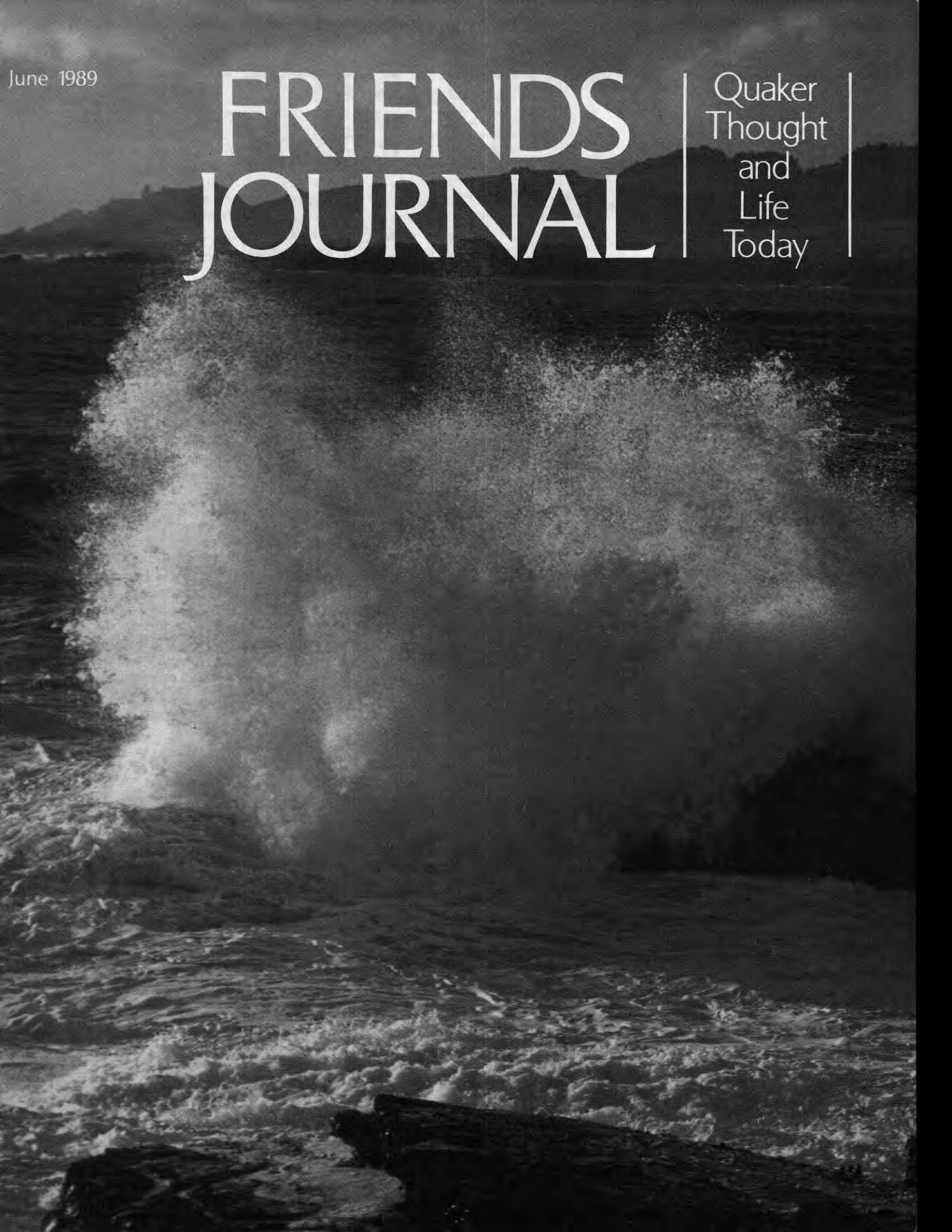


June 1989

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



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Among Friends

Taking Potluck

Years ago, I met two remarkable women, Jackie Van Dyke and Crystalle Davis, in a carpool in Corvallis, Oregon. As I got to know them, I discovered they were Quakers—a puzzlement to me, a spiritually floundering 22-year-old who thought Quakers must have long since become part of the fossil fuel source. Watching and listening to my new friends, and appreciating the way they treated me with kindness and concern, I wanted to know more about what made them the way they were.

One day I got Crystalle aside and asked if I might come to meeting for worship. I remember the hint of a smile playing about her lips, and in her infinitely loving way, she said of course I'd be welcome. Then she tried to explain what Quakers believe. I was taken by the idea that "there is that of God in everyone." It was a clue, it felt true, and it set me on my search. She prepared me for an hour of silent worship with a remark that still makes me chuckle: "It just depends on what you need. Some people like their religion a little more, uh, canned."

Well, I liked the home-cooked, potluck style of Friends, and I stayed. My first meeting for worship 18 years ago was a kind of coming home experience, and it became a home that provided me a place to grow spiritually, with much nourishment.

This January, when I traveled for a month in India with a women's study group, I thought back to that beginning, to those first awkward questions and Crystalle's tender, searching replies. Because of my job, everyone knew I was Quaker. The result was that I often heard that pesky question, "What do Quakers believe?"

My first reaction was stunned silence as I cast about for props. After all, how often do we answer that by shoving an armload of pamphlets or books at someone? My second inclination was to giggle nervously, and say, "It's a good thing we've got a whole month to discuss this."

Then finally I took the plunge, answering a serious, important question with a serious, reflective answer. I tried to say how believing in God and in each person's share of holiness shapes my life, how Quakers believe in translating our faith into loving action. And as I tried, I discovered that speaking my faith was empowering and clarifying.

As Friends, we often think we don't agree on much, and we sometimes tiptoe around areas of conflict. Rightfully so, I suspect, as anger and disagreement can hurt and divide if not handled constructively. But in the process, it's easy to fall out of the habit of speaking our faith—and how badly we need to hear words of faith from each other, affirmation of belief, and acknowledgment of our common reliance on a Source, of our bonds in this repeated act of searching for our Light. These words are our nourishment, our daily spiritual bread.

I honor this careful treading to our respect for the individual search, yet I believe the other part of nurturing spiritual growth is saying what we feel and listening with our hearts. After all, when we go to potlucks, we don't keep our own dishes covered, and we relish what everybody else brings to the table.

Melissa Kay Elliott

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Cover photograph by Cully Miller

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Same-Sex Marriage: In Search of Unity

The following letters were received in response to the articles and Forum in our January issue. Because of the large number of letters received we have edited and shortened them to allow inclusion of as many as possible. —Eds.

As a member of a meeting that is part of Western Yearly Meeting, I wish to state a personal concern about the role of straights in gay relationships. We act as if we have a right to judge their private lives, although they do not judge ours.

We say that it is all right for people to be homosexual as long as they don't practice homosexuality. This is like saying it is all right for me to have green eyes instead of blue or brown, as long as I don't use my eyes for seeing.

A gay friend once told me some people did not think he was human, not a child of God, because he was gay. What makes us think we have a right to make such decisions and cause such pain? It is a conversation that still haunts me.

I watch two young men who have found each other, and I see the gentleness and love that flows between them. I do not want anyone to be able to hurt them because they love each other, or to take that love and twist it into something ugly or evil. They should not have to live in fear.

The world has plenty of hate and violence for us to battle. Instead, we seem to be spending our energy hurting people who only ask us to respect and support their love and commitment to each other as we would any other loving relationship. We have no reason to be afraid of them, but we have given them a lot of reasons to be afraid of us.

*Bobbie Ruby
Evanston, Ill.*

The article by Ellen Hodge and Michael J. Fallahay calls several lessons to our attention. Perhaps the most important lesson is contained in their last paragraph:

"It is our sense that, especially in issues of particular controversy, Quaker business practices must be relied on. We know of no other way to deal with controversy that will enable human beings to continue to remain in relationship with one another through periods of tense disagreement. And we know of no better method to keep us in relationship with the Guide."

This lesson seems particularly pertinent today. The majority of Friends now live outside the United States. For many

Friends, English is not their first language. With such a worldwide membership, it does seem that all Friends should be involved in the consideration of same-gender marriage and related matters.

Quaker business practices lay a heavy responsibility on Friends who feel that the time has come to change our 300-year-old testimony on sexual expression. Quaker practices require that such Friends bring their concern to their monthly, quarterly, and yearly meetings. The yearly meetings should consult together so that the world community of Friends can act as one in this matter.

Since their beginning Friends have maintained that sexual intercourse should be confined to the bonds of marriage, which was understood to be between one man and one woman. Friends who feel that this traditional testimony should be changed to include same-sex couples should present their concern that a new revelation requires that the testimony be abandoned as obsolete. While the worldwide consideration is going on, Friends should refrain from acts which are contrary to the testimony.

Such a following of Quaker business practices might take a considerable length of time. But there does seem to be no better way to maintain love and unity.

*John H. Curtis
Kennett Square, Pa.*

As a bisexual Friend, I am troubled by a couple of assumptions in the main articles of your January issue. In both the article by Ellen Hodge and Michael Fallahay, and the article by Stephen Finn, acceptance of the idea of same-gender marriage seems inextricably bound to the idea that homosexuals have no choice about their sexual preference. I do not deny that reality to many gay men and lesbian women, but I do worry about the assumption being used as the basis for acceptance of same-gender marriage.

I could, conceivably, choose to spend my life with either a man or a woman; it is the person, not the gender, which will dictate that choice. As Friends see their way clear to accept same-gender marriages, I hope we don't do so because we believe that all those in same-gender relationships (or indeed, in opposite-gender relationships) are necessarily without choice. Rather, I hope we move forward because we acknowledge that of God in the relationships at hand.

In response to Sally Bryan, I can only

say what I know in my heart. The quality of relationships I have experienced has differed because each person I have loved has been a unique and precious individual. The differences or similarities between a male partner and me have been no more spiritually profound than those between a female partner and me. I have had relationships in both gender combinations that were healthy, honest, and spiritually grounded. I cannot accept that one relationship is "marriageable" while the other is not.

God is manifest in many places and many ways. To deny myself a same-gender relationship, because potentially I could be in an opposite-gender relationship, is one way I could deny God. To deny the deepening potential of marriage to that same-gender relationship for no other reason than its gender-combination, would be another way to deny God. Life and Spirit are too precious for such denial.

*Karen Greenler
Iowa City, Iowa*

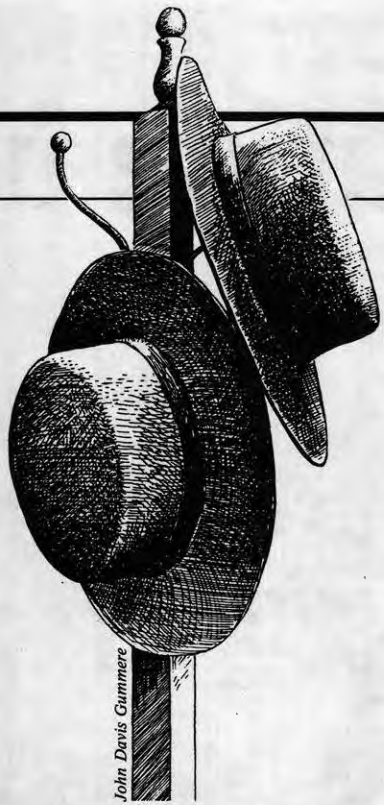
Free will may be directed toward both beneficial and nonbeneficial ends.

Observing the light of Christ helps us compel our free will beyond violence, greed, fear, weakness, injustice, ignorance and other human failings. In Jesus' words, "Repent, for the kingdom of God is at hand" (Matt 4:17).

Those most tempted by homosexual desire have an especially difficult challenge to bridge the gender gap in a meaningful way or to remain celibate, if possible. The alternative being considered is not a disciplined commitment to love in God and Christ but rather a church sanctioned escape from true sexual maturity, meaningful moral discipline, and personal wholeness. Please, let's change the subject to more vital matters of concern.

Friends truly concerned with spiritual growth must devote greater energy to understanding and bridging the tragic alienation/separation between the yin and yang of human gender. Homosexuality, incest, adultery, divorce, racism and sexism are all beneath the greater human potential that as Friends we must seek to attain. Sally Bryan's article is an exceptional contribution to the understanding.

When the January FRIENDS JOURNAL arrived in the post office in my little town, it appeared to be a magazine by and for homosexuals. Your layout and editorial selection would indicate that you



Viewpoint

What Canst Thou Say?

As I read the articles on homosexuality and same-sex marriage in the January issue of *FRIENDS JOURNAL*, the words, "What canst thou say?" kept coming to mind. Feeling discouraged about the possibility of our ever coming to unity on the issue of homosexuality, I turned to the article on "The Meaning of Membership." There, listed as one of the three elements of gospel order in the Society of Friends, was "the emphasis on experience." This gave me hope. Perhaps if we will turn from our theorizing and citing of Scripture and other historical writing and start looking at what our own experience tells us about the issue we can hope to achieve some clarity, maybe even unity.

One thing my experience as a family counselor has taught me is what misery can be brought to a whole family when a homosexual person marries a mate of the opposite sex. Neither partner is sexually satisfied, and this brings on tensions and anger, often without either partner recognizing the cause. We may think of the family with father, mother, and children all living together as the ideal, but, from my observation, it is hardly ideal for all couples.

As I look at families in my own monthly meeting I see very few who fit this so-called ideal pattern. What approaches ideal in our meeting is the way different members are filling in the gaps for each other: single people finding satisfaction being surrogate parents to other people's children, single moms teaming up to give each other relief with child care, men acting as role models for children of families where there is no man, older couples being grandparents to children whose grandparents live far away.

If we refuse to take same-sex marriage under the care of our meetings, we encourage homosexual members to pretend to be what they are not or to go elsewhere to find the community that will fill in the gaps for them, as our meeting community is doing for others.

In the days when the world was in need of more population there may have been some value in thinking of procreation as the chief purpose of marriage. But today in our overcrowded, impersonal, computerized society, the need is for less population and more association. The purpose of marriage has become close relationship. When a couple comes to the meeting with a request for marriage, we need to consider not whether they can have children but whether they can pro-

vide each other with a close, satisfying relationship. A person who is sexually attracted to members of the same sex is not likely to do that for a member of the opposite sex.

I understand that some Friends who are willing to approve their meeting's overseeing committed same-sex relationships, are unwilling to call such relationships "marriage." This puzzled me for a long time; I understood neither the reluctance by some nor the insistence of others to use the word "marriage" in referring to a same-sex union. Then one day, as I was discussing this with some other Friends, one woman said she thought that using the word *marriage* for a same-sex relationship degraded the term *marriage*. That caused me to consider: just what is this marriage that should not be degraded? It seems to me that ideally when we enter into a marriage we are saying, "I want to be with you always; I want to share your joys and your sorrows; I want to stand by you come what may; I want to relate to you sexually and in every other way I can. Gay and lesbian couples are saying, "That's what we want. We would like to celebrate that kind of relationship 'before God and these our Friends.' " Those who oppose calling these relationships marriage fail to realize that that kind of relationship is possible between members of the same sex.

My experience of homosexual relationships is vicarious. I have lived all my life as a straight female in a conventional family. However, by getting to know homosexual couples in my yearly meeting, I have gained some understanding of their potential for establishing close creative relationships. Several of these couples have children, some of them providing parenting for children who would not otherwise have a home. Their difficulties and their successes parallel those of heterosexual couples, and their need for support from the meeting is likewise similar. I think we do these couples a disservice if we deny them marriage under the care of the meeting, and I think we do our meetings a disservice if we fail to make use of what these couples have to offer our meeting communities.

Monette Thatcher

Monette Thatcher is a member of Eugene (Oreg.) Meeting and is former clerk of the Discipline Committee of North Pacific Yearly Meeting. She is a retired family counselor.

are more than just sympathetic but are championing the alleged legitimacy of homosexuality in the journal of the Religious Society of Friends. Please don't.

John Prentiss
La Honda, Calif.

I wish to respond to Sally Bryan's contention that same-gender love relationships are barren and therefore not ordained by God, and that the purpose of marriage is the production of children. I am assuming that she is deriving these contentions from the various biblical passages that say "be fruitful and multiply" (e.g., Gen. 1:28). There are, however, many other passages that show that the purpose of marriage is much different from mere procreation.

God's will for humanity (or God's way, as Sally Bryan puts it) is not the production of children. If this were so why would Isaiah bring the eunuch into God's realm (Isa. 56:3), or Jesus praise those who become eunuchs (Matt. 19:12), or Paul advise against marriage, or Phillip save the Ethiopian (Acts 8:26)? No, God's will is that we be co-creators in the manifestation of love, care, nurture, compassion, faith. A child does not need a male parent and a female parent. A child needs parents of any gender who will care for it, love it, nurture it. Just as people in the wider society and in the Society of Friends need people, whether individuals or couples, who will care for them, nurture them, love them. And these couples and individuals need the care, love, and nurture of both societies.

One can only hope and pray that the fear and faithlessness that underlies all

continued on page 22

The Soviet Revolution in

by Barbara Welling Hall

Vasily and I have each attended a single U.S. football game in our respective lives. I'll file it under "unforgettable experiences": sitting in a Philadelphia stadium next to a Moscow State University professor, seeing the Army and the Navy exchange ceremonial hostages, watching a giant television screen flash recruiting commercials with knights in shining armor and rocket plumes. "Americans," said Vasily, "know how to entertain themselves."

A host of other colorful images remain as memories of the week my husband, Joe, and I spent as delegates to the U.S.-USSR Emerging Leaders Summit in Philadelphia last December: sitting in Independence Hall at the conclusion of the conference reflecting on the revolution in U.S.-Soviet relations; being picketed by Ukrainian nationalists urging the Soviet delegates to defect; seeing Soviet and U.S. officers in dress uniform riding up an escalator together; seeing people photograph Soviet officers in uniform; explaining to a Soviet sociologist the operational definition of *yuppie*; belly-laughing/crying at the antics of the U.S. clown who strapped a Soviet worker onto a unicycle with masking tape; listening to the cab driver on the way to the airport talk about the "Russians" he killed in Korea; standing, swaying, applauding in the Schubert Theater with U.S. and Soviet administrators, managers, officers, lawyers, doctors, workers, and professors as we participated in a thunderous rendition of "We Are The World."

Although each of these images stands on its own, the collage takes on special significance when framed against my previous experiences in U.S.-Soviet exchanges. The first of these was in 1980, when I worked as a disarmament intern on Survival Summer, an educational action about disarmament, in the Ohio office of the American Friends Service Committee. In the years since then, the Soviet Union has changed, the peace



Photos courtesy of the American Center for International Leadership

movement has changed, and I have changed; we have changed remarkably. In evaluating the 1980 and 1988 exchanges it is difficult for me to sort out the various effects of these several transformations. The Soviet Union is engaged in revolutionary reform. Encouraged by Soviet reassessments of Soviet behavior, peace activists are engaged in reassessments of peace movement behavior. I now speak Russian, and, as a college professor, teach courses in Soviet politics and foreign policy.

The 1980 AFSC-sponsored Soviet Peace Committee tour of the United States was a multi-dimensioned event, which inspired concerned letters to *FRIENDS JOURNAL* and inspired me to begin graduate school. It was a tour that took place at a low and steadily worsening point in U.S.-Soviet relations. It took place because other avenues for dialogue were locked shut. It took place because the Soviet Peace Committee was believed to involve individual counterparts to the peace movement in the United States. It took place, in the months following the invasion of Afghanistan and in the closing decade of the gerontocracy, because Soviet authori-

ties wanted it to take place.

The tour highlighted clashing expectations about what a dialogue about peace should entail. As a local organizer, I helped plan home-stays; small group discussions about resolving conflict in Afghanistan; and loosely-facilitated brainstorming sessions on improving U.S.-Soviet relations. The late academician Yevgeny Konstantinovich Fyodorov, director of the chief Hydrometeorological Service's Institute of Applied Geophysics, member of the Presidium of the USSR Supreme Soviet, candidate member of the Central Committee of the Communist party of the Soviet Union, and chairman of the Soviet Peace Committee, had very different ideas as he spoke for all Soviet delegates in the Cleveland (Ohio) Meetinghouse. Home-stays were out. Discussions about peace could only take place if all Soviet delegates were together in the same room. The purpose of the visit was to justify Soviet intervention in Afghanistan. Brainstorming was a chaotic, directionless waste of time. Local organizers were disappointed, although we did little to challenge these unilaterally revised rules.

Barbara Welling Hall is assistant professor of political science at Earlham College. She represented Earlham as a delegate to the Commission on Research of Soviet-American Relations.

Philadelphia

Against this background, the 1988 Emerging Leaders Summit could hardly have been more different. Home-stays are now possible; private conversations are rewarding; Soviet delegates argue among themselves about the significance and direction of political and economic reforms; the recurring theme of discussions is *zastoi* ("the stagnation"), rather than the familiar *mir i druzhba* ("peace and friendship"). "What Brezhnev Doctrine?" a Soviet delegate asked in response to one of my questions about Prague Spring, a Czechoslovakian effort at liberalization that was brutally crushed by the Soviets in spring 1968. "It wasn't Brezhnev's idea. It has always been Soviet policy to dictate to eastern Europe. The KGB would just pick up and dial Prague, Budapest, you name it. And now what about Europe? We have enough problems. We don't need an empire. Can we talk about a neutral Germany?"

"That's impossible. It could never happen," responded a U.S. delegate.

"Would you have believed even two years ago that this meeting would be possible?"

Another transformation, particularly unexpected, was the extent to which Soviet delegates to the Commission on Research of Soviet-American Relations were far more interested in domestic events within the Soviet Union than in the future of bilateral relations. Representatives of prestigious research institutes said individually and frequently that they began the study of international relations because it was an area in which it was possible to read and occa-

sionally to conduct, "honest research." Now, however, given the demands of *perestroika*, they were called upon to transfer their expertise to the study of domestic problems. The young editor of a newly revitalized journal was even more explicit: "I don't know who will study international affairs now. Our own problems are so much more interesting."

This sense, among young Soviet international relations experts, that international relations as a field of study is declining in popularity was accompanied by the assertion that there is very little that the United States can do to assist the process of democratization and liberalization. "Do you think it might be possible to repeal Jackson-Vanik?" asked one Soviet delegate. (The Jackson-Vanik Amendment to the United States Trade Reform Act of 1974 requires liberalization of Soviet Jewish emigration in exchange for Most Favored Nation status being granted to the USSR.) "So what if they did?" responded one of her compatriots. "What could we sell? We don't produce any manufactured goods that are competitive on the world market, and terms of trade are biased against commodities. We know that."

"And besides," responded another Soviet delegate, "there will always be pragmatic Europeans and Japanese to deal with. Nothing depends on the Americans."

And yet, as we talked about areas of collaborative research, several Soviet delegates indicated that exchange can be fruitful. "Americans ask good questions," said Vadim, "that's something

we could be better at." We can now ask questions and talk about doing joint research in areas of nonconfrontational negotiation tactics, defensive defense, and the resolution of global ecological problems. A Moscow State University professor of Marxism was particularly interested in joint work in the study of global problems. "We need a new sense of ethics; a new *dukhovnie* (spiritual, inner, nonmaterial) sense. How do you teach that?"

Finally, a leader of the National Front (a coalition of grassroots peace, ecology, and democracy clubs) suggested that recent emergence of autonomous peace and ecology clubs in the Soviet Union poses a challenging area for researchers in human rights, nongovernmental actors, and social movements.

"The National Front had better be careful," other Soviet delegates told him. "It has only one chance to succeed. If liberalization doesn't enhance people's standard of living quickly, we will never have democracy. And why are you so enthusiastic about citizen participation? Soviet citizens are hardly Jeffersonian democrats."

Nonetheless, the majority of Soviet delegates were optimistic about the future. Some were optimistic about the direction of reform because they believe the new political leadership is brilliant; some are optimistic because they believe the only alternative is despair; some are optimistic because they believe it is the lot of humanity to improve itself.

After a series of superlatives, perhaps the most dramatic consequence of *perestroika* and *glasnost* is that now it is possible to talk explicitly about differences as well as about common goals. Some differences we may celebrate; others will remain uncomfortable. Our own experience of *zastoi* suggests that none should be glossed over. In the new era of U.S.-Soviet relations there are still ideas to be gained (or lost) in translation. I told the Soviet delegation that I teach at Earlham in Indiana. "*U nas nyet tak*" ("We don't have it that way"), a new friend said on the third day of our acquaintance. "I thought perhaps you had been in exile." □



Page 6:
"Benjamin Franklin," holding
U.S. and Soviet flags,
meets Soviet delegates on their
arrival from Chicago.

Left:
A Soviet delegate attempts
to explain American football
rules to his colleagues.

Kadavul

A BALANCED VIEW



A Buddhist mandala, with Sanskrit lettering in praise of wisdom

Courtesy of Thomas Dorsett

During my first trip to India, I noticed a phrase that occurred over the title on the frontispiece of several books. They were all Hindu philosophy books, written in the Tamil language, the most ancient of the languages still spoken in India. The phrase was *Kadavul thunai*. I knew that *thunai* means "help." I wasn't quite sure what the word *Kadavul* means, so I asked. It means "God," I was told by my brother-in-law; *Kadavul thunai*, therefore, means, approximately, "God is our refuge."

I was still curious. I was familiar with many Indian gods, Krishna, Ganapathi, Shiva, etc., but who was this Kadavul? I was told that Kadavul is not a particular god, but a name for the Supreme

by Thomas Dorsett

Being of which the other gods are merely cultural representations. Hmmm, interesting, I thought. I wondered aloud about the history of Kadavul. Did he begin as a local god, like Yahweh, who evolved into a universal God as the Jewish people grew in wisdom? "No," I was told, "I don't believe so. The word *Kadavul* means something that indicates that from the beginning it was used to designate one universal God." I learned that, in ancient Tamil, *kada* means "outside"; *ul*, like the modern Tamil *ulai*, means "inside." (The letter *v* was added, according to the rules of Tamil grammar, for euphony.) Thus, *Kadavul* means "outside/inside" or "that which is both outside and inside."

After I heard this explanation, I remember smiling from utter delight. Although I am familiar with several religious traditions, never have I heard a more beautiful and, to my way of thinking, a more accurate name for the divine element inside—and outside—us all.

Perhaps a few words on why this name for God had such an effect on me will help bring this smile to *your* face, if it isn't there already.

I believe that the highest forms of religion have a balanced and not an extreme view of things. I have great respect for the way both Christianity and Judaism do justice to both the light and the darkness in us all. In one sense, we are considered to have been created in God's image; in another sense, we are considered to be little more than sinful dust. These biblical views taken together form a balanced view of things. No matter how tainted God's image becomes in us, we must never forget that something

Thomas Dorsett is a pediatrician who practices in Baltimore, Md. His poetry has appeared in numerous literary journals, and he has twice received the Chinmoy award for Spiritual Poetry.

divine remains, lest we fall in despair; we must, however, never believe that the divine in us ever is or can be completely realized by our own powers, lest we become self-righteous. If one of these two doctrines is overemphasized, a very unbalanced and destructive view of life arises. For instance, the "God's image" side of our nature has often been unduly stressed since the Renaissance. This has fostered naive hopes regarding the perfectability of the human race, which ranges from the cult of nearly blind faith in technological progress to the much more destructive doctrines of tyranny from the Left, namely communism. On the other hand, undue stress on the negative side of our nature has led to such doctrines as the total depravity of mankind (Karl Barth) and to the climate of religious decline, relativism, cynicism, and despair so prevalent today, conducive to the rise of tyranny from the Right.

Although the combination of the previously mentioned biblical doctrines constitutes a balanced view of the human condition, I believe that we Westerners have great difficulty forming a balanced view of both the transcendent and immanent aspects of God. At the beginning of our Judeo-Christian heritage, God was thought to be so wholly other that it was a severely punishable offense to even speak out loud the name of God, except under certain conditions and by certain people. God was more or less in the image of an absolute, oriental monarch; one could approach God only with fear and trembling. Many of the Hebrew prophets felt that they were undone by their communication with God,

for who could stand before such majesty and survive?

One would think that the symbol of Christ the Mediator, wholly human yet wholly God, would have done much to bridge the gap between the two aspects of the divine. Yet Christians have also had great difficulty balancing the immanent and transcendent aspects of God. Until relatively recently, Christians tended to emphasize the transcendent nature of God; even a casual knowledge of Byzantine art makes this abundantly clear. However, the immanence of God slowly and inexorably began to win favor, until by the end of the 19th century God, at least in liberal circles, became so immanent that God ceased to be God altogether and became merely "the best that is in us." Human beings became the final measure of things. Christ became not the wholly other as depicted by Byzantine art, but merely a good, ethical person worthy of emulation. I believe that much liberal religious thought has merely traded one unbalanced view of God for another. This undue stress on the immanence of God often leads to moral relativism and despair, characteristic of a good deal of modern thought. For once the connection between the good in us and the Good beyond us is broken, the mortal link of the chain almost always proves to be too weak to bear the spiritual tensions of life without anxiety and compromise. We are left feeling empty, self-disgusted, and alone.

Many modern thinkers, Freud among them, have criticized religion for making humans dependent on a source beyond themselves; thus, according to this view, religious people remain in a state of emotional and intellectual immaturity. When God is viewed as a patriarchal, wholly other, universal monarch, whose subjects are little more than dust and who have no ultimate recourse except through supplication, one can see that in many cases this criticism is valid. But if religion is to be criticized, it should be criticized in its essence, not in its other forms. And its essence, at least in my opinion, is a balanced view of both human nature and God. When God is understood as that which is both inside and outside, religion can clearly be seen not to block maturity, but to foster it. For in some mysterious way, the God within us, the only guide we know, is our own true nature. Trusting in God is, therefore, trusting in ourselves, taking responsibility for ourselves, and acting

according to the highest attribute of God's nature that we know, namely responsible love for all creation.

It seems to me that a balanced view of human nature—the equal emphasis on being in God's image and also being contingent and sinful creatures—can only be maintained by a balanced view of God. Having been created in God's image means that God is present in us; if God is not also beyond us, however, there is nothing but us and an infinite void. Furthermore, if we do not realize that God is also wholly beyond us, we will tend to forget that we "see through a glass darkly" and try to become gods ourselves. Once again, we are faced with the dual dangers of despair and self-righteousness.

Although the distinction is obscured in popular Christian thought, Christianity does speak of a *Christus in nos* and a *Christus super nos*, a Christ within us and a Christ beyond us. If only we would stop emphasizing the one over the other, I am convinced we would gain in both wisdom and faith, and we could all certainly do with more of these!

Perhaps the use of Quaker terminology will make this yet clearer. We must seek and trust our inner light and act accordingly. But one must not identify the inner light with the Light Itself. They are related, yes, but we, who see through a glass darkly, can be wrong. Our faith in the Light can give us courage and conviction to act according to the dictates of our inner light, the highest light we know, yet not the highest light we believe in. Yet the knowledge of the darkness within ourselves gives us true humility, helping us avoid all corruptions which pride produces, often making actions done with good intentions turn disastrous. Furthermore, the awareness of our own darkness shall not cause us to despair, when we realize that the source of the inner light is Light Itself, which is powerful enough to illuminate all degrees of darkness. (The Christian symbols for this are the divine mercy and the forgiveness of sins.)

Christus in nos and *Christus super nos*. The inner light and Light Itself. In summary, an equal emphasis on God's immanent and transcendent aspects helps us maintain a balanced view of the divine, which, in turn, helps us to maintain our own balance. In a word, inside and outside, this is Kadavul.

Now you know why I smiled when I learned what this word means. Perhaps you are smiling now, too? □

An equal emphasis on God's immanent and transcendent aspects helps us maintain a balanced view of the divine.

Living Gladly

Beyond God the Mother and Father

by Theodor Benfey



Terry Foss

When I visited Richard Taylor recently at the shelter where he works for homeless men in South Philadelphia, he gave me a pamphlet he hands to interested people, "Let's Talk about Prayer" (Christopher News Notes, New York). It begins with John Catoir, the author, quoting the 15th century English mystic Julian of Norwich: "The greatest honor you can give Almighty God, greater than all your sacrifices and mortifications, is to live gladly because of the knowledge of His love."

I have been aware and sure of God's love most of my life, yet I feel continually worried—free floating anxiety is the modern term. How can both be true? It must be that I don't feel God is relevant or at least not in control in the world, that I can make an awful mess of my life while fully aware of his love. Then it occurred to me that the idea of God as a parent, God as father or mother, has severe limitations. I have been thinking about God the way I felt about my parents. I was always certain of their love. And they spoke of God always as *Der liebe Gott*, "the loving God." I could always go to my parents for comfort, solace, acceptance, encouragement. But I didn't go to them to help me make decisions. That was my job, and I doubt if they would have been of much help. I must be thinking of God as being too much like my parents, one who daily gives me solace in times of meditation but who expects me to stand

Theodor Benfey recently took early retirement from Guilford College, where he was professor of chemistry and history of science. He and Rachel have moved to Philadelphia, where he is editor for the Beckman Center for the History of Chemistry.

Meditation

Each curve of the periwinkle shell
held within my palm
twists infinitely around itself.
It seems strange that these small homes
are easily abandoned
on the beach with driftwood,
beach glass dully gleaming, rubbed
smooth by sand,
old metal, odd nuts and bolts,
human leavings in which future
humans will search for answers
to the wrong questions.

(It is not what was done
or even who)

on my own feet to face the world. That must be why I worry and am anxious. I am not afraid of God's disapproval or punishment but of the mess to myself and others resulting from a wrong or bad decision.

What then is the key to combining a knowledge of God's love with living gladly in this world? There are people I know and admire who manage it. The answer to the riddle is pretty obvious. As with all religious insights, as soon as they are discovered, one discerns them enunciated in the Bible, and by the mystics and other religious writings.

God is far more than a human father and mother can ever be. God shares with them the parental love many of us have had the good fortune to experience. But beyond that God is omniscient and omnipotent; God pervades the world, lives in and suffers with it. Whatever decision we face, we can face it with God, and the decision will be wiser, deeper, truer to the real situation because we will see the world, the situation through God's eyes, that is, beyond the limits of our very partial perspective. Then we can make our decision gladly, aware that we did it in God's fellowship, which will be with us also as we face the consequences.

Looking back, I realize that times of meditation did in fact open up my worries to God's perspective and often led to overcoming worries and coming to glad decisions. The gladness in the past did not last. Perhaps now it will last for longer stretches. God then is parental love, but beyond that far more. God is ready to be our companion, and is available, nay eager to enter into our decision-making process, to accept and shoulder the consequences with us, to lighten the burden, to share the yoke. □

But, the periwinkle holds answers
to questions never asked.

(Within that small geometry
even Euclid didn't see the why)

Silently, within my palm
the curves follow, flow, turn,
the whorls
on my fingertips dance with the
still and turning shell.

—Jane Elkington Wohl

A member of Doylestown (Pa.) Meeting, Jane Elkington Wohl teaches children's literature and English at Sheridan (Wyo.) Junior College.

MEET FRIEND GOD

by Mariellen O. Gilpin

Five years ago I became active in GROW, a mutual help organization for mental sufferers. What I have learned in GROW about building friendships has helped me think about how I can form a relationship with God. My GROW friendships often begin with a glance across a room, a glance that says, "I think you might be an interesting person." That's how things start with God: God meets my glance, and I respond, "You might be interesting to know."

With my new human friend I often start by saying, "Let's go out for a Coke together." I make opportunities to get acquainted. When I sit in meeting, I am making opportunities with God. Anytime I undertake to pray, I am making another opportunity to get acquainted with God.

Early in our acquaintanceship, my new human friend says one of those stock phrases that oils a conversation: "How've you been?" One of the things I know about answering that question is that if I merely say in reply, "Okay," I haven't helped along the friendship. I need to make an answer that provides some information so the new friend has something to build on. So I say, "Let me just tell you what this day has really been like!" Then I launch into a story. And it's the same with God: we need to tell God what our day has been like and how we feel about things. It gives God something to build a relationship on.

What my new human friend does with this information is important to the friendship. I have been told that I am an active listener—that it isn't so much the insights I come up with when I listen to a friend as it is the insights my friend comes up with for himself or herself when I actively listen. God is an active listener, too.

Sometimes my GROW friends challenge me. When I tell my funny story about my day, my GROW friend may

say to me, "Sounds to me like you are enjoying being irritated." And more than once, when talking heart-to-heart with God, it's as if someone says to me, "It sounds like you think you're the center of the universe!" I don't really enjoy it when these insights come from Somewhere, but I've learned to pay strict attention, as I would to my human friend who's risking the friendship to try to help me.

Sometimes friends say things that make me hurt and angry. Sometimes a friend *doesn't* say something, and *that* makes me hurt and angry. I may respond in a way that widens the rift between us. There's injured pride and recrimination until I say, "I was angry, but that gave me no right to do what I did. I'm sorry." An apology is a valuing act, one which frees both persons to return to the friendship. Then we value each other in a new way. We've learned that the two of us can get beyond anger to renewed communication. With God, too, I sometimes create a rift that can only be filled by saying, "I had no right. I'm sorry." Beyond my apology to God, too, lies a renewed communication.

Trusting a friend may come quickly, but I think it's more likely to happen slowly and cumulatively. I open up in a small way, and he or she responds so kindly and thoughtfully that I am encouraged to share more another time. I find myself in a crisis, and some of my friends turn away. But this friend quietly supports me. I might have a bad habit which I accept as part of me, but my GROW friend kindly, thoughtfully, and firmly tells me I have the power to change my ways and supports and encourages me while I fight my battle against my weaker self. Trusting a friend is the result of many acts, and time.

When a friend brings a covered dish to my house, I know I've been supported: I can see the dish, taste the good flavors, hear the concern in a voice. I am changed by my friend's support. How do I know when God helps me? I can't see or taste or hear God's support, unless it appears through my concerned human friend's kindness. Then again,

God may support me with a quiet nudge in the midst of my hottest anger: a nudge that suggests I try to walk in my enemy's moccasins.

God is quite capable of helping me with a bolt of lightning out of a clear sky. Usually, however, instead of a flashy miracle, God works out our problems by slow and patient application of natural laws. God may make me sane, but God doesn't need an organ crescendo. In fact, God may choose to use such modest means as a therapist and a doctor—and a patient determined to use her reason to govern her feelings and imagination. I have to change to become more whole, and changing myself is a slow miracle that has many ups and downs before it comes to fruition. God wants me to change spiritually, and if I change for the better, that may be my strongest evidence that God has been at work—that God cares and has concern for me, that God can be trusted with more and more of my life. Trusting God is the result of many acts, and time.

When my human friendship is one of mutual trust and renewal, I may call on the phone just to say, "I'm suffering from severe Dorothy-deprivation! Am I glad just to hear your voice!" It may not be until later in the call that in fact I have something weighty to share heart-to-heart with my friend: first was simply the yearning to be near. Then again, sometimes the yearning to share from the heart is the foremost need. Which ever is first, the phone call is an act of celebration and communion, as well as sharing.

With God, too, sometimes I call out of immediate need, but sometimes I call out of yearning to be near, to celebrate our friendship. Always, sooner or later, something deep wells up that I need to share heart-to-heart with God. These times of prayer that begin with celebration and communion free me to talk over things previously well-hidden in musty closets. Wrinkles get shaken out in the Light, the closed space is aired out. We are decorating a room there for God, furnished according to the wishes of the Occupant. Nearby. Where we can celebrate often. □

Mariellen O. Gilpin, a graduate of Earlham College, is a member of Urbana-Champaign (Ill.) Meeting. She is a group leader for GROW, a self-help mental health organization, and she works at the Computer-based Education Research Laboratory at the University of Illinois.

Acts 3:1-12

Luke 2:49

If that had been my kid
there in the temple
laying down the law
to his elders and betters
and mouthing off to his mother
I'd have taken him by the ear
and marched him home
and grounded him for a week.

I have to find those two fellows again:
the ones who told me I could walk.

Sure, it was fun for a while: running, leaping.
I even skipped a little; some kid taught me.
Look at me, I shouted all over the temple,
crippled from birth, and this man Peter
raised me to my feet with the magic word Jesus.

Then it dawned on me:
I'd had a good thing going there at the gate
and now I can't ever go back.
Everybody saw me; everybody knows about it.

So what now? I have to eat too, you know.
They made a lot of converts on my account;
it stands to reason there ought to be
something in it for me.

I heard them say they haven't got any money;
well, that's their problem, isn't it?
I'll make them see I'm their responsibility
from now on. If they can make me walk
they can jolly well feed me.
What's one more miracle among friends?

—Margaret Lacey

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



Friends Historical Testimony

on the Marriage Relationship

by Caroline Whitbeck

Historically, Friends' distinctive testimony and practice regarding marriage set us apart from other religious and secular groups. Understanding the way in which early Friends viewed the marriage relationship may make it easier to understand why during some periods in our history marrying outside of meeting or even attending such a wedding was considered a disownable offense. Since among Friends marriage has been a primary—and traditionally the *only*—context for many forms of sexual expression, our testimony on marriage has implications for our beliefs about sexuality and sexual ethics.

I regard these testimonies as a major work of the Spirit among us and am deeply concerned that they are being ignored and neglected, particularly in our present reflections on the subject of marriage, sexuality, and sexual ethics. This includes, but is not limited to, our consideration of same-sex marriage.

Furthermore, as a member of New England Yearly Meeting's working group on sexuality for Living With Ourselves and Others, I am familiar with reports from young Friends that they are not receiving adequate explanation of the place of sexuality in the wholeness of human life. Why are we so slow to teach our history and testimonies to our young people? Why are these testimonies so unfamiliar even to us?

The comments I hear from Friends about marriage and sexuality too often echo the views of the world around us. The two dominant opinions on these issues are roughly the following:

- Sexual activity is essentially the expression of a "lower nature," and the marriage relation involves domination of

one person by another. The theme of domination carries over in our representing sexual relationships as sado-masochistic. The assumption that sexual behavior is the expression of a lower nature is found in patriarchal religions and in commercial pornography. What distinguishes the two is that one seeks to repress or control expression of this "lower nature," while the other panders to it.

- In the view of liberal individualism, marriage and other relationships are just contracts or quasi contracts. In sexual and nonsexual matters, anything is permissible as long as it does not violate anyone's rights or cause harm to another person. Harm is understood to be physical or economic damage, or psychological pain and suffering. However, moral and spiritual damage, such as loss of integrity and spiritual corruption, usually are taken to be unquantifiable.

Friends often argue as though they must embrace one of these views to hold the line against the other—as though there

were a single Christian tradition on sexual ethics with which Friends have been in agreement.

I must disagree with both these views. Whereas equality and the permission for acts that do not harm or violate the rights of others may be appropriate principles for a legal system in a pluralistic society, those principles do not express Friends' witness about nurturing the growth of the Spirit and, as Woolman put it, laboring "for a perfect redemption from the spirit of oppression." Furthermore, history shows that Christian groups have differed greatly in their ideals of behavior and in their judgments of various departures from the ideal. (In what follows I contrast Friends to English-speaking Protestants, but the contrast with other groups is often more extreme.)

Claude Levi-Strauss, the famous 20th century anthropologist, claimed that in all cultures women are exchanged by men. The marriage practices of most Christian groups other than Friends have included and continue to include elements of such exchange. Indeed, it

We find Friends speaking as though there were a single Christian tradition on sexual ethics with which Friends have been in agreement.

were no Friends' testimony distinct from these two views!

Recent pieces in *FRIENDS JOURNAL*, *Friends Bulletin*, and other Friends forums, illustrate the problem. Along with helpful reminders about the difference between our ideals and the state of the Society, and about the centrality of our testimony on continuing revelation, there are odd interpositions of the two dominant opinions above. Friends speak as though one of our central tenets were "equality," as the thesis that everyone ought to be treated identically. We also find Friends speaking as though there

was not until the 10th century that the medieval church decided that a woman's consent was necessary for a valid marriage. However, from earliest times (1654) Friends developed a distinctive marriage ceremony that did away with the practice of having the bride's male relatives "give her away." Many commentators ignore this crucial feature of Friends practice and emphasize only the absence of an officiating priest. However, two additional elements—the lack of differentiation between a "bride's part" and a "groom's part," and the fact that each speaks his or her vows out of the

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silence as he or she is moved—speak powerfully of the mutuality of the relationship and the recognition of spiritual authority acting in both parties.

Margaret Fell had a large hand in the design of the Quaker wedding, a ceremony which is consistent with George Fox's admonition that Friends should be married "as though they were not," i.e., that they should not be possessive of one another, but leave each other free for God's work. The contrasting ideal was expressed well by one of the most famous of the 17th century Puritans, John Milton, in the phrase "He for God only, and she for God in him" (*Paradise Lost*). The practice that a woman retains her own name after marriage, which is now common among some Friends, is a more recent symbol of a woman's independent spiritual identity and calling. However, from earliest times, Friends' rejection of titles served not only to contradict the stratification of societies into social classes, but also to eliminate the preface that informs the world whether a woman was "available" or "taken."

Most marital law in the United States addresses issues of property, not the quality of the relationship. Although Friends did not waive property requirements of secular marriage law, they traditionally required secure provision for children of a previous marriage before the widowed spouse could remarry. This provided an important check on property implications of marriages involving previously married spouses (which in earlier periods, when many adults died young, constituted the majority of marriages.)

In previous centuries a Quaker marriage required the prior approval of both women's and men's meetings for business. This practice, which has been largely supplanted in the United States by clearness committees, recognized the collective wisdom of the society in women as well as men and insured that wisdom and experience would help shape relationships within the society.

Friends' testimony on the marriage relationship contrasts strongly with that of other Christian groups. For example, Puritans counseled wives to be submissive to their husbands in all things except, perhaps, a husband's decision to leave the faith. John Locke, contemporary of Margaret Fell and George Fox, held that the husband and wife are one person, and that person is the husband.

Among Puritans, as among most Protestant sects, but not among Friends,

marriage became more or less obligatory for women. Nonetheless, some religious and many secular authorities regarded celibacy, or at least bachelorhood, as the state that best suited men for the pursuit of truth. Most of the famous 17th century philosophers—Locke, Hume, Descartes, Spinoza, Leibniz—along with many famous scientists of the period, including Newton and Boyle, never married. (Robert Boyle, who was a Puritan, recommended celibacy as conducive to good scientific method.) By breaking with the tradition that viewed spiritual authority as the province of celibate males, Friends showed a willingness to recognize the sacred in both women and the body. By recognizing that women could be led to vocations other than marriage and child rearing, Friends helped make it a practical possibility for women to marry only if they were spiritually led to do so.

When we look for guidelines other groups set down for the sexual relation within marriage, we find that most non-Quaker authorities tolerated, and many specifically sanctioned, *any* sexual use of a woman by her husband. This is reflected in the common-law practice of not recognizing rape within marriage as rape. This is still the legal presumption in many states (e.g., Maine). The *only* moral issue recognized among many other religious groups is whether marriage is a necessary condition for the sexual relationship to be moral.

In contrast, from the beginning Friends saw Christ's redemption of the world and the coming of the Holy Spirit as

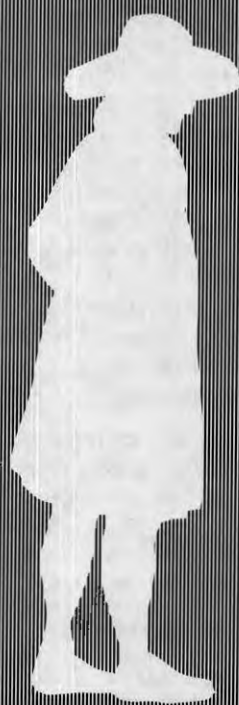
from Aristotle to Rousseau, including the Puritans and Anglicans.

The marriage of Margaret Fell and George Fox is historically interesting for the ways it violated the type of marriage that subjugated women and promoted prostitution and hypocrisy. Margaret Fell was not an item of exchange between men; moreover, the marriage violated the proscription of interclass marriage. Also, because George Fox waived legal claim to Margaret Fell's property, the marriage had no property implications. For Friends, however, what is most significant about this marriage is the understanding that it was "a testimony" to a new type of marriage, as a consequence of Christ's redemption of the world.

In some places George Fox describes his own marriage as being "as it was in the beginning," that is, marriage as it was before the Fall. This ideal of marriage was one he had previously held up. However, in their own leading to marry, Margaret Fell and George Fox came to a further vision of what marriage could be. This they described by using the figure of the marriage of the Lamb to the New Jerusalem, the Holy City, which appears in chapter 21 of Revelations. George Fox says he married "as a testimony, that all might come up into the marriage as it was in the beginning, and as a testimony that all might

George Fox asserted that he had married in response to a leading to testify to a new order of marriage.

establishing a new order of relationships between men and women. In this relationship, they would be, in Fox's words, "helpmeet" to one another; that is, the relationship would be mutual and constructive. Though men and women might or might not have different spheres of work and different skills, the same *virtues*, especially courage, honesty, spiritual receptivity, and simplicity, were valued in all Friends. There were not different virtues for men and for women, as there were for many other thinkers



come up out of the wilderness to the marriage of the Lamb.”

The prayer that Margaret Fell spoke at her marriage begins as follows:

Oh Lord omnipotent who reigns over all and whose glory is over all, whose covenant shines [to] the ends of the earth, Thou has got thy King upon the holy hills of Sion and crowned him with glory and honor and the [new] Jerusalem is come down from heaven, the City of the great King, the Bride, the Lamb's wife, whose light is as of jasper stone, cleave as Christ all, whose firstborn of the womb of eternity is coming out of the wilderness to be comforted and nourished, to be nursed and clothed with the eternal free Spirit of the living God

(To find the true text of this prayer I had to consult the original manuscript in Friends House, London. It is misrepresented even by Isabelle Ross in her biography of Margaret Fell. I am accustomed to the fact that to find the extraordinary history of early Friends women I usually have to consult the work of non-Friends, because Quaker historians—with some obvious exceptions, such as Ross and Margaret Hope Bacon—tend to ignore women Friends. That even Margaret Fell's and George Fox's understanding of their marriage should be disregarded is something I find quite inexplicable.)

It is significant that in describing their

leading to marry, both George Fox and Margaret Fell used the image of the marriage of the Lamb to the New Jerusalem. Other Christian sects, including English-speaking Protestants, interpreted the relation between a husband and wife in terms of the relation of Christ and the Church. However, in what Fox liked to call their “pleading for sin,” they clung to the belief that human nature was basically sinful, that “original sin” was not eliminated by Christ's atonement. Since they interpreted the Church to be a human and sinful creature that needed to be made obedient to Christ, they derived sanction for male domination in marriage from the relation of Christ to the Church. In contrast, the New Jerusalem is the perfected Church. The Holy City comes from heaven and shines with the radiance of God, like a “jasper stone,” as in the King James translation, or “like a diamond,” in the Jerusalem Bible's version.

In an epistle written to meetings prior to his marriage, George Fox explained his reasons for marrying, emphasizing that the union represents a relation *within* the Divine because the marriage of the Lamb existed “before the foundation of the world was.” He also said this ideal goes beyond the earlier ideal of marriage as it was before the Fall. Unfortunately he expresses this point rather tactlessly, reassuring his readers that marriage as it was in the beginning is not sin. It is probably because of this condescending description of what had been the ideal of Friends marriage that this epistle proved quite unpopular with Friends and was later withdrawn, so that there are few copies now in existence.

In this epistle Fox asserts that his marriage and the sexual union *within* it (Fox's term is the marriage “bed”) were honorable. These are the *same* terms that he generally used to uphold Quaker marriage in the face of accusations that Friends, because they did not have customary weddings, “went together like brute beasts.” Later, when questioned by a Puritan who asserted the usual Puritan view that marriage is excused or

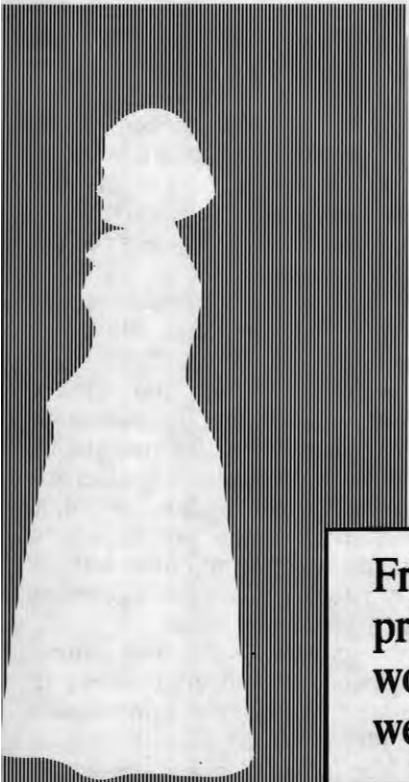
justified by the aim of procreation, George Fox asserted he had married in response to a leading to testify to a new order of marriage and not to have children. (At the time of their marriage George Fox was 45 and Margaret Fell was 55.)

I have emphasized the clear evidence that Fox defended the sexual relation in his marriage because some commentators—including Friends—have interpreted Fox's clear statement that he did not marry to procreate as a backhanded way of saying that he had a celibate marriage! Even without the evidence of his epistle, such an interpretation requires the assumption that *in this one matter* Fox could not speak the truth simply, and attributes to Fox a Victorian coyness about sexual matters that is more probable in recent commentators than in George Fox or Margaret Fell.

To simplify the story, I have concentrated on George Fox and Margaret Fell, but their testimony concerning a new ideal of marriage was shared by other Friends. For example, in the same year that G.F. and M.F. were married, George Whitehead, a prominent Friend, married Ann Downer Greenwell, who was 12 years his senior and 46 at the time. He married her not with the hope of having children but because of what he knew of her spiritual strength and his confidence that in their marriage she would be “a faithful wife, dear sister, and tender mother in all sufferings.” (He was thoroughly familiar with suffering. This was a period of extreme persecution of Friends. It was shortly after the Great Plague and the Fire of London, and George Whitehead had remained in London during the Great Plague and ministered to Friends.)

In summary, the ideal of marriage among Friends has been neither a property contract nor a relation of subjugation. Friends have understood the sexual relationship neither as the expression of a “lower nature” that may be excused as the means to procreation, nor as a pastime for consenting adults. Friends' testimony regarding marriage and the marital sexual relation is that this is meant to be a mutual relationship and a testimony to an eternal relation within the Divine.

I hope we will carefully attend to our testimonies, perhaps augmenting them in light of new revelation, but upholding them in the face of the entrenched myths and ideologies of the world around us. □



Friends helped make it a practical possibility for women to marry only if they were spiritually led to do so.

Sanctuary of the Heart

by Ann Clendenin

Our sexuality shapes our entire lives, regardless of our marital status. It is basic to our emotions and to our creative impulses. Decisions on how best to express our sexual nature are best made by each of us, under the influence of our backgrounds and beliefs . . .

Deep respect for that of God in each person means that our relationships should be free of exploitation. Fundamental to all good relationships is honesty. Without honesty, the dangers of exploitation and hurt become great.
—Discipline, Iowa Yearly Meeting (Conservative, 1974)

Fundamental to all good relationships is honesty!" Those are important words for Friends in the dialogue about same-sex relationships, because that dialogue is about the quality of all our relationships—those between all combinations of gay, lesbian, bisexual, and heterosexual Friends, their monthly and yearly meetings, the Society, and society as a whole.

It has been more than eight years since I first asked the woman who would be my spouse whether I might accompany her to a meeting for worship. Those years have provided me with challenges, varied responsibilities, many joys and enduring friendships, and some moments of very deep pain.

Friends, you have taught me so much over the years: about truth-telling as a means of conveying respect for both the speaker and the listener; about the expression of our commitment to relate to others as equals through avoiding the use of titles and behaviors that set us one above another; about the right of all persons to dignity and self-determina-

tion, because of our belief that the Light shines within each of us.

Gay, lesbian, and bisexual people are a minority within this culture, and within the Society of Friends. We are a minority that is often feared and ridiculed and shamed into silence by a majority culture that tells us that who we are as persons is of little or no value, that we deserve the bad things that happen to us, and that our hopes and dreams for equality can never be realized, because we are inherently not equal to persons who identify themselves as heterosexual.

It has been suggested to sexual minority Friends that open discussion of gay and lesbian issues within the Society of Friends will split the Society. I want to suggest to Friends that we are already a split Society. We are split between those who can openly discuss the markers in their lives—such as falling in love, making a life commitment, ending a life commitment, the death of a spouse or partner—and those who are forbidden to do so. We are split between those who can openly discuss their children and family members and openly celebrate the markers in their children's lives, and those who feel that they *must* not, because their children and family members are gay, lesbian, or bisexual people. These families know that their children are worthy of love and respect, and that their accomplishments are worth celebrating. What they and their children do not know, for certain, is whether *Friends* will recognize their worth. As Friends, we must particularly question our collusion with the majority culture in this tyranny as we consider the impact of the AIDS crisis upon our families. We discuss AIDS more readily as a national and world health crisis and ignore that we are living and dying with AIDS, as are our families.

It has been easy, in this culture that aggressively promotes heterosexuality, to see gay, lesbian, and bisexual persons as "other." And yet, Friends must surely know that gay, lesbian, and bisexual

persons are not "other." We are young, middle-aged, and old; we are your children, and your children's children, your parents and sisters and brothers, and all other possible relations. We have been silently among you in all generations, though we may have deeply feared to tell you who we were. (In truth, anyone who professes not to know any gay, lesbian, or bisexual people has simply not been trusted with the information).

I want to highlight the word *fear*, because that word is significant anytime it enters into our vocabulary, with respect to relationships. The presence of fear between people always signals an imbalance of power, whether real or perceived, and its presence makes genuine trust between persons impossible.

What have sexual minority Friends to fear from the heterosexual majority?

Friends, you have the power to close your hearts to us. You have the power through the closing of your hearts to place us in a moral bind. We may speak the truth to you, the power, or we may tell you untruths, consciously or by omission, in order to buy the privileges of our marginal belonging.

I do wonder whether Friends who express anxiety about the conditions of the souls of gay, lesbian, and bisexual Friends have adequately considered the ramifications of their requests for our silence upon our souls.

And what of Friends traditions and testimonies related to the equality of all persons?

Perhaps, when we as monthly and yearly meetings consider the alternatives we might offer to gay, lesbian, and bisexual Friends who request membership or marriage under our care, we might consider the "separate but equal" arrangements made to accommodate the needs of people of color in this country for many years.

In the interest of honest relations, meetings who feel compelled to deny all gay, lesbian, and bisexual Friends marriage under their care should consider asking about affectional preference in

Ann Clendenin is completing a master's degree in Social Work at the University of Kansas, and an internship in marriage and family therapy with the Family Institute in Kansas City. She is clerk of Penn Valley (Mo.) Meeting. Parts of this article were offered as preliminary remarks for a worship-sharing session titled "Discovering Barriers and Creating Possibilities" during Iowa Yearly Meeting (Conservative), August 12, 1988.

the clearness process for membership. Applicants for membership to such meetings should know forthrightly that their membership will be a qualified one. For, while lesbian, gay, and bisexual Friends carry much of the load in a number of monthly and yearly meetings around the country, many of us still find ourselves in the position of petitioning the heterosexual majority for the fullest rights of membership in a Society that we, and generations of minority sisters and brothers before us, helped build.

Just as oppression does not make the person of color less red or yellow or brown or black, oppression has never caused gay, lesbian, and bisexual people to cease to exist. We have existed and have celebrated our lives through all of recorded history. No amount of persecution or sanctioned cultural hatred has driven us from existence. We have been driven, instead, into hiding. Like light-skinned people of color, we have been tempted to "pass for white," in order to fully use our talents, unmolested by the majority culture. Many of us

are still in hiding, for that reason.

Some of us must live with the dissonance between Friends' testimonies on nonviolence, and the verbal assaults delivered by Friends (often in Jesus' name), as our maturity, our integrity, our morality, our worth, and dignity are openly questioned.

And yet, what heterosexual Friend earned his or her affectional preference, any more than she or he earned right- or left-hand preference? It was once widely believed in this culture, that right-handedness was "normal," and left-handedness an aberration to be corrected. Studies have since correlated left-handedness with some forms of creativity, and brain research has indicated the correspondence of each hand with a different hemisphere of the brain. Violence was done to some left-handed children in the name of correcting this genetic "aberration," a trait we now regard as normal as variation in eye or hair or skin color. We are no longer a society so primitive as to punish inborn traits . . . or are we?

fight against apartheid.

Friends must recognize that their judgment of us as sinful in nature, and inherently worth less than those who are heterosexually identified, is an inappropriate claiming and abuse of power, and its expression an emotional and spiritual bullying.

We have an opportunity, as we continue to discover our diversity as co-builders of the Society of Friends, "to see what love can do." If we can lay down the weapons of fear and hatred that have denied lesbian, gay, and bisexual Friends *and their families* access to the fullest possible membership in this Society, such minority Friends and attenders will begin to "come out" in the safety of our meetings, certain that they have found refuge among Friends.

October 10, 1988, my companion of seven years and I made our vows of marriage "in the presence of the Spirit of Infinite Love, and these our friends." Friends and family from as near as our own neighborhood, and as far away as Colorado, Massachusetts, and Pennsylvania came to be with us in Penn Valley Friends Meetinghouse for the celebration.

Lydia and I were the first same-sex couple to request marriage under the care of our meeting. The request stimulated lengthy threshing sessions and moments of intense joy and pain. Yet, we knew that this meeting, moved so courageously to declare public sanctuary during the previous year, would make it through this request intact.

More than a year has passed since our wedding, and our meeting has been richly gifted with new attenders, many of whom are gay and lesbian people. There is a special joy in the sharing of our lives, "straight" and "gay," as we give ourselves wholeheartedly to a meeting that truly belongs to us all. Something very precious is unfolding, as opposite-sex and same-sex couples share funny courtship stories over coffee, and a beloved friend impishly reports that "the faeries have been busy working magic this week," and leads us to the children's area, where he and his same-sex partner have lovingly oiled and polished the woodwork, and painted the concrete floor.

Next month, a man who is living with AIDS will join us as the resident caretaker for the meetinghouse. He is able-bodied, and has been denied haven elsewhere. And we are, after all, a sanctuary meeting. □



**We are no longer
a society so
primitive as to
punish inborn
traits—
or are we?**

It is a powerful thing to judge the nature of another to be sinful. And if it is so, that "By their fruits shall you know them," gay, lesbian, and bisexual Friends have no reason for shame. We are numerous among those who labored for Black civil rights. We labored tirelessly (and often anonymously) for the rights of farm workers, Native Americans, and women. We marched and lobbied and went to prison to stop the Vietnam War, and we have been numerous in the sanctuary movement and courageous in the

Sexual Expression

Discerning the Will of God

by Herb Lape

We are all aware that the issues related to alternative sexual lifestyles in general (unmarried cohabitation, premarital sex) and gay and lesbian sex and marriage in particular have become the most difficult issues facing us at monthly, quarterly, and yearly meetings. As Friends, we want to reach out and protect those who have suffered discrimination and persecution—the burnings at the stake in medieval times, the pink triangles and ovens in Nazi Germany, and the all too prevalent gay bashing today—while at the same time we want to uphold the highest ideals of ethical behavior consistent with our understanding of “walking in the Light.”

I first became aware of this tension at the 1981 Friends General Conference Gathering at Berea College, Kentucky. As the gathering progressed, I had discovered that nude massage was the particular thing to do that year in the men's and women's centers. Later I heard rumors from several sources that college workers had witnessed massage they felt was sexual. At a previous gathering I had already become aware and concerned about the amount of “sleeping around” that was occurring among unmarried heterosexuals. Both of these instances had raised the question in my mind and others about our testimony on sexual expression. Were we helping each other live up to the highest ideals God has for us as a people, or were we too easily giving divinity to our desires?

At the same time, the gay community at this gathering had attracted the attention of conservative townsfolk, and there were several unpleasant incidents. There was a real fear that the situation might get out of hand and break into

violence. When confronted with this threat, we were rightfully asked to stand with our gay and lesbian Friends and make it clear we would not tolerate harassment, bigotry, and violence directed at children of God. However, I know of several Friends who were torn as I was between a desire to protect, while at the same time not lose sight of the question

When it comes to sexual issues, we now seem to act as if Jesus had said to the woman caught in adultery, “Go and do your own thing.”

of what was appropriate behavior for Friends, gay or straight, at a Quaker gathering.

Since this experience, I have continued to wrestle with this dilemma and find that I can give no better answer than the wisdom contained in the famous story of Jesus and the woman caught in adultery. Jesus' refusal to condemn her and carry out the dictates of the law demonstrated total acceptance, love, and compassion for individuals, while his admonition to “go and sin no more” encouraged the highest ethical standards. From this and other biblical stories we say that God calls us to love the sinner, but hate the sin.

This is the attitude that we take to other historic testimonies. For example we know that many Friends when confronted with the evil of Hitler followed

a voice that urged them to take up arms. We love these Friends but we cannot support their actions. All of us have human weaknesses that orient us toward greed, power, money, gambling, etc. We deserve and expect God's love and that of our faith community, whatever our orientation, but we have testimonies that caution us from acting on these desires or giving divinity to them.

When it comes to sexual issues, we now seem to act as if Jesus had said to the woman caught in adultery, “Go and do your own thing.” It seems that we have lost sight of this tension between unconditional love for individuals and holding them accountable to ethical behavior. We now tend to ask whether we love, affirm, and support those in alternative sexual lifestyles, instead of asking whether these lifestyles answer that of God within us as communities of faith.

The recent issue of the JOURNAL on gay marriage demonstrates this change. Ellen Hodge and Michael J. Fallahay's article supports gay marriage on the basis that our refusal to marry gays is an obstacle to our love for them. They wished to see elimination of all such barriers to love and equality. However, all of our testimonies could be seen as a barrier to love and acceptance. Is not the peace testimony perceived by militarists as a similar barrier? Does not someone who plays the lottery feel judged by our testimony against gambling? No doubt all of us fall short of one testimony or another and would feel more comfortable having these eliminated, but would this be a loving act? We all recognize that true love is challenging as well as compassionate. Our media culture regularly treats us to a fantastic array of sexual relationships, from polygamy to one-night stands, that all claim to be loving and nonexploitative. Do all of these actions express our understanding of the Light?

The JOURNAL articles advocating gay

Herb Lape is clerk of Matinecock (N.Y.) Meeting. He and his wife Rene have traveled in the ministry related to concerns about New York Yearly Meeting's proposed revision of the Marriage and Family Life section of Faith and Practice.

marriage also contained comparisons to the struggle waged by John Woolman and others to abolish slavery. The irony of this comparison is that it was those who opposed Woolman who argued love and tolerance for slaveholders. These Friends argued that a new testimony abolishing slavery would be unloving and judgmental of slaveholders who were often good and generous people and valued members of their meetings.

John Woolman, on the other hand, asked the hard question—did the act of owning slaves answer that of God within people? When he approached slaveowners and their families, he did so with love and tenderness, but he also made it clear that he thought their action was wrong, tending to corrupt the owner and his family with a life of luxury and arbitrary power that did damage to the slave as well. His answer and the eventual answer of the Society of Friends was that despite our love and tender concern for slaveholders, the action of owning slaves no longer answered that of God and must be ended. This was in the interest of true love for both the slave and the slaveowner.

Friends have maintained a historic testimony on sexual expression that upholds the ideal of sex within a heterosexual marriage. Minute books are full of entries of individuals who were labored with for falling short of this testimony. In recent years, many Friends have felt that a new revelation has been given that embraces alternative sexual actions. It is the proper role of these Friends to travel in the ministry, as John Woolman did, and challenge the historic testimony. However, the question we face as a Society is not whether we love and affirm Friends of same sex orientation. Instead we must ask the hard question of whether our love allows us to recommend as a Society that homosexuals act on their inclinations.

If we are to make any progress on the issues related to alternative sexual lifestyles, we need to recover an understanding of love that Jesus demonstrated—an unconditional love of persons that makes demands on their behavior. In the past our love of Friends of same sex orientation required that we discourage them from acting upon this urge. Has this changed? Has a new revelation embracing gay sex been given that answers that of God within us as a community seeking to witness to the peaceable Kingdom? These are the difficult questions that face us today. ☐

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Friends of Peace— A Lenten Desert Experience

by Robert S. Vogel

A fool for Christ! Is that what I was on that bleak Nevada desert overlooking the Mercury entrance to the U.S. Government Nuclear Test Site?

In March more than 150 persons, mostly Friends, traveled long distances from northern and southern California and from as far away as Maine, coming to Las Vegas in response to the eighth Nevada Desert Experience's "Call to be Silent and a Call to Speak." For 69 people the witness took the form of arrest.

Since 1951 the United States has been using lands claimed by the Western Shoshone Nation to conduct more than 800 tests of nuclear weapons at \$6 to \$60 million dollars per test. Tests first were conducted in the atmosphere and, after 1963, underground.

In August 1957 an ad hoc committee, called Non-Violent Action Against Nuclear Weapons, and composed largely of Quakers and other pacifists, was the first group to conduct a vigil at the Mercury test site. Eleven of their number were arrested for trespass and given six-month suspended sentences. The group's organizer was the late Larry Scott. In 1958, the same committee (CNVA) sponsored the voyage of the ketch, *Golden Rule*, into the Pacific to protest the nuclear tests. When the crew was imprisoned in Honolulu, Earle Reynolds and his ship, *Phoenix*, did sail into the test area. These protest actions led to the 1963 U.S.-USSR treaty banning all atmospheric tests, but allowing underground tests to continue.

Now, almost 32 years later, a new campaign has been launched for a comprehensive test ban treaty. For the eighth year the Nevada Desert Experience, led by Franciscans and others, has sponsored vigils and non-violent civil resistance at the Mercury test site during the Lenten season.

The group that met this March 10, 11, and 12 was under the care of the three historic peace churches: Friends, Brethren, and Mennonites. It met first at St. James Catholic Church in Las Vegas for discussion and non-violence training and then at the test site. Pacific Yearly Meeting's Peace Committee



Photos courtesy of Robert S. Vogel

organized the witness and gained endorsement of the American Friends Service Committee. The Peace Committee's invitation was to "join in a united witness against nuclear weapons and their potential to annihilate humanity and destroy life on planet earth and to share the spiritual basis of our continuing witness for peace."

In 1957 I was a member of the support group for the conference, vigil, and action of CNVA. This was my first trip back to Las Vegas since then. I felt the spirit of some of the 1957 participants, which included A.J. Muste, Dorothy Day, Albert Bigelow, George and Lillian Willoughby, and Larry Scott—all pioneers in the use of nonviolence to achieve social change. It was time to let my life speak and let my children and grandchildren know how strongly I felt about preparations for nuclear war. I wanted to assure their future and a full life for all of humanity. As it happened, one of my sons, his wife, and family were living in Las Vegas; I was glad to visit them and welcome into the world my newest granddaughter and to meet my three-year-old grandson.

In reporting on his experience in 1957, Albert Bigelow wrote in his book, *The Voyage of the Golden Rule*:

We knew something about the theory but very little about the practice of nonviolence when we went to Nevada. On the morning of August 6, 1957, . . . about 35 of us assembled early in the morning in a prayer and conscience vigil out-

side the main gate of the Mercury project. Eleven of us, in twos and threes, rose from the prayer vigil at intervals, approached the main gate, talked to the 40-or-more armed men there, and crossed the line into the project as an act of protest. We were arrested, taken to a justice of the peace court in Beatty, Nevada, 40 miles away, and tried for trespassing. We were given suspended sentences. . . .

We learned a lot through the Mercury protest. If nothing else, we learned that we did not know much about nonviolence. In planning and carrying out the Nevada protest, we learned that we were not trying to force our opinion on another, that it was not a contest of wills, but that we were concerned with appealing to the best in men and trying only to change their attitude. . . . We knew that we could never rest while such forces of evil were loose on God's world.

That first protest and the one of March 12, 1989, were similar in some respects, but quite different in others. Like the earlier protest, we began with a meeting for worship. The Brethren foot-washing ceremony reminded us that we needed to cleanse our own spirits. A Friend urged us to think of the security guards as children of God, not as enemies. Another, feeling the presence of Larry Scott's spirit, said that now was the time to let our lives speak.

Linda Dunn brought to the worship the words of Hermione Baker, clerk of Pacific Yearly Meeting: "The Light doesn't shine

Robert S. Vogel is a member of Orange Grove (Calif.) Meeting, and he worked for many years for the American Friends Service Committee in finances, fund raising, and peace education.



Page 20:
Bob Vogel (center) and Franciscan
friends Alain Richard and Louis Vitale
gather in Las Vegas, Nev., 1989.
Left:
Participants in the 1989
Nevada Desert Experience walk
to worship at the nuclear test site.

only in my corner, only among Friends; the Light shines all over the world. The Light shines for Buddhists, and Muslims, and American Indians, and Methodists, and Unitarians; and the Light shines for those who do not acknowledge that they own a God."

And the words of Michael Dunn, clerk of Pacific Yearly Meeting's Unity with Nature Committee: "Is there any of the earth that is sacred space? My own answer is one that echoes the answers of native Americans: they say all of the earth is sacred. So say I. All of the earth, all its animals, its plants, its air and water, and its stones—these things are sacred. If this belief were held by religious folk, how could we desecrate? How could we destroy? How could we go to war? How could we deny justice?"

At the rise of meeting, we gathered in small affinity/support groups and walked quietly to the entrance to the test site. Unlike 1957 there were no armed men to meet us. Only a handful of security guards and three or four officers from the sheriff's department. To facilitate our crossing over the cattle guard, the officers laid down a piece of plywood so we would not injure ourselves. Officer O.B. Martin warned each group they would be breaking the law to step onto federal land. Forty-two women and 27 men stepped forward and crossed the imaginary line; guards clamped plastic handcuffs on each person and they were escorted to large, segregated holding pens a few yards away. The officers were polite and even helped carry one woman across who had difficulty walking.

As we approached the entrance in twos and threes, I was reminded of the Indian satyagrahis in the film, *Gandhi*, who were clubbed by English soldiers who sought to prevent their entry into the salt depot, and were immediately replaced by another row of satyagrahis. Here there was no violence, no clubbing, no harsh words, but only courtesy and respect. I wondered if I would have been strong enough to be a satyagrahi and be ready to accept death if necessary.

In the holding pen, we continued our meeting for worship and sharing. While I felt wholly at peace with myself—an inner calm seldom reached—for some there was a feeling of loneliness, even with the support of the community.

When it was my turn to receive my citation and be released on my own recognizance, I climbed into the sheriff's car and met Officer Jerry Bell, who asked for my identification. I handed him the permit I had received from an official of the Western Shoshone National Council to enter the area recognized by the United States as belonging to the Shoshone Nation in the Treaty of 1863. I do not recall a Native American dimension during our 1957 protest. When I asked for time to read the citation before signing it, Officer Bell said, "It doesn't make much difference; the charges will be dropped anyhow."

Returning across the cattle guard to my affinity group, I was met by a correspondent of the *Riverside Press-Enterprise* newspaper, who was feeling rather disappointed with the lack of dramatic action. "So what does it all mean?" she asked. For me and many others, we needed to be together to recharge our batteries, to be assured that we were not alone, to gain courage for other nonviolent actions, and to recommit ourselves to the long struggle for a world of peace and justice.

The act itself of crossing a few feet onto federal land was viewed by the legal authorities as an act of trespass, not an act of protest. We could hardly claim any spectacular results. No votes in Congress were changed. No new treaties were signed outlawing all nuclear tests. No television or radio stations covered our action. Only a lone reporter and photographer from a newspaper in California observed us. Few people will ever know we were there. But effectiveness was not my chief goal.

For me, it was an act of religious affirmation, an act of prayer, an act of protest, and a political statement. I knew that the security guards and officers were victims, as was I. If the nuclear arms race were not brought to an end, none of us would have a world in which to live.

A fool for Christ? Yes, that's one way of putting it. Some, feeling moved by the Spirit of Christ, others marching to a different drummer—together we were trying to put an end to hatred, brutality, callousness to suffering, deceit, inhumanity, and the destruction of God's world, and to replace them with love, truth, justice, and compassion. Perhaps the seeming foolishness of pacifism is the wisdom of God. □

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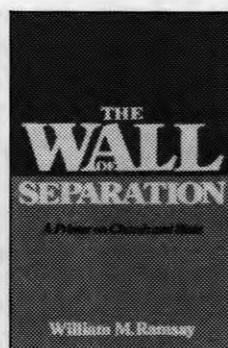
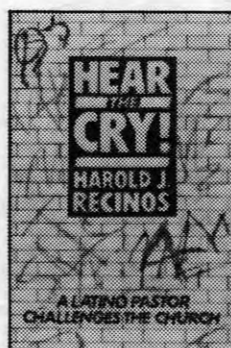
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Addressing The Issues Head-On



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Harold J. Recinos Foreword by Richard Shaull

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The Wall of Separation

A Primer on Church and State
William M. Ramsay

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Forum continued from page 5

prejudice and judgmentalism can be healed by the Divine Light as we continue to be open to its leadings.

Edward Elder
Madison, Wis.

Sally Bryan's article is thoughtful and testifies to a deep search for fairness and truth. Her observation that for Hindus, the word for the Almighty is *neti neti* (not this, not that) is particularly interesting.

But if one looks more deeply into Hinduism, one is not likely to arrive at her conclusion—namely, that marriage as the joining together of a man and a woman is God's will. The clear implication is that no other kind of marriage could be sanctioned by God. Yet many Hindu gods are bisexual. For example, Shiva united in a single body with Shakti, in the manifestation known as Ardhanarisha, "The Half-Woman Lord." In this respect, Hinduism and many other religions anticipated the discovery of modern biologists: in all of us there are male and female hormones; the balance varies along a broad spectrum.

Sally Bryan herself says that the designation of the Almighty as *neti neti* is to remind humans of their limits in power and understanding. Exactly. How then, can we humans speak with such certainty of God's will? After all, did not the Creator create this mysterious spectrum of maleness and femaleness? As the well-known scholar of religious traditions, Joseph Campbell, has put it, God is the word that human creatures all over the world give to name the unknowable—the great mystery of being.

Marjorie Hope Young
Wilmington, Ohio

In the early 1970s when many Roman Catholics were beginning to question the church, a story circulated that may or may not have been true, but it demonstrated to me the narrowness of orthodoxy. It was said a handicapped man, who was paralyzed from the neck down, and an able-bodied woman (that is, non-handicapped) wanted to be married, but the priest refused to marry them because the man could not give his sperm to the woman to create a child. It was said they found a church that believed marriage was proper and right for them, and the minister married them.

How does Sally Bryan answer these differently abled couples? Or the couples in which one member is a transsexual? I have met such a couple. She became a male surgically but cannot produce

sperm. They are now legally married in the state of Michigan because they are a heterosexual couple. And there are the heterosexual couples upon which Leon Uris based his novel *QB VII*. These Jews, males who were made eunuchs and females who were made sterile by the Nazis, married after the camps were liberated. Would Sally tell them their marriages and families (adopted children) were not "ordained" by God?

I believe Goddess "ordains" love and commitment as sufficient.

Edna Whittier
Lansing, Mich.

I continue to believe that loving, caring, long-term, committed, same-gender relationships are just as great a delight to God as similarly well-founded opposite gender relationships, and that both should be encouraged and blessed by marriage. Many of the gay behaviors that some members of heterosexual society condemn seem to be a direct result of the fact that our gay friends are not encouraged or even permitted to seek committed, caring relationships. One can see these same "deviant," "sinful" behaviors—promiscuity, overemphasis on sex, intolerance of others, immaturity—in heterosexuals who, because of the so-called sexual revolution, also have not been encouraged to think responsibly or seriously about sexual and marital relationships.

Why should we regard same-gender marriages as a threat to family values? Many couples in opposite-gender marriages do not live according to these values: they are too busy to take time for each other or their children, and working on their family relationships is much less important for them than working for money, power, and status. Yet no one suggests that these marriages are sinful or against the laws of God. I have seen as much love and commitment to family values in some gay relationships as I have seen in heterosexual marriages. And what makes a family with gay parents any more unnatural than a single parent family?

I pray that we, as loving Friends, can learn to love our friends, be they gay or straight, and evaluate each family on its own merits, regardless of the gender preference of its members.

Lynda Hoover
Shepherdstown, W.Va.

Your January 1989 issue was a dandy! I have had trouble in the past accepting same-sex marriages, and I agree with several writers who stated that homosexuality was a sin according to the

Bible. But why? The reason, I surmise, is that increasing the population to assure survival of the group was then of number one importance. That was the purpose of the Jewish dietary laws also. Homosexuals do not increase the birthrate. So it was considered a sin. So was eating pork.

Today we have the opposite problem. To avoid abortion and its very basic evil, our society should encourage same-sex relationships and honor them. Overpopulation in the world is serious and in another generation will outweigh all other problems. Same-sex relationships may be our best salvation solution. A sin of the past may be most honorable and environmentally sound behavior today.

Kitty Bejnar
Socorro, N. Mex.)

I haven't decided what I think of same-sex marriage yet. I *have* decided that I'd like to be consistent about what I want to take literally from the Bible and what I don't. I pretty much *try* to take Jesus' ideas literally. He said it's okay to be a eunuch. Is that natural? Is it more natural than homosexuality? I'm thinking about it.

Then there's that part in Romans that says, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean." Does this apply to other things such as saying bad words, or homosexuality? I'm thinking about it.

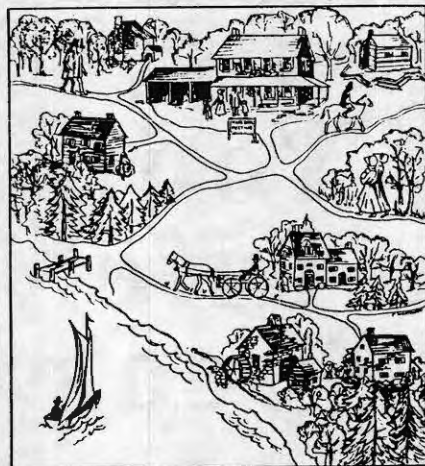
What about drinking wine? In many places the Bible speaks against it: in other places it's not so clear. It's clear that overdoing it is "wrong."

It seems to me that the Bible is more clearly against a lot of things of which Friends and our society are tolerant than it is about homosexuality. Maybe we're anxious about it because our society is anxious about sex in general.

I still don't know what I think about same-sex marriages. Surely *being* a homosexual isn't a sin, but maybe acting on it is. I don't know yet. I'm amazed at all these people writing in your magazine who *know*, just like I'm always amazed at how quickly people make up their minds about abortion. I'm getting closer to knowing, but it takes a long time to know. I think it must be easier just to declare your opinion than search around for "facts" to back yourself up. I appreciate the articles by people who have searched for a long time.

Thanks for providing people an opportunity to discuss hard questions.

Nancy Persaud
Bartlesville, Okla.



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Reports

Service Projects Help Mexican Community

It was a cold, frosty morning in February 1982 when Cliff Cole, Regelio Cova, and Norman Krekler first followed a rocky track weaving up a narrow canyon through pine and oak forest. When they arrived in Mesa del Campanero, they found a teacher and a small group of children huddled outside the one-room school, trying to keep warm because it was too cold inside to study.

At a town meeting that evening the three men talked to the villagers, and the villagers invited them to hold a six-week workcamp the next summer. Seventeen young people from the United States, Mexico, and Europe formed that first service project, and then the community invited them to set up a five-year project.

The first long-term volunteer was Orlando Quintero, a young Mexican agronomist from Hermosillo. He lived and worked in Mesa del Campanero for 14 months, much of the time alone. Many others followed, spending from one week to a year. Some came for work camps with the Asociacion Sonorense de los Amigos or the American Friends Service Committee. Others came on projects as students from Scattergood School, LaVerne University, Armand Hammer World College, and CESUES (a Sonora state university). The village welcomed them all, and each volunteer shared what he or she had to offer the community.

Major financial and organizational support was given by El Centro de Paz, which channeled help from many individuals and groups in the United States, Mexico, and elsewhere. Right Sharing of World Resources (part of Friends World Committee for Consultation), and the Brethren Heifer Project also contributed.

One of our goals for working with people at Mesa del Campanero was to help build community spirit; another was, through education and the introduction of appropriate technology, to help people have more of a choice as to whether to stay in their community or leave it to search for a better life outside.

Toward these ends we worked on the care of apple and peach orchards, teaching pruning and grafting, and enabled six village men to attend a three-day short course in Chihuahua on orchards. We worked with solar electricity, hydraulic ram pumps, hand-pumps, improved kerosene lamps, C.B. radios and solar fruit dryers. Beekeeping was introduced, but there have been problems with disease. Women's sewing was encouraged as a way to generate cash income. A

small-scale town water system was built in the central area, based on a large ram pump bought by the village with a no-interest loan from Elk (Ohio) Meeting, and a water tank donated by the Yecora municipal government. A volunteer helped circulate a petition which resulted in a secondary school being started in the village.

Now, after six years, how are things different in that community?

The primary school is much improved, including a new two-room teacher's house on the school grounds. The school has some 30 students. The new three-year secondary school is taught by one teacher with the aid of television. There are at least six new houses, with others being repaired and improved. At least 20 families have solar panels; one family enjoys a solar electric pump. Others have water from ram or hand-pumps. A cement volleyball court has been built, and volleyball has become an important sport. New orchards have been started, and the people are searching for new ways to make money.

A new highway is under construction near the north edge of the mesa, so driving time to Hermosillo has been cut in half. Many of the changes would have happened without the Amigos, but they might have happened in a different way. Probably our most important accomplishment has been to help build a spirit of community so people are beginning to function as a group to solve problems and choose the direction in which they want to go.

Our official project is over, but many of us in Hermosillo as well as many of those who helped will remain in touch with our friends in Mesa del Campanero. We have a lot of good experience to draw from. After taking a breather to rebuild funds and replace equipment, when the Light so leads, Asociacion Sonorense de los Amigos hopes to have another long-term project in a different community.

Norman and Exelee Krekler

New Zealand Friends Face Bicultural Issues

This summer, January 5-8, Friends in Aotearoa/New Zealand greeted with enthusiasm the birth of our new monthly meeting at Kapiti; the new conference of churches in Aotearoa/New Zealand; learning about the progress of our share in creation of the Quaker Tapestry; the release of new publications by our extension committee; and the founding of a new Quaker investment trust for ethical endeavors and low-

interest lending and borrowing, mainly amongst Friends.

We continued to struggle with bicultural issues, and, in particular, with the identification of our part in the partnership between Maori and Pakeha (European), historically defined in the Treaty of Waitangi, and generally ignored since its signing about 150 years ago. One symbolic step taken was renaming ourselves the "Yearly Meeting of Aotearoa/New Zealand." An examination of our Pakeha and Quaker cultures, and a development of our understanding of the Maori language were continued in summer gathering sessions. We decided against yearly meeting's participation in Aotearoa's bicentennial celebrations in 1990, unless these concern the implementation of the Treaty of Waitangi and involve local Maori groups.

We decided to make a list of our yearly meeting historical documents, to make a dictionary of biographies of our early Friends, and to compile an oral history from elderly Friends.

The relevance of the Friends World Committee for Consultation Tokyo Triennial in 1988 to the advancement of spiritual life of Friends was considered, together with the difficulties of sharing the concerns of a diversity of yearly meetings at such a gathering.

The need for the founding of the state of Palestine; the cessation of the devastation of the Sarawak forests; the protection of the land rights of Canadian Indians; and a report of the visit of Friends from Western Quarterly Meeting, U.S.A., following our 1987 peace statement, drew our attention. We expressed solidarity with Canadian Yearly Meeting's concern over the land rights question, as Maori land rights issues are currently being debated here in special courts.

Our days began with small meetings of Friends of all ages sharing thoughts and feelings, sometimes by creative listening, worship, discussion, or drawing. For some of us the days closed with the singing of home-grown or imported Quaker songs, neck massage and noncompetitive games.

Margaret Hockey

Autenrieth Delineates Arab-Israeli Situation

In January, New Call to Peacemaking and Friends Meeting members in Eugene, Oregon, heard Horace Autenrieth analyze the Arab-Israeli situation. Autenrieth is a retired Iowa farmer who has just returned from three years in Amman, Jordan, where he and his wife were international affairs represen-

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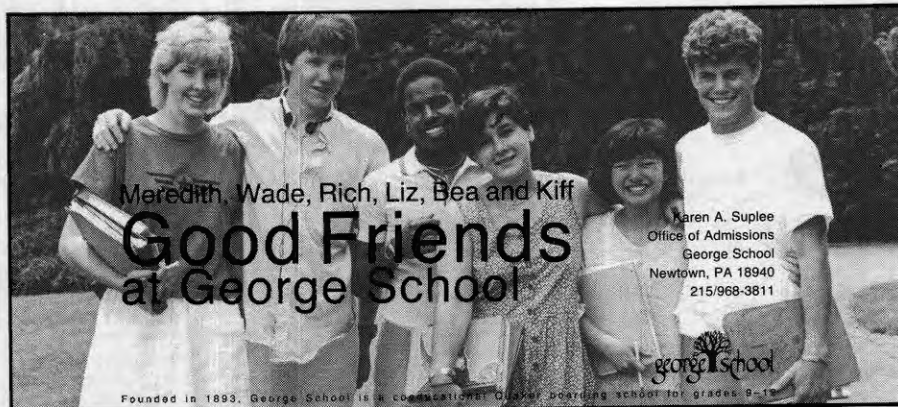
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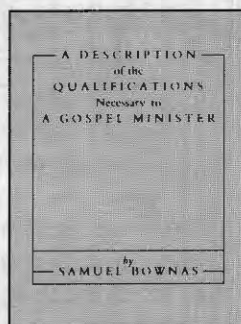
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tatives for the American Friends Service Committee. They traveled without restriction from Damascus to Cairo repeatedly, meeting and consulting with national leaders, church and military personnel, refugees and others.

Quakers and Mennonites are well-known and well-received in all circles in that area, where they've managed assistance programs since 1967 and Quaker schools for 100 years. The following points, distilled from Autenrieth's report, shed light on the complications underlying the struggle in that war-torn area.

- Both Jewish and Arab claims to the territory of Palestine go back to Abraham, and both groups were promised the same region during World War I by outside powers.
- The death of 90 percent of European Jews under Hitler had a profound impact on the Jewish psyche and still colors their attitudes.
- Israel is stronger militarily than all other regional military forces combined. Palestinians see themselves as a people and don't want to be called refugees, Arabs, Jordanians. Recent events have begun to establish diplomatic recognition, but it is hard for governments to negotiate with a people who have no comparable organization to speak for them.
- The United Nations still operates 59 refugee camps, containing 760,000 people, after 20 years, in what was to be a temporary arrangement. This involves three generations, and some of the refugees still live in tents because they believe accepting more permanent housing will deter their chances to return "home."
- Arab titles to land within Israeli territory were unregistered, with no legal access or definition. Legal problems in the West Bank are confounded by 1,300 laws—Jewish, Arab, Jordanian—military and historical. Recourse is primarily to military officers, and military security is usually the excuse for doing nothing.
- Population predictions foresee that Arabs will be in the majority in 20-30 years. If free elections continue, and Palestinians have the vote, the Jewish state is threatened.
- Israel is a magnificent, dynamic, democratic country which has achieved miracles. But it is in the bad business of military occupation, which history has demonstrated to be basically unworkable.
- Forty-five percent of Israelis would compromise with Palestinians to achieve a settlement. Another 45 percent are hard-liners, and they are the party in power.

Horace Autenrieth, an astute and experienced observer who claims no political expertise, suggests these essentials for defusing the conflict: Both peoples must be recognized and deserve self-determination and mutual security, but both sides must make some compromises.

Lois Barton

Bulletin Board



Hilda Gorham

• The seventh annual Henry J. Cadbury Event, held each year during Friends General Conference Gathering, will occur July 3, at 7:30 p.m., at St. Lawrence University, Canton, N.Y. Sponsored by FRIENDS JOURNAL, this year's event will be a lecture by Scottish Friend Hugh Pyper. A member of Glasgow Meeting, Hugh Pyper has been closely involved for some years with young people's activities. Currently he is studying divinity at Glasgow University. His Cadbury Event lecture is entitled "Exile to the Promised Land."

• Nominations of high school seniors for exemplary community service are being taken by the Hitachi Foundation. The award carries a gift of \$5,000 over two years, to be used at the recipient's discretion. Recipients are chosen on the basis of their community service, not on academic achievement or extra-curricular activities. Nominees need not be college-bound. The first Yoshiyama Awards were presented to six young people in October 1988. The 1989 winners will be announced in September. Confidential nominations by letter will be accepted from teachers, school principals, community leaders, or clergy. The deadline for nominations is July 1. Information about nominations is available from The Hitachi Foundation, 1509 22nd St., N.W., Wash., DC 20037, telephone (202) 457-0588.

• A background packet is available on issues surrounding Salman Rushdie's *The Satanic Verses* from the National Council of Churches Office on Christian-Muslim Relations. Included in the packet is the statement NCC issued in March, in which it expressed sympathy with Muslims that their faith was insulted by the book, while at the same time affirming NCC's commitment to freedom of thought and expression. The council urged recognizing the integrity of diverse cultural values between societies and learning to live together in respect. Specifically, the statement said, "... we acknowledge the harm which simplistic Western characterizations of Islam, and Muslim characterizations of the West, inflict upon us all. We renounce the defamation of Islam as a religion of violence, and we urge Muslims to exercise balance in the evaluation of Western societies." To get a packet, send \$1.50 to the National Council of Churches, Office on Christian-Muslim Relations, Attn. Marston Speight, director, c/o Hartford Seminary, 77 Sherman St., Hartford, CT 06105.

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Books

Hungry, Thirsty, a Stranger

By Robert S. Kreider and Rachel Gossen.
Herald Press, Scottdale, Pa., 1988. 392 pages. \$14.95/paperback.

In an age of obsession with weapons of death and destruction and in a world where countless millions suffer from poverty, homelessness, and oppression, the Mennonites are among those whose deeply-rooted faith leads them to light candles of hope and compassion. To their commitment to peace and justice they bring both agricultural skills and volunteer dedication. As they develop opportunities to work with people of other cultures, they seek to respect dignity and potential for self-reliance. As a tiny minority (less than a million constituents), they seek catalytic roles.

The challenge of maintaining conscientious objection to war in the midst of the major conflicts of the 20th century gave rise to the Mennonite Central Committee. At first, the primary task was the resettlement in Canada and in Paraguay of refugees from Russia. Today there are Mennonite programs in 50 countries involving a thousand workers and many part-time volunteers. Among the case studies discussed in some detail in this book are programs in Central America, in Indochina, and in the Middle East.

Dilemmas as well as rewarding results are discussed. How do religious agencies deal with governments? How in situations of deep conflict can dialogue be maintained with both protagonists? At what point are lobbying and advocacy warranted? How can a church agency, dependent on congregations in the U.S. and Canada, maintain support despite division? Above all, what are the priorities when dealing with the vastness of suffering and injustice? These are dilemmas which the Mennonites share with the fellow peace churches, the Quakers and the Brethren.

Particularly exciting is the account of Mennonite efforts to give younger persons experiences in service and stewardship. MCC offers year-long volunteer opportunities to high school graduates; it brings to Canada and the United States young adults from overseas to live in North American homes and work on farms and in shops; for persons skilled as agriculturists there are community sponsored two-year assignments in the United States and overseas. Already there are more than ten thousand alumni of these programs.

Though there are Mennonite offices in Ottawa and Washington there is no permanent staff at the United Nations. This report, one of a series on the MCC, does not include a

study of the work of the MCC Peace Section and its interest in the New Call to Peacemaking. Yet in the reporting on overseas projects there is little recognition of the relationship of the huge investments of nations in arms to the neglect of meeting human need. There is no mention of relationship within countries with programs of U.N. agencies. Are there possibilities of cooperation between MCC and the Quaker United Nations offices?

This is a book of special interest to Quakers, both for its insights on creating interest and global awareness in local communities and for its contributions through experience to the strength of faith and hope in the search for a world of peace and justice.

R.H. Cory

Robert H. Cory is a member of Friends Meeting of Wash., D.C. He is active in New Call to Peacemaking and Friends Committee on War Tax Concerns and is the former director of William Penn House.

A Class Divided

By William Peters. Yale University Press, New Haven, Conn., 1987. 192 pages. \$25/cloth, \$8.95/paperback.

Facing an all-white classroom of eager but somewhat isolated youngsters in Iowa in the late '60s and early '70s, an experienced teacher named Jane Elliott sought ways to illustrate the meaning of discrimination. Author William Peters carefully documents teacher Elliott's two-day division of the class into two groups based solely on eye-color. One day the brown-eyed children were favored, being told that they were better, smarter, cleaner, than blue-eyed children. They were given longer recess and lunch times, special use of the drinking fountain, and were encouraged throughout the day to do their best work. As the day wore on, the teacher stated, "it was as though someone had pointed out to them something they simply had not noticed before," namely, that brown-eyed children reacted in the same manner as the previous day's "minority" had, even though they had the advantage of knowing that the lesson would last just one day. They were downcast and performed miserably on tests. At the end of the day, Elliott led a discussion about what she had been trying to prove. The class realized that the color of their eyes had nothing to do with the kind of people they were, and they laughed and hugged each other with relief.

The lesson was repeated each year in Jane



In Brief

Religion and Republic

By Martin E. Marty. Beacon Press, Boston, 1987. 391 pages. \$25. If TV evangelists, debates on prayer in the schools, abortion protests, and talk of declining church attendance have you confused about the state of religion in the United States today, this book can help put it all in perspective. Martin E. Marty, professor of modern Christianity at the University of Chicago, has written a book that will hold your interest page after page as he analyzes both past and present religious diversities and contradictions. He chronicles our persistent combination of tolerance and zeal in the United States, the Bible as an "icon," Southern evangelicalism, fundamentalism, and Mormonism, and the fact that with all the contrasts, transformations, rebirths, fads and foibles, religion in the United States has survived and cannot be ignored.

Elliott's third grades. In 1970, ABC News documented the classroom lesson in discrimination, and the broadcast, entitled "The Eye of the Storm," was seen by millions of U.S. TV viewers. This book is based on the 1984 follow-up study of the group that was filmed in 1970, now 22- and 23-year olds. The young adults watched the 1970 film of their class twice, and then talked about the question, "was the learning worth the agony?" With unanimous assent, the 11 (out of the original 16 students) spoke of their increased sensitivity to prejudice and racism as they encountered it. All agreed that every child should take part in a similar experience.

This updated volume with photographs is a fascinating look at their experience and the increasing exposure of all of us to discrimination.

Kate de Riel

Kate de Riel is a parent of four school-age children and a member of Haverford (Pa.) Meeting. She is an elementary school teacher.

All the Women of the Bible

By Edith Deen. Harper & Row, San Francisco, 1988 paperback edition, original copyright 1955. 409 pages. \$10.95/paperback. A resource for First-day school teachers or leaders of women's groups, the book, although 30 years old, is an attractive reprint with a colorful paperback cover. There is a major narrative section called "Searching Stories of Women in the Foreground" (ranging from Eve to Mary Magdalene); a second section titled "An Alphabetical Listing of All Named Women" (with short descriptions); and finally a section on "Unnamed Women." Complete biblical references are given for every entry, with longer narratives offering the author's interpretation of the woman's character and significance.

Meditations for Older People

By Leonard Kenworthy. Friendly Publications, Box 726, Kennett Square, PA 19348, 1988. 32 pages. \$1, plus \$.35 postage. Paperback. The author has written one-page essays on subjects of interest to older persons. He ends each essay with a prayer.

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Milestones



Marriages

Rogers-Newsom—*Stephen Newsom* and *Lynn Rogers* on December 30, 1988, at Community Friends Meeting in Cincinnati, Ohio.

Ross-Manousos—*Anthony George Manousos* and *Kathleen Suzanne Ross*, on December 31, 1988, in Claremont, Calif. Anthony is a member of Central Philadelphia (Pa.) Meeting. Kathleen is a Methodist minister.

Deaths

Coppock—*Mary Emma Smith Coppock*, 95, on January 26, at Moravian Manor, Lititz, Pa. Mary was born in Harrisville, Ohio, into a family of seven generations. She and her husband, Robert, were married under the care of Harrisville Meeting in 1914, both having attended Olney Friends School. They farmed in West Branch, Iowa, then moved to Chester, Pa., where they were members of Chester Meeting. They moved to Lancaster, Pa., in 1936 and were two of the founders of Lancaster Meeting in the 1940s. They later became members of Lancaster Meeting when it joined Philadelphia Yearly Meeting in 1948. Mary was a quiet lady with an interest in people, especially children, and in home, family, and flowers. She took part with other Lancaster members in sending relief packages to Japan after the end of World War II and in many other joint projects. She lived alone for a few years in the house Robert built for them, then moved to Moravian Manor. She is survived by their children, Nathan, Clarence, Virginia Hought, and Bertha Preston; ten grandchildren; and 19 great-grandchildren.

Foster—*Millicent Steer Foster*, 89, in February, at home, in Peace Dale, R.I. She was born in Colerain, Ohio, graduated from Friends Boarding School in Barnesville, Ohio, and from Oberlin College. Millicent was a lifelong Friend, and at the time of her death she was a member of Westerly (R.I.) Meeting. In the 1930s she and her husband, William, members of Wilburite meetings, helped found Providence Friends Fellowship Group, which later became Providence (R.I.) Meeting. Millicent was on the committee that worked long and carefully for the joining of the two yearly meetings in New England and was the first recording clerk of the reborn New England Yearly Meeting in 1945. She was executive secretary of the Rhode Island League of Women Voters for 18 years. In retirement, she was elected to the Rhode Island Constitutional Convention and then to the state senate for three years. Active in state women's affairs, Millicent was a permanent member of the Rhode Island Advisory Commission on Women. She is survived by two daughters, Mary Cadbury, and Debora Warren; a son, Albert; a brother, James; seven grandchildren; and two great-grandchildren.

France—*Anna D. France*, 82, on February 19, in St. Petersburg, Fla. She was born in Frankfurt, Germany, and was one of the children fed by U.S. Quakers after World War II. She went to Cincinnati as a young woman and studied to be a social worker. In 1956, after she and her husband, Albert, moved to Florida, she decided to investigate the Religious Society of Friends because of her memory of the feeding program. After attending for a time, she became a member of St. Petersburg (Fla.) Meeting, and her husband joined a few years later. At this time she was a regional executive director of the Children's Home Society. Anna later served as president of the Tampa Bay Chapter of the American Association of Social Workers. Anna is survived by a niece and a nephew.

Jahn—*Elza V. Dahlgren Jahn*, 76, on December 4, 1988, at Tacoma, Washington. Since 1980, Elza was a member of Tacoma (Wash.) Meeting. She served as clerk of the meeting, and of North Pacific Quarterly Meeting. She was also a member of North Pacific Yearly Meeting's Steering Committee, and in 1988 served as program coordinator for the annual session. Elza was especially concerned with developing resources and activities involving children and parents of the meeting. In 1948, Elza and her husband, Julius, became members of University (Wash.) Meeting. In the 1950s they were members of Flushing (N.Y.) Meeting. From 1960 to 1980, Elza and Julius lived in Philadelphia, Pa., and attended Frankford, Southampton, and Central Philadelphia meetings. Elza was a social worker in the Washington State Children's Home society, the Minnesota Child Welfare department, the Philadelphia YWCA, and a volunteer in the Tacoma food bank program. She is survived by her husband, Julius; and five children, Edward, David, Margaret, Robert, and Carol.

Swift—*Lloyd Balderston Swift*, 67, on April 7, of amyotrophic lateral sclerosis, at home in Bethesda, Md. A language expert and retired official with the State Department's Foreign Service Institute, he traveled widely in his profession and in his work for Friends World Committee for Consultation. He also worked at the Quaker United Nations Office in New York. As a youngster, he attended Westtown School, graduated from Oberlin College, and received a master's degree in linguistics from the University of Michigan. He was a conscientious objector during World War II. From 1948 to 1951, he was an educational missionary with the American Board of Commissioners for Foreign Missions in China. Lloyd taught in missionary schools in Turkey from 1951 to 1958, except for a year that he spent at the American University in Beirut. From 1959 to 1984, he worked at the State Department's Foreign Service Institute in various capacities, including associate dean and acting dean of the School of Language Studies. Later he was a consultant to the Center for Applied Linguistics. Lloyd was a founder of Bethesda (Md.) Meeting and served twice as its clerk. Shortly before his death he published a history of the meeting entitled: "Bethesda Friends Meeting: The First 25 Years." Lloyd is survived by his wife, Gladys; a sister, Josephine Swift; sons, Khusrav, Lloyd, Jr., Alan, Jonathan; and five grandchildren.

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Calendar

JUNE

2-5—Northern Yearly Meeting at Camp Lucerne, Wautoma, Wis. For information, contact Marian Van Dellen, 5312 11th Ave., S.W., Rochester, MN 55901, or call (507) 282-4565.

8-10—Nebraska Yearly Meeting at Central City, Neb. For information, contact Don Reeves, Rt. 1, Box 66, Central City, NE, or call (308) 946-2698.

10-15—Rocky Mountain Yearly Meeting at Quaker Ridge Camp, Woodland Park, Colo. For information, contact Jack C. Rea, P.O. Box 9629, Colorado Springs, CO 80932-9629, or call (719) 570-1267.

14-18—Intermountain Yearly Meeting at Fort Lewis College, Durango, Colo. For information, contact Mary Dudley, 2628 Granada, S.W., Albuquerque, NM 87105, or call (505) 873-0376.

15-18—Lake Erie Yearly Meeting at Olney Friends School, Barnesville, Ohio. For information, contact Richard W. Taylor, 492 Miller Ave., Kent, OH 44240, or call (216) 673-6477.

17-25—Young Adult Friends of North America at Camp Carefree, Stokesdale, N.C. Theme will be "Affirming Our Christian Roots as Young Friends." Cost is \$100, with scholarship help available. For information, contact Hannah Branson, 501 Linville Rd., Kernersville, NC 27284, or call (919) 784-4526.

21-23—"A Distinctive Quaker Vision for Peace Studies," a workshop for those interested in teaching college-level courses on peace and conflict. Sponsored by the Peace Studies Committee of Friends Association for Higher Education. Contact Lon Fendall, Center for Peace Learning, George Fox College, Newberg, OR 97132.

21-25—Norway Yearly Meeting in the Oslo area. For information, contact Hans Eirik Aerek, Vennenes Samfunn, Kvekerne, Lagardsveien, 99, N-4010, Stavanger, Norway.

30-July 6—"Art and the Spirit," a workshop with four artists in residence at Quaker Center, Ben Lomond, Calif. Cost: \$175. For information, contact Grace Malley at (408) 336-8333, or write to P.O. Box 686, Ben Lomond, CA 95005.

JULY

1-8—Friends General Conference 1989 Gathering at St. Lawrence University, Canton, New York. Theme: "Currents of Faith, Wings of Vision." Speakers will be Bill Durland, Quaker teacher, lawyer, and activist; Hugh Pyper, of London Yearly Meeting; Fred Small, songwriter and social conscience troubador; and Barbara Roberts, Alice Wisner, and Betty Polster, from Canadian Yearly Meeting.

12-16—Alaska Yearly Meeting at Kotzebue, Alaska. For information, contact Robert Sheldon, Box 637, Kotzebue, AK 99752, or call (907) 442-3931.

12-16—North Carolina Yearly Meeting (Conservative) at Guilford College, Greensboro, N.C. For information, contact Ray Treadway, 710 East Lake Drive, Greensboro, NC 27401, or call (919) 274-9608.

14-16—"A Garden Enclosed: Quaker History and Culture," with Sam Cox and Tom King at Quaker Center, Ben Lomond, Calif. Cost: \$80. For information, contact Grace Malley at (408) 336-8333, or write to P.O. Box 686, Ben Lomond, CA 95005.

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Washington, D.C., Accommodations for sojourners/seminar groups. Capitol Hill location, reservations advisable. William Penn House, 515 E. Capitol St., SE, Washington, DC 20003. Telephone: (202) 543-5560.

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Books and Publications

Farewell

Friends Book Store, Philadelphia, Pa., under the care of Philadelphia Yearly Meeting since 1844, is being closed June 1989. New book services are being considered for the near future. Pendle Hill Bookstore, Wallingford, Pa., or Quaker Hill Bookstore, Richmond, Ind., accept mail orders. "In the beginning there was the word."

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

Old bookscout locates out of print books. Write: Greenmantle, Box 1178FJ, Culpepper, VA 22701-6324.

Progressive Periodicals Directory just published! Reviews/details on 600 periodicals—peace, environment, labor, culture, international, organizing, etc. Networking, publicity, subscription information. \$8. Box F-120574, Nashville, TN 37212.

Friends and the AFSC

Has the American Friends Service Committee become secularized, uncritically leftwing, tolerant of violence, and indifferent to Friends' concerns? Recent serious criticisms of AFSC are addressed in a new book, *Quaker Service At The Crossroads*. The 15 prominent contributors include AFSC defenders and critics. Copies are \$12.95 postpaid from Kimo Press, Box 1361, Dept. J5, Falls Church, VA 22041.

Days of Decision: an oral history of conscientious objectors in the military during the Vietnam War. By Gerald Gioglio. 338 pages. Broken Rifle Press, Box 749-Q, Trenton, NJ 08607. \$14.95, plus \$1.50 shipping (N.J. add \$.90 tax.)

Quaker Monthly—What are those British Friends thinking? Enjoy this monthly menu of thought provoking articles, poems and reviews. Not too little, not too much. Send QHS (FJ), Friends House, Euston Road, London NW1 2BJ, U.K. for a free sample copy. Annual subscription \$14. Make check payable to 'London Yearly Meeting'.

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Rise Up Singing, The group singing songbook. \$15/copy plus \$2.50 shipping/handling. 5+ copies are \$12 each plus \$5 S/H. 10+ copies are \$10 plus \$10 S/H. \$250 for box of 30. Peter Blood, 22 Tanguy Road, Glen Mills, PA 19342.

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

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Communities

Ballance Mill—New Friends community in idyllic setting near Oxford, Penna., emphasizing cooperation, spiritual growth, and land stewardship. Choice wooded building lots available in the thirties. Contact: Bill Waddington, 365 Corrine Road, West Chester, PA 19382. (215) 793-1088.

East Wind Community: 60 adults and children creating an egalitarian, democratic, economically stable, worker-owned alternative, striving for nonviolent, nonsexist, environmentally sound, self-empowerment in the Ozarks. Est. 1974. Box FJ4-69, Tecumseh, MO 65760, (417) 679-4682.

Moving to Boston? Live in Quaker-sponsored community of 20 interested in peace, spiritual growth, and community living. All races and faiths welcome. Preference given to applications received by April 10 for June openings, July 10 for September. For application, information: Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108, (617) 227-9118.

Conferences

Sex, Gender, & God with Virginia Ramey-Mollenkott, July 28-29; Parenting for peace & justice leadership training with Jim & Kathy McGinnis, Sept. 22-24; Women, Addiction, and Spirituality with Carter Heyward & Janet Surrey, Nov. 10-12; Walter & June Keener Wink on Oct. 27-29; Retreats at Beaver Conference Farm, Underhill Ave., Yorktown Hts., NY 10598. (914) 962-6033.

Announcing the Friends Bible Conference. Theme: Reclaiming a vital tool for spiritual growth. A national gathering for unprogrammed Friends interested in the Bible. Join us for stimulating workshops, challenging speakers, and inspiring fellowship; Philadelphia, Nov. 10-12, 1989. For details and registration write: FBC, c/o P.O. Box 1361, Falls Church, VA 22041.

For Sale

Town house in Friends Crossing, midway between Boston and Providence. Solar heat, wood stove, garden patio, first floor bedroom-den with bath, kitchen with window view of trees, living-dining room with south bay window. Second floor: master bedroom, closets and full bath, plus studio with skylight. Children and pets welcome. Quiet living in harmony with nature and neighbors. Owner, active member of the community, is moving to a smaller unit. Write: Mary Southerland, 9 Rufus Lane, North Easton, MA 02356. Phone: Irven Roberts (508) 238-2282.

Quaker couple wishes to move to Oregon, but needs to sell house first. Beautiful Texas hill country; 1½ acres, with 200 feet creek frontage. 1,950 square feet, 2½ baths, 2-3 bedrooms, satellite, fruit trees, garden. Asking price \$93,500, but negotiable; excellent condition. June Smith, 96 Molina Road, Kerrville, TX 78028. Phone: (512) 257-3853. Hill country Friends.

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Opportunities

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Personals

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

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

Positions Vacant

Beacon Hill Friends House in Boston seeks assistant director: areas of responsibility include maintenance and housekeeping, administrative duties, and program development. Should feel comfortable with Quaker process and enjoy living in a diverse, challenging community of 20. Salary, housing, benefits. Could start in summer. Address inquiries to Beacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. (617) 227-9118.

Office Assistant needed at William Penn House. Full-time position doing general office work, booking reservations, data-entry. Experience required, knowledge of WordPerfect desirable. Salary and benefits based on qualifications. Start in September. Contact Director, William Penn House, 515 East Capitol Street, Washington, DC 20003. Applications due by July 1.

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Friends Child Care Center is seeking early childhood teachers. We serve children of employees at AFSC, Philadelphia Yearly Meeting, other Friends Center organizations, and nearby businesses. We are a full-day, 12-month program with 32 children (infants, toddlers, and preschoolers) in two classrooms. Qualified candidates will have early childhood education and experience and willingness to incorporate Friends values into their teaching. Send resumes to: Director, Friends Child Care Center, 1501 Cherry St., Philadelphia, PA 19102.

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American Friends Service Committee seeks fundraiser, based in Chicago, to assist with general fundraising activities for program in Great Lakes region. Requires familiarity, compatibility with Quaker principles, philosophy, commitment to nonviolent social change; strong communication and administrative experience; ability to travel. Resumes to Karen Cromley, AFSC, 1501 Cherry St., Philadelphia, PA 19102. Affirmative action employer.

Friends United Meeting seeks qualified people to fill the positions of administrative assistant for world ministries, which will be available in mid-August, and director of stewardship and development, which will open July 1. Applications and job descriptions are available from Stephen Main, Friends United Meeting, 101 Quaker Hill Drive, Richmond, IN 47374.

Connecticut Housing Coalition, Executive Director. Salary: \$29,000 to \$32,000. Is responsible for CHC operations, including supervision and staff development, financial management, and oversight of all projects. Implement CHC fundraising program, manages CHC policy development and implementation and functions as CHC spokesperson under the direction of the Steering Committee. Send letter, resume, references to: CHC Search, 81 Saltonstall Avenue, New Haven, CT 06513.

Connecticut Housing Coalition, Program Director. Salary: \$22,000 to \$28,000. Under the overall direction of the executive director will establish and manage the Conn. Housing Information Service, to assist housing advocates and community-based groups. Researches and analyzes low income housing issues. Assists in conference planning. Also assists the executive director in the management and implementation of CHC policy. Send letter, resume, references to: CHC Search, 81 Saltonstall Avenue, New Haven, CT 06513.

Southeastern Yearly Meeting seeks a part-time secretary. This is a year-round position to commence October 1989. Direct inquiries to Search Committee, 836 Broadway Ave., Orlando, FL 32803. (407) 425-5125.

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San Francisco Friends Meeting is seeking a retired Quaker couple for the position of host and hostess in exchange for rent-free apartment in the meetinghouse. Write San Francisco Religious Society of Friends, Host/Hostess Search Committee, 2160 Lake Street, San Francisco, CA 94121.

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Adirondacks—housekeeping cabins on quiet, unspoiled lake, fireplaces, best selections June and September, (609) 654-3659, or write Dreby, Cranberry Lake, NY 12927.

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

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

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

Wanted

Used Volvo station wagon. 145 or 245, bad engine okay. Please call Carolyn or Tom: (609) 829-3886.

I am compiling information about the life of Norman Morrison. Please send your remembrances or the effect his immigration had on you to: Hugh Ogden, Department of English, Trinity College, Hartford, CT 06447.

Meetings

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

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

CANADA

CALGARY—Unprogrammed worship. Sunday, 10:30 a.m. Old Y, 223-12 Ave. S.W. Phone: (403) 247-2145.

EDMONTON—Unprogrammed worship at 11 a.m. at Seventh Day Adventist Church, 10131 111 Ave. Phone: 433-5058.

HALIFAX, NOVA SCOTIA—469-8985 or 477-3690.

OTTAWA—Worship and First-day school 10:30 a.m. 91/2 Fourth Ave. (813) 232-9923.

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

COSTA RICA

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

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

FRANCE

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

GUATEMALA

GUATEMALA—Bi-weekly. Call 36-79-22.

JORDAN

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

MEXICO

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

NICARAGUA

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

SWITZERLAND

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

WEST GERMANY

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

UNITED STATES

Alabama

BIRMINGHAM—Unprogrammed meeting. 10 a.m. Sundays at 1155 16th Ave. South. (205) 933-2630 or 939-1170.

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

HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school, 10 a.m. Meeting in various homes. Call (205) 837-6327 for information.

Alaska

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2682 Gold Hill Rd. Phone: 479-3796 or 456-2847.

Arizona

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002.

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 10 a.m. 1702 E. Glendale, Phoenix, 85020. 433-1814 or 955-1817.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Danforth Chapel, ASU campus, 85281. Phone: 968-9968.

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

Arkansas

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

California

ARCATA—11 a.m. 1920 Zehndner. (707) 677-3236.

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

BERKELEY—Strawberry Creek, 1800 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.

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

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

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

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

GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone 273-6485.

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

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

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

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

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

MARIN COUNTY—10 a.m. 177 East Blithedale Ave., Mill Valley, CA. Phone: (415) 897-5335.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 10:30 a.m. Call (408) 899-2200 or 375-0134.

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

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

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

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

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

SAN DIEGO—Unprogrammed worship, First Days, 10:30 a.m. 4848 Seminole Dr. (619) 465-3520.

SAN FERNANDO VALLEY—Unprogrammed worship, First Days, 9:30 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. (408) 251-0408.

SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday. Cal-Poly University Christian Center, 1468 Foothill Blvd., San Luis Obispo, CA. (805) 543-0995.

SANTA BARBARA—Marymount School (above the Mission), 10 a.m. Children's program and child care. Box 3448, Santa Barbara, CA 93103-3448. Phone: 965-5302.

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

SANTA CRUZ—Meeting for worship: Loudan Nelson Center; Laurel & Center Streets, 10 a.m. 336-8333.

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

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

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

WHITTIER—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, 7434 Bannock Trail, Yucca Valley. (619) 365-1135.

Colorado

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

COLORADO SPRINGS—Meeting 10 a.m., 633-5501, shared answering service.

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

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

ESTES PARK—Friends/Unitarian Sunday Unprogrammed worship 10 a.m., followed by discussion 11 a.m. YMCA of the Rockies' Library. Telephone: (303) 586-2686.

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

Connecticut

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

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

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Lynn Johnson, 687 Winthrop Ave., New Haven, CT 06511. (203) 777-4628.

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

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

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

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

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

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

Delaware

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

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

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

NEWARK—Worship, Sunday, 10 a.m. Newark Day Nursery, 921 Barksdale Rd. (302) 368-7505.

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

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

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

District of Columbia

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

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

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

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

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

Florida

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

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-0457 or 672-6885 for information.

FT. LAUDERDALE—Meeting for Worship, First Day, 10 a.m. For location call (305) 344-8206.

FT. MYERS—Weekly worship group, 11 a.m. (813) 481-5094 or 574-2815.

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

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

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

LAKE WALES—Worship 11 a.m. (813) 676-4533.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (305) 622-6031.

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

MIAMI—Friends Worship Group, Gordon Daniells 572-8007, John Dant 878-2190.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Patricia Coons, 7830 Camino Real, No. K-209, Miami, FL 33143. (305) 598-7201.

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

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

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

STUART—Worship group. (407) 286-3052 or 335-0281.

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

TAMPA—Meeting 10 a.m. Episcopal Center on Univ. of South Florida Campus, Sycamore St. Phone: 238-8879.

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

Georgia

AMERICUS—Plains Worship Group, 11 a.m. to 12 Sundays in home of Fran Warren at Koinonia Community. Rt. 2, Americus, GA 31709. Contacts: Fran (912) 924-1224 or Gene Singletary (912) 824-3281.

ATHENS—Worship 10 to 11 a.m. Sunday, 11 to 12 discussion Methodist Student Center at U. of GA campus, 1196 S. Lumpkin St., Athens, GA 30605. (404) 548-9394 or (404) 353-2856.

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

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

CARROLLTON—Worship-sharing, every third Wednesday of month, 7:30 p.m. Contact Marylu: (404) 832-3637.

MACON—Worship Group, 11:30 to 12:30 Sunday worship, Med Center North Macon. Contact: Susan Cole, 1245 Jefferson Ter., Macon, GA 31201. (912) 746-0896, or Karl Roeder, (912) 474-3139.

NORTHSIDE—Friends Worship Group, Atlanta area. 10 to 11 a.m. in homes. Contacts: Mary Ann Doe, 5435 Bannergate Dr., Alpharetta, GA 30201; (404) 448-8964 or the Kenoyers, (404) 993-4593.

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

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

Hawaii

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

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

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

Idaho

BOISE—Unprogrammed worship 9 a.m. Sundays. Contact Ann Dusseau, 345-2049, or Curtis Pullin, 336-2049.

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

SANDPOINT—Unprogrammed worship group in homes, 4 p.m. Sundays. Call Lois Wythe, 263-8038.

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 third 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 (312) 929-4245.

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

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

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

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

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

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (312) 234-8410.

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

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

OAK PARK—Worship 10 a.m., First-day school (children and adults) 11 a.m., Hephizbah House, 946 North Blvd. Phone: 386-5150.

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

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

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

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

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

Indiana

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

COLUMBUS—Unprogrammed meeting, Sundays at 10 a.m. Call (812) 372-7574 or (812) 342-3725.

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

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

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

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

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship 9:15 a.m. Clerk: Hugh Barbour (317) 962-9221.

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

VALPARAISO—Duneland Friends Meeting. Singing 10:15 a.m., unprogrammed worship 10:30 a.m. First United Methodist Church, Wesley Hall, 103 N. Franklin St., 46383. Information: (219) 462-4107 or 462-9997.

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

Iowa

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

CEDAR FALLS/WATERLOO—Unprogrammed worship group, 10 a.m. Judson House, 2416 College St., Cedar Falls, information (319) 235-1489.

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

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

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

Kansas

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

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

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

WICHITA—Heartland Meeting, unprogrammed worship 1:30 p.m., discussion following. Peace House, 1407 N. Topeka. 262-1143.

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

Kentucky

BEREA—Meeting Sunday 9:30 a.m. Berea College: (606) 986-1745.

LEXINGTON—Meeting for worship 10 a.m. Sundays. Box 186, Lexington, KY 40584. Phone: (606) 223-4178.

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

Louisiana

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

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

Maine

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

BELFAST AREA—Unprogrammed meeting for worship, First-day school 9 a.m. Phone: (207) 338-2325.

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

EAST VASSALBORO—Unprogrammed meeting for worship 10 a.m. (9 a.m. summer). Child care. Friends meeting-house, China Road, Sue Haines, clerk. (207) 923-3391.

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

MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Miles Memorial Conference Center, Damariscotta. 563-3464 or 563-1701.

ORONO—10 a.m. Sundays. Orono Community Center, 947-9933.

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

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

Maryland

ADELPHI—Worship 10 a.m. Sun., 6:45 p.m. Wed. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd Sun. Nursery 2303 Metzert, near U. of Md. (301) 445-1114.

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

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

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

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

DARLINGTON—Deer Creek Meeting. Worship 10:30; Clerk Anne Gregory, 734-6854.

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

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

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

SALISBURY—Unprogrammed worship 10 a.m. First-day school and adult class 11:10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 742-9673 or 543-4343.

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

SOUTHERN MARYLAND—Patuxent Preparative Meeting. Worship 10:30 a.m. Call Ann Trentman 884-4048 or Peter Rabenold 586-1199.

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

Massachusetts

ACTON—Worship and First-day school 10 a.m. Harvey Wheeler Community Center, corner Main and Church Sts., West Concord. (During summer in homes.) Clerk: Sibylle Barlow, 241 Holden Wood Rd., Concord. (617) 369-9299.

AMESBURY—Worship 10 a.m. Summer: Meetinghouse. Winter: Windmill School. Call 948-2265, 388-3293.

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

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

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

DEERFIELD-GREENFIELD—Worship group Sundays 6:30 p.m. Woolman Hill, Keets Road, (413) 774-3431.

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

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

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

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

NORTH EASTON—Worship 10:30 a.m. First Days, Queset House, 51 Main St., North Easton. (508) 238-7248.

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

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

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

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

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

WESTPORT—Meeting, Sundays, 10:45 a.m. Central Village. Clerk: Ruth Howard, 636-2298.

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

Michigan

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

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Isabel Bliss 475-9976.

BIRMINGHAM—Worship and First-day school 10:30 a.m. Clerk: Bill Hayden, (313) 354-2187.

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

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

GRAND RAPIDS—Worship and First-day school 10 a.m. 25 Sheldon St. SE. (616) 363-2043 or 454-7701.

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

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 8:45 a.m., First-day school 10 a.m., semi-programmed meeting 11:15 a.m. (Summer worship 9 & 10:30 a.m.) W. 44th St. and York Ave. S., Phone: (612) 926-6159.

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

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

ST. CLOUD—Unprogrammed meeting 10:30 a.m. followed by second hour discussion. First-day school available 10:30-12:30. 328 N. 29th Ave.

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

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

Missouri

COLUMBIA—Meeting for worship and First-day school 10 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: (314) 443-3750.

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

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

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

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

Montana

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

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

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

Nebraska

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

OMAHA—Unprogrammed worship. 453-7918.

Nevada

RENO—Unprogrammed worship 10:30 a.m. Youth Center next to YMCA, 1300 Foster Drive. 747-4623.

New Hampshire

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

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

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

HANOVER—Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to Hanover H.S.). Clerk: Jack Shephard: (603) 643-4138.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 10:30 a.m., First-day school 10:45 a.m., 2nd hour 11:45 a.m., Clerk (603) 242-3364 or contact 924-6150.

New Jersey

ATLANTIC CITY AREA—Worship 11 a.m., 437A S. Pitney Rd. Near Absecon. (609) 652-2637 or 965-4694.

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

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

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

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

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

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

CROSSWICKS—Meeting and First-day school 10 a.m. (609) 298-4362.

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

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

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

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

MARLTON—See CROPWELL.

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

MICKLETON—Worship 11:15 a.m., First-day school 9:45 a.m. (609) 423-9143 or 423-0300.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Ann Dudley Edwards, Clerk. 265-3022.

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

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

SILVER CITY AREA—Gila Friends Meeting. 10 a.m. Call 538-5687 or 536-9934 for location.

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

New York

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

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

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

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

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

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

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

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

CATSKILL—Study 10 a.m., unprogrammed worship 10:45-11:30 a.m. Grahamsville Route 55. Clerk: Charles Piera 985-7409. Winter in homes.

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

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

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

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

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

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

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

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

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

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

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

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

GARDEN CITY—12:30 p.m. Tuesdays, Sept.-June. 38 Old Country Road (Library, 2nd floor). Phone (516) 747-6092.

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

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

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

SHELTER ISLAND—10:30 a.m. Circle at Quaker Martyrs' Monument on Sylvester Manor (Winters and inclement weather, George Fox House, end of George Fox Lane). Phone (516) 479-0555.

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

SOUTHOLD—Time and place vary. Please call (516) 734-6453.

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

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

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

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

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

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

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

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

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

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

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

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

SARANAC LAKE—Worship Group, phone 981-0299 (evenings) or 523-9270 (day).

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

SCHENECTEDY—Meeting for worship 10:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 374-0369.

STATEN ISLAND—Meeting for worship Sundays at 11 a.m. Information: (718) 816-1364.

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

North Carolina

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

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

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

CHAPEL HILL—Meeting for worship 9 a.m. and 11:15 a.m. Clerk: Martha Gwyn. Phone: (919) 929-3458.

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

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

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

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

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

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

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

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

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

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

Ohio

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

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

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

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

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

TOLEDO—Rilma Buckman, (419) 385-1718

CINCINNATI—Clifton Friends Meeting, Wesley Foundation Bldg., 3798 Clifton Ave. Worship 10 a.m. 793-9241.

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

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

COLUMBUS—Unprogrammed meeting 10 a.m. 1954 Indianola Ave. Call Rod Warren (614) 863-0731 or Jean Stuntz (614) 274-7330.

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

KENT—Meeting for worship and First-day school 10:30 a.m. United Christian Ministries Chapel, 1435 East Main Street. Phone 673-5336.

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

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

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

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

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

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

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

ZANESVILLE—Area worship group meets first and third Sundays 10 a.m. For information, call Charlie Swank (614) 455-3841.

Oklahoma

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

OKLAHOMA CITY—Friends Meetinghouse, 312 S.E. 25th. Unprogrammed meeting for worship 10:30 a.m. Quaker study group, midweek. (405) 524-2626, 631-4174.

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

TULSA—Green Country Friends Meeting (unprogrammed), FGC/FUM, 5 p.m. worship, 6 p.m. potluck, 7 p.m. forum each First Day. Call for location (918) 473-6827.

Oregon

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

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

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

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

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

Pennsylvania

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

BIRMINGHAM—First-day school and worship 10:15 a.m. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM—Meeting for worship 11 a.m.-12. First-day school, beginning with worship at 11 a.m. Lahaska, Rtes. 202-263. (215) 794-7299.

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

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

CHELLENHAM—See Philadelphia listing.

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

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

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

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

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

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

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

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

GLENSIDE—Unprogrammed, Christ-centered worship. First-day 10:30 a.m., Fourth-day, 7:30 p.m. 16 Huber St., Glenside (near Railroad Station) Ph. 576-1450.

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

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

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

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

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

KENNETT SQUARE—First-day school 10 a.m., worship 11 a.m. Union & Sickles. Betsy McKinistry, clerk, (215) 444-4449.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEWTOWN SQUARE (Del. Co.)—Meeting 11 a.m. Rte. 252 N. of Rte. 3. Clerk, (215) 566-4808.

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

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

PENNSBURG—Unani 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.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

FRANKFORD—Penn and Orthodox Sts., 10:30 a.m.

FRANKFORD—Unity and Waln Sts., 11 a.m.

GERMANTOWN MEETING—Coulter St. and Germantown Ave.

GREEN STREET MEETING—45 W. School House Lane.

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

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

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

POCONOS—Sterling—Newfoundland. Worship group under the care of North branch (Wilkes-Barre) Meeting. (717) 689-2353 or 689-7552.

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

QUAKERTOWN—Richland Monthly Meeting, 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. Box R 196, Radnor, PA 19087 (215) 525-8730 or 688-9205.

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

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

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

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

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

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

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

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

WEST CHESTER—First-day school 10:30 a.m., worship 10:45. 400 N. Hight 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 a.m., worship 11 a.m., except summer and vacations. Phone: (717) 675-2438 or 474-6984.

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

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

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 Greene St., 29201. Phone: (803) 256-7073.

HORRY—Worship Sundays, 10:30 a.m. (unprogrammed), Grace Gifford, inland, (803) 365-6654.

South Dakota

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

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

Tennessee

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

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

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

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

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

Texas

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

AUSTIN—Forum 10 a.m., unprogrammed worship 11 a.m. Supervised activities and First-day school for young Friends. 3014 Washington Square. Glenna Balch, clerk 452-1841.

BRYAN/COLLEGE STATION—Unprogrammed worship. Call (409) 846-7093, 846-6856, or write 754 S. Rosemary, Bryan, TX 77802.

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

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

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

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

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

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

HOUSTON—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone Clerk Caroline T. Sheridan (713) 680-2629 or 862-6685.

LUBBOCK—Unprogrammed worship, Sunday morning 10:30-11:30 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8920.

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

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

Utah

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

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

Vermont

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

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

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

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

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

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

WILDERNESS—Sunday meeting for worship at 10 a.m. in Wallingford. Rotary Building, N. Main St. Phone Kate Brinton, (802) 228-8942, or Leo Cadwallader, (802) 446-2565.

Virginia

ALEXANDRIA—Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 765-6404 or 455-0194.

CHARLOTTESVILLE—Discussion 10 a.m., Worship 11 a.m. (childcare available) except summer, Worship only 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

HARRISONBURG—Unprogrammed worship, Sunday evenings. Rte. 33 West. (703) 433-8574 or 828-2341.

LEXINGTON—First-day school and unprogrammed worship 10 a.m. Discussion 11 a.m. Phone (703) 463-9422.

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

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

RICHMOND—Worship 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. 358-6185.

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

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

WILLIAMSBURG—Unprogrammed meeting for worship 4 p.m. Sundays, First-day school 5 p.m. 1333 Jamestown Road, (804) 229-6693.

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

Washington

BELLEVUE—Eastside Friends. 4160 158th Ave. SE. Worship 10 a.m., study 11 a.m. (206) 747-4722 or 587-6449.

ELLENSBURG—10 a.m. Sundays. 925-3529.

OLYMPIA—Worship 10 a.m. YWCA, 220 E. Union, except first Sunday each month in homes. 943-3818 or 357-3855. Address: P.O. Box 334, Olympia, WA 98507.

PULLMAN—See Moscow, Idaho.

SEATTLE—University Friends Meeting 4001 9th Ave. NE. Quiet worship First Days 9:30 & 11 a.m., Weds. 7 p.m. 547-6449. Accommodations: 632-9839.

SPOKANE—Unprogrammed worship, for time and place call 534-0793 or 327-8793.

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

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

West Virginia

CHARLESTON—Worship, Sundays, 10 a.m. The River School on the campus of Univ. of Charleston. (304) 345-8659 for information.

MORGANTOWN—Monongalia Friends Meeting. Every Sunday 11 a.m. Phone: Lurline Squire (304) 599-3109.

PARKERSBURG—Unprogrammed worship, first and third First Days at 10:30 a.m. Phone (304) 422-5299.

Wisconsin

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

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

GREEN BAY/APPLETON—Meeting for worship and First-day school 11 a.m. Contact Barbara Mounts, clerk, (414) 725-0560.

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

MILWAUKEE—Meeting for worship 10:30 a.m. 3224 N. Gordon Pl. Phone (414) 332-9846 or 263-2111.

Wyoming

CASPER—First Day Worship 9 a.m., St. Francis Newman Center, M. Glendenning 265-7732.

JACKSON—Unprogrammed meeting and First-day school; Information phone: (307) 733-5680 or (307) 733-9438.

LARAMIE—Unprogrammed worship 9 a.m. Sundays. UCM House, 1115 Grand. Call 742-5969.

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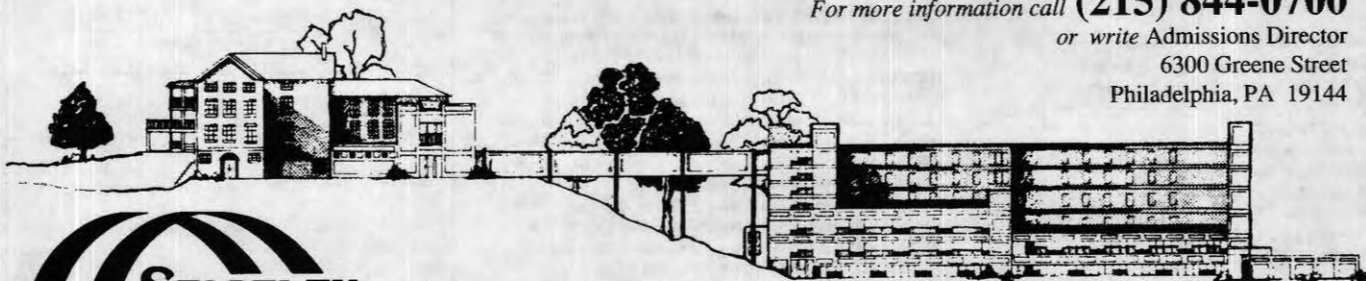
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