.

Woodlands Retreat: Quaker quiet and hospitality. Box 342, West Salem, OH 44287. (419) 853-4369.

New York City, Penington Friends House, 215 E. 15th St., New York, NY 10003. Friendly lodging at reasonable rates. Single and double occupancy, includes delicious breakfast and evening meal. A country inn in the heart of Manhattan. Call ahead for reservations: (212) 673-1730.

Books and Publications

Magazine samples. Free listing of over 150 magazines offering a sample copy—\$.50 a sample. Send stamped, self-addressed #10 envelope to: Publishers Exchange, P.O. Box 220, Dept. 216A, Dunellen, NJ 08812.

Laser, peace newsletter for kids 9-15. In third year. \$12/10 issues, sample \$1.50. Teddy Milne, editor, 15 Walnut, Northampton, MA 01060.

Progressive Periodicals Directories now available! Useful for publicity, networking, details on 400 periodicals about religion, culture, peace, environment, health, international, social justice, etc. \$5 from Box F-120574, Nashville, TN 37212.

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

Good Quaker novels are hard to find. Leela Dutt's *Rubik's Cube* is very good, and until now, was unattainable outside the U.K. In it, personal tensions and cruise missiles intertwine against the background of a Welsh meeting. To order: send \$5 to J. Anderson, 120 Greenleaf Dr., Latham, NY 12110.

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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 three times/year to people throughout the world who, without leaving their own faiths, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their meetings.

Communities

Friends Village, Newtown, Pa., a loving Quaker retirement community, has single room and apartment vacancy. For information call Peggy Levengood, (215) 968-9222.

Six rural egalitarian communities, established over the last 17 years, invite visitors/members. Integrate the best of urban and rural living! Peaceful, cooperative, self-supporting. Write (\$1 appreciated): Federation, Twinoaks-F5R, Louisa, VA 23093.

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For Rent

Milbridge, Maine, three-room cabin, remote wooded coast, deep-water frontage. No running water or electricity. Propane. Sleeps six, own bedding. \$125 weekly July-October. Dorothy Walker, 17330 Quaker Lane, Sandy Spring, MD 20860, or (301) 774-3495 before 9 a.m.

For Sale

Year-round Cape Breton Island farmhouse with barn and 25 acres. Walk to quiet Northumberland Strait beaches. Located in Mabou Mines, Inverness County, Nova Scotia. Reasonably priced. S. Brehm, P.O. Box 164, New Providence, PA 17560. (717) 786-4589.

Gatherings

New Foundation Gatherings in 1985. These will be opportunities to consider in depth the Christian message of George Fox and what resulted from it. We have found that this message can change peoples' lives today and speak to the needs of our present age. May 9-12 at Ben Lomond Center, California; speakers: Douglas Gwyn, Teresa Hobday of England, and Max and Lorraine Skinner of Canada. Information from: Cheryl Larsen, 2947 Grinnel Drive, Davis, CA 95616. June 29-July 1 at Camp Neekauis, Waubesa, Ontario, Canada; speakers: Dean Freiday and Terry Smith Wallace. Information from: Fritz Hertzberg, 966 Finch Avenue, Pickering, Ontario, Canada L1V 1J5.

Personal

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

American Friends living in Riyadh, Saudi Arabia, would like to contact others in the area. Write: Ayoub, College of Science, Box 2455, King Saud University, Riyadh, Saudi Arabia.

Single? For peace, social justice? Get acquainted with unattached, compatible, like-minded persons, locally and nationally. Concerned Singles, Box 7737-F, Berkeley, CA 94707.

Positions Vacant

Buildings and Grounds Caretaker. Salary, housing, benefits. Couples encouraged: cooking and housekeeping can also be offered. Persons with maintenance experience send request for job description, resumes, and references to: John deValcourt, Director, Quaker Center, Box 686, Ben Lomond, CA 95005.

Wanted: maintenance man for a small Quaker Home. Monday to Friday, 8 a.m. to 4 p.m. Please call (201) 755-8600.

New England Yearly Meeting will have openings for two positions: a full-time Office Secretary beginning June 1, 1985, and a full-time Youth Secretary beginning Sept. 1, 1985. Send resume and cover letter to: NEYM Office, P.O. Box 2432, South Portland, ME 04106.

Needed: Head teacher for upper school. Part-time teaching, part-time administrative responsibilities. Letters and resumes to attention of headmaster, Media-Providence Friends School, 125 W. 3rd St., Media, PA 19063.

Central City Nebraska Friends Meeting is seeking a person to serve as Ministering Secretary. This would be a part-time position encompassing: some Sunday worship leadership, counseling and visitation responsibilities with an enabling emphasis, service as a community contact person. Central City Meeting is a modest sized, closely knit group with an interest in encouraging committee and personal involvement along traditional Quaker testimonies. If interested contact: James Zuehlke, 2510 18th Ave., Central City, NE 68826.

Progressive jobs/internships! Environmental, women's/civil rights, peace, community organizing, and more. Current nationwide listing—\$3. *Community Jobs*, Box 155, 1520 16th St. NW, Washington, DC 20036.

Elementary Teacher. This small, friendly, independent day and boarding school seeks elementary teacher. Small classes/warm environment. Benefits: Salary +, room, board, group health. Inquiries: Greg Heath, Horizon's Edge School, Canterbury, NH 03224.

Situation available, as of July 1985 or shortly thereafter, for a friendly couple to serve as resident hosts for San Francisco Friends Meeting. Inquiries should be sent to: Clerk, Property and Finance Committee, San Francisco Monthly Meeting, 2160 Lake St., San Francisco, CA 94121.



FRIENDS ACADEMY

A Quaker-affiliated, co-educational country day school including over 690 students in grades pre-kindergarten through 12. A strong selected student body, made diverse by our cosmopolitan community and a generous scholarship program, is nurtured by a full- and part-time faculty of 75. Friends Academy, which is over 100 years old, seeks to provide demanding, somewhat traditional but lively, college preparatory, academic, athletic, and activities program within a friendly, supportive atmosphere. Each year we usually seek one or more top-rate beginner or experienced and versatile teachers who are strong in the classroom and competent and willing to coach boys' and girls' team sports. We seek teachers who can command the respect and affection of young people and colleagues. Write to: Frederic B. Withington, Headmaster, Friends Academy, Locust Valley, NY 11560.

Director and teachers needed for new early childhood learning disabilities program. Experienced educator required to develop staff and curriculum. Proven ideas and ability to inspire others. Skilled teachers to create caring and challenging classrooms. Send resumes to Mary McDowell Center for Learning, 110 Schermerhorn St., P.O. Box 1160, Brooklyn, NY 11202. An affiliate of Brooklyn Friends School.

Peace Field Secretary for Haddonfield (N.J.) Quarterly Meeting. 1/2-time position. Deadline for applications: May 1. To receive job description call (215) 241-7238.

Pendle Hill Cook and Housekeeper openings: Full-time positions available beginning June 1 and Sept. 1, 1985. Apply to Mary Wood, Pendle Hill, Wallingford, PA 19086. Phone (215) 566-4507 by May 15, 1985.

Friends Meeting at Cambridge is seeking a replacement for retiring Resident Friends. This full-time job, for one Friend or a couple, starts September 1985 or soon thereafter. Salary and living quarters included. If interested please send resume and a letter explaining your interest in the position to Friends Meeting at Cambridge, 5 Longfellow Park, Cambridge, MA 02138. Phone (617) 876-6883.

The Meeting School is looking for couples interested in creative teaching and houseparenting in a community that operates from a spiritual base and from the Quaker values of simplicity, trust, and nonviolence. Grades 10-12. Accredited by NEASC. Send inquiries to Claudia and Kurt Brandenburg. The Meeting School, Rindge, NH 03461. (603) 899-3366.

Nanny/housekeeper needed for new head of Wilmington Friends school. Responsibilities include full-time care of one child born Oct. 22, 1984, and light housekeeping. Live-in preferred. \$250 per week in addition to room and board. To begin July 1, 1985. Please call (215) 849-5622 or write Dulany Bennett, 126 E. Sedgwick St., Philadelphia, PA 19119.

Schools

Sandy Spring Friends School, Sandy Spring, Maryland 20860, (301) 774-7455. 9th through 12th grade, day and boarding; 6th through 8th grades day only. Small academic classes, arts, twice weekly meeting for worship, sports, service projects, intercession projects. Individual approach, challenging supportive atmosphere. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

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

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Musical Friends 19 or older are welcome to Friends Music Institute for adults. A week of sharing music, worship, and community. August 8–14 in Barnesville, Ohio. Write Sally Campbell, 252 W. 91st St., New York, NY 10024. (212) 787-3903.

Summer Rentals

New Hampshire farmhouse with view, privacy, birds, hiking. Fishing, water sports, horses nearby. Sunapee-Monadnock region. Sleeps 12. Four BR, electricity, indoor plumbing. \$225/week, \$800/month. Shaw (814) 238-0009.

Shelter Island: furnished 3 bedroom, 2 bath, living, dining, electric kitchen with dishwasher, washer, dryer, study; 4 skylights, screened porch and deck, waterfront. Overlooks Friends meeting site. Friends meeting group(s) or family(ies) ideal. 23rd fifth month to 4th ninth month. 8M. (516) 747-6092, evenings, weekends or Box 88, Shelter Island, NY 11964.

Three-bedroom home at the beach, 20 miles north of San Diego. Jane Mills, 615 Circle Drive, Solana Beach, CA 92075. (619) 755-1251.

Adirondacks. Housekeeping cabins on unspoiled, spring-fed lake. Swimming, canoeing, biking, wilderness trails, wildlife. Phone (215) 922-8975 or write Dreby, Cranberry Lake, NY 12927.

Damariscotta Lake, Sunset Lodge. Rustic 1-, 2-, and 3-bedroom housekeeping cottages. Fishing, swimming, badminton, shuffleboard. Rates from \$200/wk. Canoes, sailboats, sailboards available. Sorry, no pets. Sunset Lodge, Box 969A, Jefferson, ME 04348. Tel. (207) 882-5484 winter, (207) 549-3077 summer.

Waterfront summer home—Belfast, Maine. Furnished three bedroom, 1 1/2 bath on Penobscot Bay looking east to Castine. Available June–October. Rates per week, peak season \$425; off season \$325. For more information, write (or call) Kriebel, 55 Lovell St., Portsmouth, NH 03801. (603) 431-2137.

Tours

Quaker tour to Moscow, Tbilisi, Prague, Kiev. Non-smoking. Sept. 23–Oct. 7. \$1,690. Meetings with Soviets, sightseeing. Send SASE to Teddy Milne, 15 Walnut, N. Hampton, MA 01060, for information.

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. 9 1/2 Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-18-87.

SAN JOSE—Phone 24-43-76, 21-66-89, or 21-03-02. Unprogrammed meetings.

GERMANY (FED. REP.)

HANNOVER—Worship 3rd Sunday 10:45, Kreuzkirche (Gemeindeaal). Call Sander 629057 or Wolckenhaar 822481.

GUATEMALA

GUATEMALA—Bi-weekly. Call 67922 or 681259 evenings.

HONDURAS

TEGUCIGALPA—Second Sunday 9:30 a.m. and when possible. Colonia Los Castaños No. 403, near SuCasa supermarket one block south of and parallel to Bulevar Morazan. Contact Nancy Cady 32-8047 or evenings 32-2191.

MEXICO

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

SWITZERLAND

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

UNITED STATES

ALABAMA

BIRMINGHAM—Unprogrammed meeting for worship, 10 a.m. Sunday. C8C, 1519 12th Ave. S. C. Boadway, 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.

ALASKA

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

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, 7 1/2 miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3729.

PHOENIX—Worship and First-day school 11 a.m. 1702 E. Glendale, Phoenix 85020.

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. Barbara Elfrandt, clerk. Phone: (602) 299-0779 or (602) 887-3050.

ARKANSAS

LITTLE ROCK—Unprogrammed meeting, First-day school, 9:45 a.m. Winfield Methodist Church, 1601 S. Louisiana. Phone: 297-9893, 663-8283.

CALIFORNIA

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

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

BERKELEY—Strawberry Creek, 2465 LeConte. P.O. Box 5065. Unprogrammed worship 10 a.m.

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

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

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

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. 43480 Cedar Ave. Visitors call (714) 927-7678 or 925-2818.

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

LONG BEACH—10:30 a.m. Huntington School Orizaba at Spaulding. 434-1004 or 831-4066.

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

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

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

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

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

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

REDLANDS-RIVERSIDE-SAN BERNARDINO—Inland Valley Friends Meeting, 114 W. Vine, Redlands. Worship 10 a.m., dialogue or program 11 a.m. For information, phone (714) 682-5364 or 792-7766.

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, Lowell Tozer, (619) 286-5886.

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

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

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

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-3120.

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

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.

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

WHITTIER—Whitleaf 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) 633-5501 (after 6 p.m.).

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

DURANGO—First-day school and adult discussion 10 a.m., unprogrammed worship 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 (Wesleyan Univ.), corner High & Washington Sts. Phone: 349-3614.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: 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, Rte. 7 at Lanesville Rd. Worship 10 a.m. Phone: (203) 354-7656.

STAMFORD-GREENWICH—Worship and First-day school 10 a.m. Westover and Roxbury Rds., Stamford. Clerk: Nancy Notthelfer. Phone: (203) 661-6715.

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). Woodbury Community House, Mountain Rd. at Main St. Worship and First-day school 10 a.m. Phone: 263-3627.

DELAWARE

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

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

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

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

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

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

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

DISTRICT OF COLUMBIA

WASHINGTON—Friends Meeting, 2111 Florida Ave. NW (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—Worship 10 a.m. St. Paul's School, Oct. 1-June 1 (member homes June 1-Oct. 1). Clerk Paul Blanshard, mail 1625 Eden Ct., call (813) 447-4387.

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

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

JACKSONVILLE—Meeting 7:15 p.m. 2302 Dellwood St. 32204 (Riverside). (904) 768-3648.

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

MELBOURNE—Unprogrammed meeting and First-day school weekly. (305) 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 a.m., discussion 10 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: Marianne Bradley. Quaker House, phone: 373-7986.

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

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

HAWAII

HONOLULU—Sundays, 9:45 a.m. hymn singing; 10 a.m. worship and First-day school. 2416 Oahu Avenue. 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. 1 p.m. Sundays. Pine and Euclid. Lois Wythe, 263-8038. Call for summer schedule.

ILLINOIS

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

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

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

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

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

CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For location call Jim Oberholtzer, 348-1027, or Marsha Holland, 477-9016.

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

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

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

EVANSTON—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.

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

OAK PARK—Worship 10:30 a.m. Hephzibah House, 946 North Blvd. Phone: 524-0099.

PARK FOREST—Thorn Creek Meeting, 11 a.m. Sundays. Child care and First-day school. (312) 748-2734.

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: Peg Kruger. 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 6 p.m. 423 8th St. Call Bill Dietz 342-3725.

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

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

INDEPENDENCE (Bolton Friends Church)—Meeting for worship 10:30 a.m., Sunday school 9:30 a.m. (316) 289-4260.

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

TOPEKA—Unprogrammed worship 4 p.m. followed by discussion. Phone: (913) 233-1698, 478-3383, or 273-6791.

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

KENTUCKY

BEREA—Meeting 10 a.m. Berea College, 986-8250.

LEXINGTON—Meeting for worship 10:30 a.m. Sundays. Box 13366, Lexington, KY 40511. Phone: (606) 233-4176.

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. 120 South Cortez St. Phone: 885-1223 or 861-8022.

MAINE

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

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

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 a.m. 2nd Sun.), adult 2nd hour (Mo. Mtg. 2nd Sun.) 11:30. Nursery. 2303 Metzerott, near U. MD. 445-1114.

ANNAPOLIS—Worship 11 a.m. Educational Bldg., First Baptist Church of Eastport, at 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Clerk: Betty Lou Riley, 775-4965.

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

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

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship and First-day school 11 a.m. Clerk: Ann Miller, 116 Cedar St. (301) 778-2367.

EASTON—Third Haven Meeting, 405 S. Washington St. 10 a.m. David Hawk, clerk; Jane Caldwell, ass't. (301) 822-2832.

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

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

UNION BRIDGE—Pipe Creek Meeting. Worship 11 a.m. C. J. Swet, clerk, (301) 831-7446.

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 and First-day school 11 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. 549-0588; if no answer 584-2788 or 549-4845.

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

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

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

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

MARION—Meeting for worship 9:30 a.m. Sunday in the Tabor Academy Library, 65 Spring St.

NEW BEDFORD—Meeting for worship and First-day school 10 a.m., Sundays. Potluck, worship-sharing, 5:30-8 p.m. Wednesdays at the meetinghouse. 83 Spring St. Phone (617) 636-2829.

NORTH DARTMOUTH—Unprogrammed, First-days 11 a.m. State Road, west of Tucker. (617) 994-9829.

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

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

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

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

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

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

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. (313) 761-7435, 761-5077. Clerk: Nancy Taylor, 769-3354.

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.

MOORHEAD—Red River Friends Meeting, UCM House, 1313 9th Ave. S. Unprogrammed worship 10 a.m. 233-1215.

NORTHFIELD-SOGN-CANNON FALLS TWP.—Cannon Valley Friends Meeting, 2nd and 4th First-days. Unprogrammed worship 11 a.m. Child care. (507) 645-4869; (507) 789-5735; (612) 258-4292.

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

ST. PAUL—Twin Cities Friends Meeting, 540 Hamline Ave. N. Unprogrammed worship now at St. John's UMC, 10:30 a.m. Call (612) 222-3350 or 644-7017.

STILLWATER—St. Croix Valley Friends, Senior Citizens Center, 112 S. Main St. Unprogrammed worship 10 a.m. Phone (612) 777-1698, 777-5651.

MISSOURI

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

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

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

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

MONTANA

BILLINGS—Call (406) 656-2163 or 252-5065.

MISSOULA—Unprogrammed 10:30 a.m., Sundays. 204 S. 3rd St. W. 542-2310.

NEBRASKA

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

OMAHA—Unprogrammed worship. 453-7918.

NEVADA

RENO-SPARKS—Unprogrammed worship at 10 a.m. Senior Citizens Service 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: 783-4743.

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

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

HANOVER—Meeting for worship, Sundays, 10:45 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Lafayette Noda. (603) 643-4138.

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

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

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

NEW JERSEY

ATLANTIC CITY AREA—Atlantic City Meeting gathers at 11 a.m. in Northfield on Burton Ave. Call (609) 927-6547 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, Rte. 130 at Riverton-Moorestown Rd. Meeting for worship 11 a.m., First-day school 10 a.m.

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

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

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

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

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

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

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

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

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

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

MOUNT HOLLY—Meeting for worship 10:30 a.m. High and Garden Streets. 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—Meeting and First-day school 10:30 a.m., no First-day school summers. 109 Nichol Ave. (201) 846-8969.

NORTHFIELD—First-day meeting for worship 10 a.m. Atlantic Friends School, Burton Ave. (609) 646-8700 or 345-2458.

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.

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

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

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

SEAVILLE—Meeting for worship 11 a.m. July/August worship at 10 a.m. Main Shore Rd., Rte. 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.

SOMERSET HILLS—Meeting for worship 10 a.m. September-May, Community Club, East Main St., Brookside. Contact: (201) 543-4429 or 234-1812.

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 and Montgomery Sts. Visitors welcome.

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

WOODSTOWN—First-day school 9:45 a.m., 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.

LAS CRUCES—10 a.m. Sunday, worship, First-day school, 2610 S. Solano. Barry and Lynda MacKichan, co-clerks, 523-7365 or 526-4625.

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 835-0013 or 835-0277.

NEW YORK

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

ALFRED—Meeting for worship 9:15 a.m. 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 (718) 777-8866 (Mon.-Fri. 9-5). Mailing address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship 11 a.m. 72 N. Parade (near science museum). Call 892-8645.

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

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

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

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

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

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

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

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

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—Discussion 10 a.m., First-day school 11 a.m. 137-16 Northern Blvd. (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 through Labor Day, circle at Quaker Martyr's Monument on Sylvester Manor. (516) 749-0555.

Southampton—**EASTERN L.I.**—Administration Bldg., Southampton College. (516) 537-3867.

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

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

ONEONTA—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) 265-5749.

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

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

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

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

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

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 10 a.m. French Broad YWCA. Phone: Phillip Neal, 298-0944.

BEAUFORT—Worship group; 728-7338, 728-5279.

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

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Bettie Flash. Phone: (919) 942-3528.

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

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

FAYETTEVILLE—Unprogrammed. Phone 323-3912.

GREENSBORO—Friendship Meeting (unprogrammed) Guilford College, Moon Room of Dana Aud., except vacations and summers at Friends Homes. Worship 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. (Schellie 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 9 a.m. Women's Resource Center, 20 N. 16th St. Call (919) 392-2269.

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

WINSTON-SALEM—Ardmore Friends, 2434 Rosewood. Unprogrammed meeting 10 a.m., first and third Sundays, 761-0335.

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

NORTH DAKOTA

FARGO—See Red River Friends, Moorhead, Minnesota.

OHIO

AKRON—Unprogrammed worship and child care weekly, business and potluck monthly. Call (216) 929-9590 or 733-7683.

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

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

DEFIANCE—Jon Shafer, (419) 596-4641

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

TOLEDO—Rilma Buckman, (419) 385-1718

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

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

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Marvin Van Wormer (614) 267-8834.

DAYTON—Friends Meeting FGC. Unprogrammed worship and First-day school 10:30 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.

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

MARIETTA—Unprogrammed worship group. 422-5299 (Parkersburg).

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

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

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

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m. Rockford Meetinghouse, President Street (Antioch campus). Clerk, Hazel Tulecke, (513) 767-1633.

OKLAHOMA

NORMAN—Unprogrammed worship group; (405) 329-6673.

OKLAHOMA CITY—Unprogrammed meeting for worship 10:30 a.m., followed by forum and fellowship. 312 S.E. 25th. (405) 949-2106 or 631-4174.

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

TULSA—FGC unprogrammed. 5 p.m. (918) 369-1978.

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 a.m. Forum 11. YWCA, 768 State St. 393-1914.

PENNSYLVANIA

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

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

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

CARLISLE—First-day school (Sept.–May) and worship 10 a.m. 2nd fl., Bosler Hall. N.E. corner College St. and W. High St. 249-2411.

CHELTENHAM—See Philadelphia listing.

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

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

CONNEAUTVILLE—Unprogrammed worship group. Merston, RD 2, Conneautville 16406.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LANCASTER—Meeting and First-day school 10 a.m. Off U.S. 462, back of Wheatland Shopping Center, 1½ miles west of Lancaster.

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

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

LEWISBURG—Worship 10:30 a.m. first, third, and fifth Sunday of each month. Vaughan Lit. Bldg. Library, Bucknell University. Clerk: (717) 524-7969.

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

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

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

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

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

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

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

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

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

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

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

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 566-7238.

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

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

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

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

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

Central Philadelphia—15th and Race Sts.

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

Chestnut Hill—100 E. Mermaid Lane.

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

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

Frankford—Unity and Wain Sts., 11 a.m.

Germantown Meeting—Coulter St. and Germantown Ave.

Green Street Meeting—45 W. School House Lane.

PHOENIXVILLE—Schuylkill Meeting. East of Phoenixville and north of juncture of Whitehorse Rd. and Rte. 23. Worship 10 a.m., forum 11:15.

PITTSBURGH—Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 4836 Ellsworth Ave, East End.

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

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

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

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

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

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

SOLEBURY—Worship 10 a.m., First-day school 10:45 a.m. Sagan Rd., 2 miles NW of New Hope. 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—Meeting 11 a.m., discussion 10:15 a.m. (Oct.-June). W. Springfield and Old Marple Rd. 544-3624.

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

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

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

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

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

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

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

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

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

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

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

RHODE ISLAND

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

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

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

SOUTH CAROLINA

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

COLUMBIA—Worship 10 a.m. Presbyterian Student Center, 1702 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. 335 Crestway Dr. Bill Simmons, (615) 622-1308.

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

NASHVILLE—Meeting and First-day school 10 a.m. 2804 Acklen Ave. Clerk: Bob Lough, (615) 298-1269.

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

TEXAS

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

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

BRYAN/COLLEGE STATION—Unprogrammed worship, first and third Sundays. Call (409) 779-6904 or write 1104 C Verde, Bryan TX 77801.

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—10 a.m. Park North YWCA, 4434 W. Northwest Hwy. Clerk, Dorothy Watts, (214) 576-3868, 361-7487, or 258-0578.

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

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

GALVESTON—Meeting for worship, First-day 6:30 p.m. Call 744-1806 or 762-1391 for information.

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, 1105 W. 10th St. Meeting for worship 11 a.m., First-day school/adult discussion 9:30 a.m. Phone: 862-6685. Clerk: P. Bell, 664-5505.

LUBBOCK—Unprogrammed. Elsa Sabath, mail 2810 23rd St., 79410. (806) 797-0916, 747-8230, 796-1905.

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

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

SAN ANTONIO—Discussion 10:30 a.m., unprogrammed worship 11 a.m. New Age School, 217 Pershing, 78209. William Donovan, clerk, 11634 Caprock, San Antonio, TX 78230. (512) 690-8961.

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—Hymn sing 10:30 a.m., unprogrammed worship 11 a.m., 2nd and 4th Sundays. Off Route 17. Phone Whites, (802) 453-2156.

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

VIRGINIA

ALEXANDRIA—1st and 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, Junc. old Rte. 123 and Rte. 193. 10 a.m. First-day school, adult forum 11 a.m.

RICHMOND—Worship 11 a.m., First-day school 10 a.m. 4500 Kensington Ave. 358-6185.

ROANOKE—Blacksburg/Roanoke Monthly Meeting; Roanoke section, Genevieve Waring, 343-6769, and Blacksburg section, Sandra Harold, 382-1842.

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

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

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

WASHINGTON

BELLEVUE (Seattle)—Eastside Friends Meeting (NPYM), 4160 158th St. SE. Unprogrammed worship 10 a.m., study 11 a.m. (206) 822-2461 or 632-7006.

OLYMPIA—Worship 10 a.m. except first Sunday each month in homes. YWCA. 943-3818 or 357-3855.

SEATTLE—University Friends Meeting, 4001 9th Ave. NE. Silent worship, First-day classes 11 a.m. 547-6449. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship. Contact Jean Fredrickson, 328-8133.

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

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

WEST VIRGINIA

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

MORGANTOWN—Monongalia Meeting. Unprogrammed worship and First-day school 11 a.m. Phone John Gamble (304) 599-1767 or Lurline Squire 599-3109.

PARKERSBURG—Unprogrammed worship group. 422-5299.

WISCONSIN

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

EAU CLAIRE/MENOMONIE—Meeting for worship and First-day school, Sunday, 10:30 a.m. 1718 10th St., Menomonie, 54751. Call 235-5892 or 832-0094.

GREEN BAY/APPLETON—Meeting for worship and First-day school 11:30 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—Worship sharing 10 a.m., meeting for worship 10:30. 3224 N. Gordon Pl. Phone: 263-2111.

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.

THANK YOU, FRIENDS

Because you knit, sew, mend, sort, pack, collect school supplies and toys for the American Friends Service Committee, people have the materials they need to survive, to learn, and the vital support to make it on their own.

This year we especially need contributions for children: children's clothing, shoes, school supplies and recreational equipment—scarce items for many children in Mozambique, the Gaza Strip, Nicaragua, in refugee camps in Honduras, and elsewhere in Latin America, Africa and the Middle East.

If you would like to help with the cost of processing the material aids, or receive written materials, patterns, ideas for the classroom, let us know on the form below.

Thank you for caring about the needs of others.

To: Material Aids Program

American Friends Service Committee
1501 Cherry Street Philadelphia, PA 19102

- ☐ Enclosed is \$_____ to help send material aid to children and youth around the world.
- ☐ Please send me written materials, patterns, ideas for the classroom, on AFSC's special material aids program for children and youth.

Name _____

Address _____

Zip _____ Phone _____

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