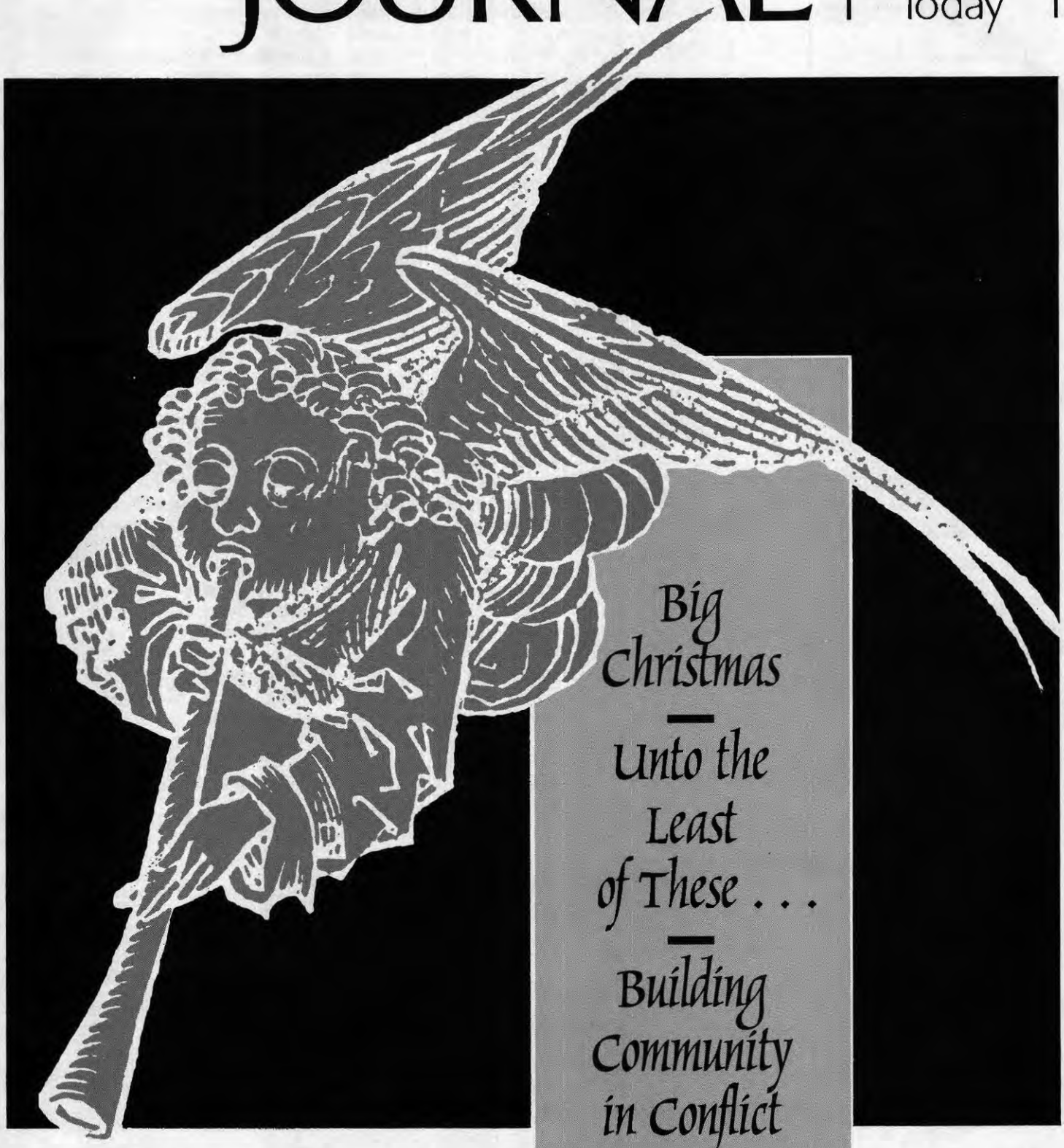
December 1990

FRIENDS JOURNAL

Quaker Thought and Life Today



Big Christmas — Unto the Least of These . . . — Building Community in Conflict

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FRIENDS JOURNAL (ISSN 0016-1322) was established in 1955 as the successor to *The Friend* (1827–1955) and *Friends Intelligencer* (1844–1955). It is associated with the Religious Society of Friends, and is a member of the Associated Church Press.

• FRIENDS JOURNAL is published monthly by Friends Publishing Corporation, 1501 Cherry St., Philadelphia, PA 19102-1497. Telephone (215) 241-7277. Accepted as second-class postage paid at Hanover, PA 17331.

• Subscriptions: one year $18, two years $34. Add $6 per year for postage to countries outside the U.S., Canada, and Mexico. Individual copies $2 each.

• Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by FRIENDS JOURNAL.

• Postmaster: send address changes to FRIENDS JOURNAL, 1501 Cherry St., Philadelphia, PA 19102-1497

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Among Friends

Messages of Hope

It's really difficult to be thinking about Christmas just now. For one thing, as I write my column it is the week of Halloween. Philadelphia is experiencing summer-like weather (no frost yet on the pumpkin, and the leaves on the chestnut tree outside my office window are only beginning to drop). I haven't seen a single advertisement in the mail yet either, and the local department stores haven't shown their familiar "signs of the season."

The international news seems pretty far removed too from any theme of peace on earth, good will to all. At this writing U.S. generals and politicians take belligerent poses before news cameras. Our troops, they say, can "obliterate Iraq" in quick fashion, if the president so orders. The rhetoric sounds vaguely reminiscent of the Vietnam War. (Remember, "Destroying a country to save it"?) Even now, plans are under way to send 100,000 more U.S troops. The selection of such numbers sounds like a sort of game of international roulette. A dangerous wheel is spun: "Round and round she goes, where it stops nobody knows. . . ."

Well, we do know. We've seen where the little ball has stopped before. Last Christmas it dropped in Panama. When the shooting stopped, the problem wasn't solved. We had just killed and injured hundreds of people and added more cities to the list of those needing to be rebuilt—and now there's less money to do it with. We saw where the little ball stopped that other Christmas season, too—the one celebrated by Henry Kissinger and Richard Nixon with intensive bombing in Southeast Asia. We needed to do it, they said, to force our enemy to the bargaining table. (Well, I guess there was a bargaining table, but I'm not sure anyone got much worth bargaining for: hundreds of thousands of dead and wounded, enormous numbers of refugees, ruined economies.)

I am grateful to those Friends who share messages of hope, however, in this December issue. December should be a month of hope, after all, as we celebrate a sacred birth. A prisoner shares a memory of another Christmas when he worked in a shelter for the homeless; a Friend reflects on the nature of giving and receiving; a meeting finds a precious way to come together in community; Mildred Young's article written 30 years ago is as timeless now as it was then; Joe Volk's FCNL notes reveal the tough, day-to-day stuff of peacemaking—unglamorous but necessary.

So we greet you at this season of darkness and light— a time when Herod's armies still threaten, yet the possibility of peace still shines. As Dorothy Williams's poem concludes: ". . . out on the edge/Of terror, lost in the iron cold,/A lamb and a star./Grant us faith to reach where they are."

Vinton Deming

Terry Foss

(L. to R.) Front: *Barbara, Jeanne, Caitlyn, Jim R., Susan* Back: *Melissa, Jim N., Gulen, Vinton*

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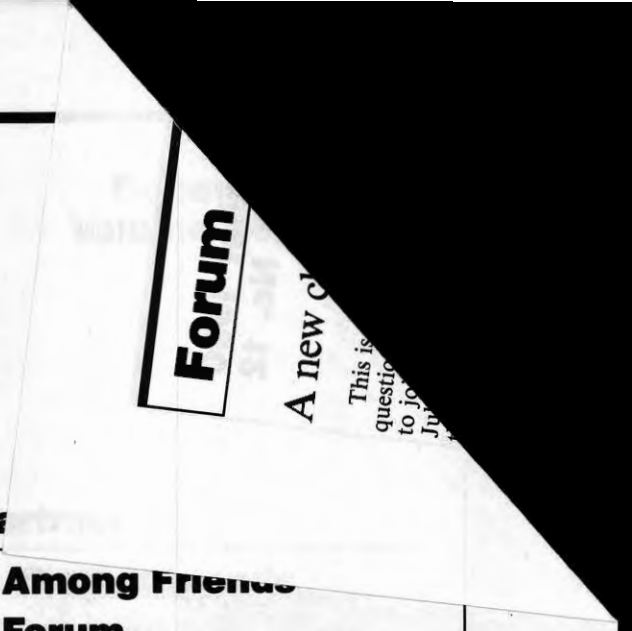

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Cover art from a 15th-century woodcut by Michel Wolgemuth

hallenger

very late to respond to your
n about who was the oldest person
n a Friends Meeting (*FJ* March and
y). But I wonder if anyone was older
han Mabel Kenyon, who joined Palm Beach (Fla.) Meeting at the age of 90 after many years of attending. She died about five years ago at the age of 94 or 95.

Mary Dee
Pompano Beach, Fla.

(Sorry, Leo Armstrong, looks like we have a new winner! —Eds.)

Viewing the Gulf

I am surprised a historian should ask the question, "Was the bombing of Nagasaki necessary?" (Wilson Strand, *FJ* August). If we knew what is necessary to give history a desired twist (indeed, if we knew in which direction to twist), we would have the answer as to how to stop Saddam Hussein, and whether we have to stop him at all.

My wife would probably answer yes to Wilson Strand's question. Her Indonesian parents certainly felt that the bombing of Japan helped bring to an end Japanese colonial rule in Indonesia. My own parents, both from Hamburg, Germany, might also answer yes. The indiscriminate bombing by the British and allies—if it had any targets, they were the civilian areas of the town—certainly forced the largely anti-fascist population of Hamburg closer together, but did it not also represent one mosaic piece in the effort to defeat Hitler? Friends especially should remember that Rufus Jones was not even received by Hitler. Any Quaker delegation for Baghdad?

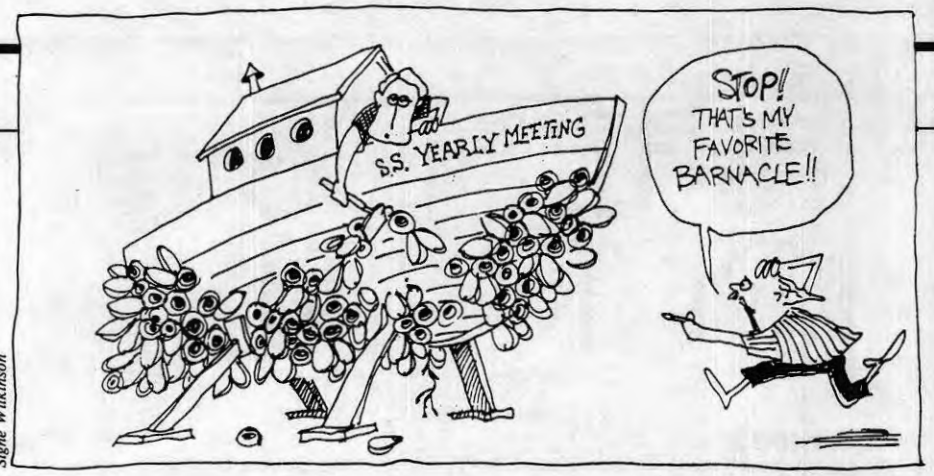
Having been bombed by the British in Hamburg, my father was also liberated from Bergen-Belsen by them, not by Quaker relief workers.

Was Nagasaki necessary? Let us look at the real world in the Gulf and let us look again after the Gulf.

Thomas Martini
London, England

An important ministry

Thank you for Ralph David Samuel's article, "The Ministry of Laying Down" (*FJ* August). I have long struggled with those issues. I came to some understanding for myself by an analogy with the business world.



Signe Wilkinson

Especially in a profit-making business, if there is no management support for an activity, it soon stops. Similarly, if I no longer feel support from God, I should stop.

I find stopping much harder than starting. I have had a lot of training in "going the extra mile," and "doing everything possible." Until this article, I found little support for saying "enough is enough."

Pat Smith
Boulder, Colorado

The "ministry of laying down" is definitely an ongoing activity within Philadelphia Yearly Meeting, the pontifical essay of R. D. Samuel notwithstanding. His article took snide swipes at Friends practicing their faith and did not seem grounded in actual experience. In my wide participation at many levels of Philadelphia Yearly Meeting, I've found that we have the *machinery* for periodic evaluation and possible laying down; our *implementation* of that process may need improvement.

Friends globally are aware of the closing of our yearly meeting retail book store in 1988. That was not an administrative decision, but the outcome of a thorough evaluation. Three coordinating committees were established in 1974 after several years of preparation. They are to provide oversight to program and administrative committees. One of the explicit objectives is regular review to assess the need for and functional health of committees. Just as we eschew theological "doctrine," I believe Friends will find no mandated management rules will serve our faith as well as deliberate, case-by-case evaluation using the best tools and the most discerning care we can offer.

Suzanne Day
Egg Harbor City, N.J.

I heartily agree with Ralph David Samuel's article. It would save wear and tear on Friends and probably result in more effective service if some yearly meeting committees were reduced or laid down. I would go further, however, and recommend that the whole structure of yearly meetings in the States be reviewed and revised. Friends are presently effective in bringing Quaker values to bear on government policy at the national and international levels through Friends Committee on National Legislation and the Quaker United Nations Organization. But yearly meetings are not well organized to influence state policy, although issues of importance to Quakers are being bucked down to state legislatures for resolution. Of course, such change would be complex and slow, but it seems required if Friends are to reach out and do some mending at the state level.

Peter Rabenold
St. Leonard, Md.

Forgive our trespasses?

Will someone please explain to me how we all get down on our knees and say, "Forgive us our trespasses as we forgive those who trespass against us . . ." when as a nation we have never forgiven anyone who trespassed against us! And we invaded Panama in the same spirit and cruelty that we now righteously condemn in the invasion of Kuwait by Iraq.

This world, it seems, is still not ready for Christianity in spite of the martyrs and religious wars.

Louise R. Wilson
Bedford, Mass.

Baha'is and Friends

It is good to read Elisabeth Buffington's report on Friends and the Baha'is (*FJ* July). They are an offshoot from Islam, originating in the 1800s, who have been severely persecuted by older, more orthodox branches of Islam. Baha'is have many worthy goals similar to Quaker ideals, but my logic demotes two of their ideas to notions. They consider nine to be the perfect number and have made great use of it in the design of their U.S. headquarters in

Wilmette, Ill. But to me, zero is the perfect number, as it is a perfect balance between a negative and a positive number, representing need and supply.

Also, the Baha'i calendar of 19 months with 19 days each seems like an awkward arrangement, whose only good feature is that 19 x 19 = 361, only about 4 1/4 days less than the natural year. In most other respects Friends and Baha'is accept the best features of all other religions.

Clifford N. Merry
Los Angeles, Calif.

Whoops . . .

Thanks for printing the Viewpoint article, "War Taxes: A Quaker Dilemma" (*FJ* August). It's an area that needs ventilation in Friends' circles.

One slight "glitch": in the first paragraph, second column, Henri Nouwen's book is titled *Making All Things New* (not "Happen").

David H. Rebenstein
Sandy Spring, Md.

Ruach, not *nephesh*

Thank you for William Charland's tender and wonderful meditation, "The Search Among Spirits" (*FJ* September). I have only one quibble.

The Hebrew *nephesh* does not mean "spirit" as the word is generally used in the Bible. Rather, it refers to the "animal principle" of life, believed to be seated in the blood and poured out with it. It generally gets translated as "life," "breath," "soul," or even "living being," but never in the Authorized (King James) Version as "spirit." It is used of animals as well as humans (Gen. 9:10-12, 15-16, "[living] creature"; Lev. 24:18, "beast" or "animal").

In contrast, the word translated "spirit" is the Hebrew *ruach*. Other translations of this word include "breath" or "wind." We read continually of the *ruach* of God (which moveth over the waters, or falls upon the prophets), but never of His *nephesh*. And humans may have *ruach* too. This is the word translated twice as "spirit" in Psalm 51:10-11, which William Charland cites in his article.

James Strong's *Exhaustive Concordance of the Bible* probably goes a little too far in claiming an exact correspondence between Hebrew *ruach* and Greek *pneuma*, and between Hebrew *nephesh*

(continued on next page)

Viewpoint

"Yes Virginia, there is . . . World Peace"

Last Christmas I read an article headlined, "Is nothing sacred? Holiday symbols under fire." It was just one of many similar articles surfacing in these contemporary times that dealt with the issue of differing beliefs during the holiday season. However, this particular article struck me in a way most others did not because the story was right out of the 1947 movie *Miracle on 34th Street*. A little girl, whose mother had told her there was no Santa Claus, was telling her fellow kindergarteners that the old gentleman didn't exist. The teacher overheard her and asked her not to tell the other children because it was upsetting them. The child's mother pulled the girl out of school on the grounds that her free speech was being compromised.

When I read the article I couldn't help but wonder if the child would meet up with Kris Kringle and he would set her straight. However, that was just a movie, and today's pluralistic society is more complex than it was in the 1930s. We have among us immigrants from many countries with as many beliefs. We need to be sensitive to those beliefs at Christmas time as well as throughout the year.

That said, I couldn't help but feel sorry for this particular little girl. Nowhere in the article did it say her mother practiced a religion that demanded non-belief in Santa Claus. Instead I saw something of myself and my generation in this woman's non-beliefs.

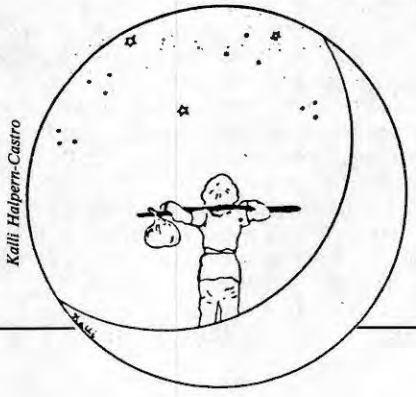
Many of us who came of age in the 1960s vowed never to mislead our children with tales of fairies or elves. We were rebels and we questioned everything. Fairy tales were sexist, violent, or both, and were to be avoided. Santa Claus, if discussed at all, was "just a story," as this little girl's mother explained to her. Children were taught to believe in what they could see—what could be proven to be true.

I raised my first child with many of these attitudes, then promptly disposed of them with my second. Why? It was when I was expecting my second child that I began a spiritual journey that led me to the Society of Friends. Along with my spiritual journey I realized what I'd always suspected as a child, but had denied as a young adult, that some things worth believing in couldn't be seen. It was around that same time in my life that I read in its entirety Francis P. Church's memorable reply to the eight-year-old girl who asked if there were a Santa Claus. I knew in my heart he was correct when he pointed out that just because we can't see fairies dancing on the lawn doesn't mean they are not there.

Today I realize that reading fairy tales to my children and letting them at least pretend to believe in Santa—just a little while longer—serves another purpose as well. It gives them the ability to believe in things that are not, but could be. Many Friends speak of "envisioning peace," and in today's world this requires quite an imagination. If we can envision peace in our future, we can *have* peace, in our future. If we don't have the imagination to be able to see peace that does not now exist, we will be ill equipped to make peace a reality. Perhaps if our children are taught to believe in things that are not "real" but have worth—the Spirit of Christmas after all does exist, even if Santa technically does not—they will be able to not only envision world peace someday, but actually bring it about.

There is a fine line between sentimentality and honest emotion. Some might say that 1947 movie suffered from an overdose of the former. I would suggest many children today suffer instead from an overdose of seriousness that blocks their ability to feel the latter. Friends are as guilty as any for fostering this seriousness—maybe more so—without talk of world suffering and possible nuclear holocaust in our First-day school classes. It is in childhood, after all, when we learn to dream the impossible. As adults we need to tread lightly so as not to extinguish that ability in our children.

Stephanie Golightly Lowden
Madison (Wis.) Meeting



Kalli Halpern-Castro

and Greek *psyche*. Still we should remember Paul's careful differentiation in 1 Corinthians between the things of the spirit and the "natural" things of this world (*pneumatikoi* and *psychikoi*). For God is *pneuma*, and must be worshiped in *pneuma* and in truth. It is the *pneuma*, not the *psyche*—the *ruach*, not the *nephesh*—that which we hope is of God in us, not what we seem in the eyes of this world and its impermanent life—that we must test.

Philip G. Anthony
Roslyn, Pa.

Off Our Backs

Friends and abortion

Thanks so much for your recent articles on the abortion issue (*FJ* Sept.). Although I have never had to make that choice, I have always treasured the fact that freedom of choice exists. At the same time, I recognized that it is a very difficult issue for Quakers who take pride in valuing all human life.

The articles presented a very thoughtful approach to the question. I particularly appreciated the conclusions noted in the Open Letter. They provided a way of thinking about the issue rather than a simple yes/no mentality.

June Robinson
Waltham, Mass.

In response to the articles on abortion: Spiritually mature people might not place themselves in a position where they would need to decide whether or not to have an abortion. This is because they would be "well-centered" enough not to make a mistake of such self-destructive proportion. However, many Friends are not yet spiritually mature, let alone the vast masses throughout our lands.

Friends' ultimate commitment seems to be to help the oppressed, whether this is manifested in the undereducated who lack opportunities in Third World countries, prisoners in our sadly lacking penal system, or homosexuals or other minorities whose needs are overlooked in our society. I believe that the same compassion should come to light for women in the issue of abortion.

To outlaw abortion closes doors and continues the oppression of women. For those who may say she should not have gotten herself into this position, I must ask, do you use the same logic for prisoners and homosexuals? For those who say it is killing a life, I must ask, isn't closing doors to women who cannot emotionally handle the responsibilities of motherhood killing the spirit? I have to contend that the woman, who is a viable member of our society, should be our first concern, if we have love in our hearts. If having a child will damage her so that she loses her way, we have failed her, and also the child.

When Jesus was on this earth, he did not try to ban any of Caesar's laws. He instead tried to heighten the spirit of those who would listen. With all the horrible injustices in the world, I believe we must work to clear the hearts of those among us, and then the right choices will come of themselves.

Options and choices always make for the developing of character. The lack of options brings oppression, helplessness, bitterness, and brokenness. And this, in turn, sets up much of the hostility and chaos we witness in our world today.

Jean Driever
New Windsor, N.Y.

Forty thousand children under five die each day from causes easily prevented at small cost. In addressing this appalling problem, I hope Friends will not hesitate to mention the need for population control As we know, the earth cannot continue to sustain indefinitely all the children born or conceived, when in places like Mali and Kenya and Central America families have an average of six or seven children.

Most Third World people cannot afford the pill or the new French pill and sometimes not even quick, safe office-visit therapeutic abortion. Unless wealthy nations help with costly birth control and/or abortion, we are allowing early infant deaths to be the Third World method of family planning. The fault becomes ours.

Betty Stone
Wilmington, N.C.

I always read the letters to the editor and articles on abortion in Friends Journal, due to my own seeking on this issue. I was moved by Lisa Rohner Schafer's article (*FJ* Sept.) since it stated so aptly my own feelings and searchings on abortion. I, too, desire to approach the abortion question with Quakerly concern. I have a desire to apply our historic testimonies and leadings to this modern-day dilemma. As with Friend Lisa, I could never (I think!) accept abortion casually due to my belief in nonviolence in all its forms, along with my Quaker-based concern for the sanctity of life. Therefore, like her, I ask myself why I do not wholeheartedly support the making of abortion illegal. I, too, am stopped dead in my tracks from doing this. I think this is because abortion is too complicated an issue for black-and-white answers.

I then read Elizabeth Cunningham Smyth's article. I must admit I was immediately turned off. The tone of the article did not demonstrate the Quakerly humility and seeking that I feel is necessary. Experience has taught me to be leery when facts and opinions are stated coldly. Friend Elizabeth used excellent logic in listing her 11 conclusions in support of abortion. These "facts" leave me personally unmoved, since I (and many others) could come up with counter-facts.

I think we need to move beyond and over facts and move deep within ourselves, our traditional testimonies, and the Spirit to receive clarity on any issue. The world at large uses fact-finding and tabulation, rationalization, and argumentation to determine the rightness of something.

Please, Friends, let's not forsake the Spirit in our searching and seeking on the abortion issue or any other issue. It is far better to remain uncertain than to let our logic mislead us.

Howard Brod
Richmond, Va.

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

John Davis Gummere

'Unto the Least of These . . .'

by R.J.M.

I can remember every Christmas of my life back to when I was . . . oh . . . four years old or so. I remember when I was a kid growing up in Brooklyn I never believed in Santa Claus. I had been on the roof of our house and had seen the four-inch chimney leading down to the oil-fired boiler in the basement—unsuitable for any but the thinnest (and most heat-resistant) of elves to make their entry. The fat fellow in the sweat-stained suit with the bourbon on his breath on the second floor of Germaine's department store on Fifth Avenue was another tip-off. I can remember wondering why my parents went to such lengths to avoid telling me they thought enough of me to buy a few presents to stick under the tree. But I never asked. It was a matter of waiting until they were old enough to know the truth.

Now Christmas is one of the most difficult times of the year for me to be in prison. Yet when I think back to one Christmas I experienced, I realize that I am luckier than many.

It was back a few years ago that I worked at a shelter for runaways in a city known for its frigid winters. I had volunteered to work on Christmas day, since I had no family within about 350 miles, and I was sort of lonely myself. I showed up for work at about 7:30 in the morning and read the roster as I went over the night reports with the person I was relieving.

Bed two. A 13-year-old girl; I'll call her Judy. Abandoned as an infant and raised in a series of foster homes. Ran away and got hooked up with a pimp who got upset when one of his girls wanted a night off. Found in a snowdrift on Christmas Eve wearing only her underwear. Bruises over most of her body. Treated at hospital and released into our care. Merry Christmas, Judy.

Bed five. Davey. 17 years old. Released three days earlier from the county penitentiary, youth section. Got into a fight with his father, who hit him across the chest with a brass umbrella stand. Three fractured ribs. Treated and released into the custody of his parole officer. Father refused to let him back in the house, so he's spending the holidays with us. Merry Christmas, Davey.

Bed nine. Sheila, age 16. Has a daughter, Carla, age 13 months. Came to The Big City from a tiny hamlet about 60 miles south. Got pregnant by her foster father, who is presently in prison. Social services found her and the baby another home with a minister and his wife, who did not believe in sparing the rod, even when the recipient of the discipline was an infant. She picked up the baby and ran away, hoping that even with her eighth-grade education she might get a job and support the two of them. Picked up by the police for soliciting an undercover agent. Case adjourned in contemplation of dismissal. Released into our care. Merry Christmas, Sheila and Carla.

The list goes on. Runaways, prostitutes, drug addicts—children, each of them. Trying to laugh, to look toward the future. To enjoy each other's company and the temporary respite from the harsh reality of their daily lives. We made dinner (donated) and opened the gifts (donated) beneath the (donated) tree. And we did laugh, trying to forget the pain and celebrate that holy of days. I laughed. And then I went home. In the quietness of my apartment I cried.

Bed one: a manger. Mary, age about 15 years. Traveling with her fiance, Joseph, a young carpenter. They have a child, Jesus, age one day. In town for the census, could not secure lodgings. Child born in a stable among barn animals. Merry Christmas, Jesus. Peace.□

R.J.M. is currently incarcerated in the state prison system of New Jersey.

The Christmas Biscuit

by Paddy Kennington

Klak, slap. Klak, slap. The wiper blades scraped and slashed across the windshield as I guided my car on the rain-slick road. I maneuvered into an opening in the congested traffic leaving the city. Lights from the red and green Christmas decorations in store windows reflected in silvery puddles on the pavement. In the winter dark, the colors swirled and vied with the flashing stoplights. People carrying boxes and bags hurried in the rain to their cars. The hustle and bustle of packed parking lots added to the air of anticipation and festiveness.

Strings of white sparkling lights outlined Christmas tree lots where parents and excited children circled firs, white pines, and balsams. The adults viewed each tree with an eye to shape, freshness of needles, and the height of the living room ceiling. The children dreamed only of Christmas Eve and Santa. A perfect tree for a perfect Christmas, I thought, as I shivered in the cold car. Since home was many miles away, I had time to reflect on my own Christmas hopes. I had just spent my first evening "teaching" literacy education and life skills at an inner-city shelter for homeless people.

After an 18-month absence, I had returned to the world of soup kitchens and night shelters. Nine years of begging, scrubbing floors, organizing meetings, scheduling volunteers, and doing whatever was necessary to keep food and shelter available to homeless people had left me with an oppressive case of burnout. My sabbatical year was spent studying spiritual direction, spirituality, and theology at a Roman Catholic seminary near Washington, D.C. But there were times in the middle of exams and papers when I wondered if I would ever get back to my life with homeless people.

Soon after my return home to Georgia, my husband and I moved to North Carolina. We both wanted to pursue graduate studies in large universities there. First, I needed to work. So I sent my resume to shelters and agencies in a nearby city. By chance, one of them landed in the hands of the literacy education coordinator at a community college. They had a literacy project to reach homeless people in shelters. I had found a new role in the shelter world and an answer to my prayers.

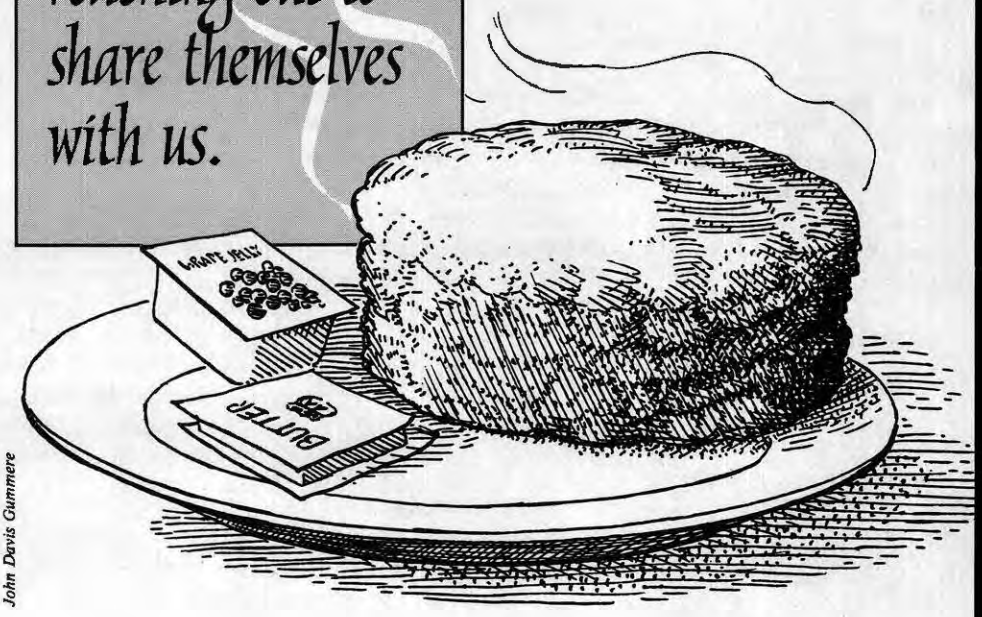
I was assigned to teach in a transitional shelter. Since most shelters have much in common, I felt I could fit right in with their routine. Their focus was to aid people leaving the street for a more permanent home. But I hadn't taught school in almost 20 years and never with homeless adults. Yet, there I was preparing to offer literacy and life skills training to homeless men and women.

On my first evening, I settled into a chair in the women's TV room and struck up a casual conversation with two young women who were relaxing on a sofa. When one of them heard my reason for being there, she jumped up and went in search of another woman who "really would want to see me." I wondered what that meant! I soon found out.

A young woman clutching a large math book came in and immediately began to tell me her problem in staccato sentences. Cathy was scheduled to take a test the next morning that would allow her to enlist in the army. She had a high school diploma but had not taken algebra. Could I help? Sure, I said, I would give it a try. However, my worst grades in college were in math. I also warned her that one evening was probably not long enough to learn algebra. We worked for more than two hours. The time went by so fast I forgot to be nervous or self-conscious. In those hours, Cathy allowed me to know her as a sensitive, sweet, and shy 20-year-old.

Later, as I drove past one gaily decorated shopping center after another, I realized what a wonderful Christmas gift Cathy had given me. I felt a big grin spread over my face. A welcome glow warmed me all over. I had left familiar surroundings, family, friends, and se-

As we give to others, we may discover the joy of others reaching out to share themselves with us.



John Davis Gummere

Paddy Kennington lives in Wilson, N.C., and does literacy work in shelters in Raleigh, N.C. Her faith background is Episcopalian. She recently completed graduate work in spiritual direction at Washington Theological Union.

curity to search for a new job and a new niche. Cathy didn't realize I was lonely and fearful of being accepted. She only wanted someone to teach her $3x = 15$ and support her effort. Cathy had trusted me to help her, but in fact, I needed her as much as she believed she needed me.

In the warmth of the moment I remembered another Christmas 12 years ago when I had felt that same glow and knowing grin. I learned then the blessing we are to each other on the simplest and most creative level. I was living alone and working an additional job in a small hospital just off one of the busy interstates in Atlanta, Georgia. This was a country hospital, despite its proximity to the big city. The cafeteria served the usual big Southern breakfast complete with large, hot biscuits. Since the prized bread was much in demand, the cook was constantly baking fresh batches.

On a Saturday morning the weekend before Christmas, I happened to arrive in the dining room as the last, warm, browned jewel disappeared on someone else's plate. Disappointed, I joined my coworkers. A few minutes later, I felt a light tap on my shoulder. Turning around, I saw a fat, golden biscuit with steam floating from its surface just at eye level. The grinning cook stood with his art work in hand and offered me a beautiful Christmas gift: his desire to bring me joy (and a few hundred extra calories!).

Since the gift of the Christmas biscuit, and now again with Cathy, I have realized many times the reciprocity of giving and loving. If giving is blessed, being the appreciative recipient of another's gift is a version of it. In working with homeless people, I have often found I am the one in greater need than those who lack home, food, and clothing. While shelters and soup kitchens are not places to fulfill the unmet emotional needs of comfortable folks, we carry our communal deficits there, too. No matter how motivated I may be to help, I am sometimes reluctant to be a gracious receiver when other people reach out to share themselves with me. □

Free Library of Philadelphia

Bethlehem

I had expected something simpler,
not this multitude of hanging lamps,
of swinging censers and pious pilgrims
kissing the star in the floor. Only
the shabbiness of this old church
speaks of the want into which Jesus
was born. I try to catch a scent
of hay and fail, taking refuge finally
in my thoughts, plain and memorable.

—Jean Sparks Ducey

Jean Sparks Ducey is a retired librarian who lives in Niles, Mich.

John Bieniek

BIG CHRIST

by Mildred Binns Young

At the time this article was first published in Friends Journal, *December 13, 1958, the author and her husband, Wilmer Young, were living at Pendle Hill. Previously they had lived in voluntary poverty for many years among Southern sharecroppers. Out of these experiences grew Mildred's Pendle Hill Pamphlet,* Insured by Hope.

In reflecting now on her earlier published article, she writes: "It strikes me that not much has changed in the 32 years except the prices, and the avalanche of 'slick' catalogues that pours in through the mail with expensive gifts for all ages. An authentic Ludwig Bemelmans 'Madeleine doll' for 'only $29.95.' And the street people are a new factor since then."

Mildred Binns Young, widowed in 1983, now lives with her daughter and son-in-law, Gretka and Ralph Wolfe, in Champaign, Illinois.

From the 16 Christmas seasons we spent among very poor people in the South, I have remembered two often-repeated phrases. The first, an after-Christmas greeting, was always said by the better-off people who had cash income to spend. It was on their lips whenever they met just after Christmas: "Did you have a big Christmas?" The other saying, which came from the poorest people and oftenest from the Negroes, was in reply to our own pre-Christmas wishes to them. They said; "Us ain' got nuthin' t' make Christmas with." At that, it wasn't much that it

took to be enough to make Christmas with—a dozen eggs so Mama could "cook us a cake," or maybe a bag of oranges (for, though few of us realize it, there are places in our rich country where Christmas is oranges, and oranges are only for Christmas).

These two sayings have made me meditate on what, just now in the 20th century, we have made out of Christmas. The question, "Did you have a big Christmas?" never meant: Did you have a Christmas that was big with hope, big with meaning, big with reverent rejoicing, thankfulness, or new consecration? It meant: How many gifts (and how fine were they?), how many guests at your table, how much cooking and eating, how far and how fast did you travel to spend Christmas somewhere else?

On the other side were the people who did not even attempt any celebration because they did not have what they believed it takes to make Christmas; cash to spend at the stores, gifts, holiday food (at least oranges), gaily wrapped parcels to open. "Us ain't got nuthin' t' make Christmas with."

Yet the biggest Christmas ever had or held was made without any of these things. Even the inn—no doubt a miserable place enough—was full, and Christmas had to be held in the stable. Later, it is said, there were songs, and lights (at least one star), and even gifts: gold, frankincense, and myrrh. But it wasn't the song and the star and the gifts that made Christmas; those came because Christmas had already been made.

MAS

Somewhere we went astray in our commemoration of the night at Bethlehem, so that now Christmas is a matter for the shopkeepers. Looking for a "big Christmas," we rush into the shops (earlier each year, if we are prudent), and buy the best things we can get together the money for (or charge them on the bill and wait until January to face that), and give them to the very people who don't need them; or we cook rich food and invite people who are not hungry, and sit down and feast with them.

And this is the standard Christmas, the season of things and noise, of crowds rushing from hither to yon, of harried postal clerks; the season of overspending the budget, and overeating, and forgetting our brothers and sisters, who, discouraged by the spectacle of the standard Christmas, go about their stinted lives, leaving themselves out of the celebration, saying, "Us ain' got nuthin' t' make Christmas with."

They are the ones who have been crowded out of all the best places; now they have been crowded out of Christmas because it has become something they cannot afford. The Christmas trees have got taller and taller, the lights on the suburban lawns have grown blinding, the municipal garlands have become ever more garish, up earlier, strung up thicker, and the programs in the proliferating churches more elaborate. The carols that sounded so sweet when played on simple instruments and sung by old and young, deafen us for a week at a time from loud speakers and bell towers, and from radio and TV sets in every room. They ding their commonplace way into our subconscious layers, between cigarettes and soap, or as we haggle in the markets, pushing our way to the counters, stepping on toes.

Is there no one, not even the poor, to call us back to the silent night, the holy night at the inn?

The German poet, Rilke, in a letter once on Christmas Eve, wrote: "It is so truly the mystery of the kneeling man: his being greater, by his spiritual nature, than he who stands! which is celebrated in this night. He who kneels, who gives himself wholly to kneeling, loses indeed the measure of his surroundings; even looking up he would no longer be able to say what is great and what is small."

That one who kneels at the manger really kneels, forgets the "big Christmas" in joy and wonder. The one who kneels there, really kneels, is unaware of station in life, or of the greatness or smallness of gifts and possessions. Did not the shepherds and the princes, the carpenter, and even the dumb beasts kneel side by side? At the manger, really at the manger, and "all kneeling," there is no great vs. small, no rich vs. poor, no wise vs. simple, no multiplicity of races, none who gives a little out of one's surplus while another in need can but accept. At the manger all are receivers. There is one Gift, the same for each, enough for all.

Perhaps, if we have spoiled Christmas, it is because we have loitered too long at the manger, sentimentalizing rather than kneeling, and so have failed to look beyond it and to come face to face, not with the child, but with the man who strides straight into the heart of life in the first chapter of Mark.

In those days Jesus came from Nazareth . . . was baptized by John . . . a voice came from heaven, "Thou art. . . ." . . . the Spirit immediately drove him out into the wilderness . . . came into Galilee preaching . . . saw Simon and Andrew. . . . "Follow me. . . ." . . . went into Capernaum . . . entered the synagogue and taught . . . as one who had authority. . . . ". . . commands even the unclean spirits" . . . entered the house where Simon's mother-in-law lay sick . . . lifted her up, and the fever left her . . . healed many who were sick. . . . And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed.

Is there no one, not even the poor, to call us back to the silent night, the holy night at the inn?

Rilke's kneeling man, who, with all that there is of him, has knelt at the manger, must rise and confront that Other, that kneeling, praying man who taught with that authority. The manger, separated from the teaching and the sacrifice and without submission to their demand, can only lead to sentimentality, to irrelevance, and then to the worm eating at the heart of religious life.

We do not know exactly what Jesus said; his words have come to us distorted and out of context. But that they mean something, meant something to those who crowded about him, have meant

something to millions since, and mean something now, and not just something to hear but something to do, this we know. The ring of command is unmistakable, and so is the authority of the certainty. Power is here, power that we have barely tapped, not even so much as we have already tapped the unmeasured power in the atom.

These still-unmastered lessons, this still-untrodden way, these are the meaning of Christmas.

We are told that he said: "So if you are offering your gift at the altar, and there remember that your brother has something against you. . . ." (What could my brother have against me? Have I not done this, that, and the other, and all of them good works?)

We are told that he said: "Lay not up for yourselves. . . ." (For our children, then? Or does he mean that we should spend as fast as we get, so that the wheels of industry may turn?)

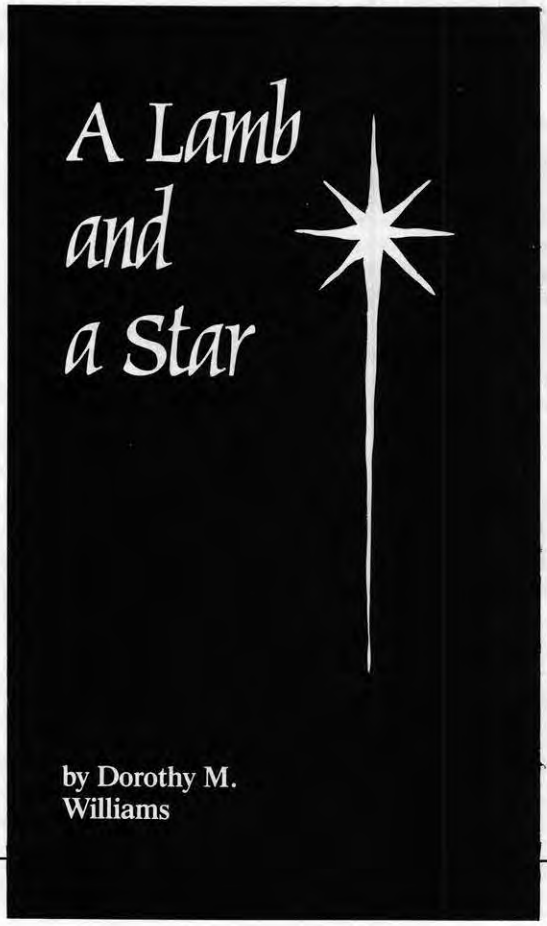
We are told that he said: "I do not say to you seven times, but seventy times seven. . . ." (And the rich young ruler was not the only one who went away sorrowful.)

We are told that he said: "So the last will be first, and the first last . . . and whoever would be great among you must be your servant. . . ." (Public servant, servant of the Lord, servant of the State—but *servant?* And who is this last that shall be first, and who this first that shall be last?)

We are told that he said: ". . . the gate is narrow and the way is hard, that leads to life. . . ." (But today's ways are broad ways and well-traveled, whether or not they lead to life. Sometimes they are hard ways enough.)

These still-unmastered—nay, these still-unstudied—lessons, this still-unharnessed power, this still-untrodden way, these are the meaning of Christmas. This is the "big Christmas," big with the future in our common life toward God. And there is not one of us, no sinner, no one black or white, no potentate or preacher, no drunkard, no widow with (or without) a mite to cast in, no egoist, no mountebank or demogogue, no laborer in the vineyard (or outside it), no rich person or king or child, no one old or young, none of us all, who has not what it takes to make this a "big Christmas." The provision needed is the seed already planted in every human heart, which makes it capable of growing upward, rejoicingly, into the life of God.

The prayer of prayers at Christmas is; "Be born in us today." Be born in us, not as a babe making no claim upon us except to our tenderness, but be born in us as the calling, exhorting, commanding, healing, and saving (if we are to be saved) utmost man of the Gospel. □



This night and always
The lamb bleats on its lonely ledge,
A desolate wind in the sifting sedge
Nosing its cries.

Oh, where is the seeking one to climb
Our cliff of days,
Ready and precipicewise?

Shepherd of time,
The ninety-nine drowse in the fold,
But out on the edge
Of terror, lost in the iron cold,
A lamb and a star.

Grant us faith to reach where they are.

Dorothy M. Williams's poem appeared in the December 13, 1958, issue of FRIENDS JOURNAL.

Christmas at Live Oak Meeting

Purchase (N.Y.) Meeting newsletter

by Yvonne Boeger

Live Oak Friends bring a German Quaker tradition back to Texas.

Once a year, some Sunday during the Christmas season, Live Oak (Tex.) Friends have a programmed worship. This tradition was started by one of our meeting families, who had lived for a time in West Germany. The children in the family loved this German Quaker observance so much they asked to bring it back to Texas. We tried it first in 1983 and like it so much we've been doing it every year since then.

It is a simple observance, easily prepared, not requiring weeks of rehearsal or costumes. It is also moving. On the morning chosen, a long table is placed in the center of the meeting room. Children help cover the table with silver foil and arrange fresh pine boughs around the edges. A tall white candle is placed in the center.

Friends have been asked to prepare some brief thoughts about Christmas and to bring them, along with a candle and holder, to the worship service. After Friends have centered down and silence enfolds the room, the clerk rises, says a few words of greeting, and lights the white candle. Then, one by one, Friends approach the table, light their candles from one previously lit, and share what is in their hearts. Some read a short poem or passage from the Bible. Once we were surprised, and delighted, when an attender, a former professional actor, recited from memory the entire account of the birth of Jesus, as recorded in Luke.

Some Friends like to recall a special Christmas from their childhood. Others offer prayers of thanksgiving for the love encircling the table. Absent ones and those imprisoned or suffering far from the circle of light are also remembered.

As might be expected, many messages center on the Light, the Light of hope, the Light that is within us, the Light that came into the world on that first Christmas morning. As more and more candles are lit, we are reminded that while the light from one candle may be flickering and vulnerable, the light from many blazes forth and cannot be hid.

Several Friends have compared the variety of candle holders on the table to the diversity of people within the Society of Friends. Tall ones, short ones, thin ones, and fat. Some holders are traditional silver ones, others pottery, still others little lumps of clay, molded by the holy hands of children. One Friend, a native Palestinian, brings an intricately patterned blue candlestick from the Holy Land. Some Friends forget to bring a holder and have to be helped by another person to anchor their candle securely on the aluminum foil table top.

Some Christmas vignettes stand out in my memory. About ten years ago, Live Oak Meeting sponsored the resettlement of a Vietnamese family in Houston. They arrived, tired, frightened, minus the father of the family—who had been detained enroute—but full of courage and determination to succeed in their new country. Now, several years later, a son in the family walks to the table, lights his candle, and in perfect English speaks words of love and gratitude.

Last Christmas our observance was held in the unexpected surge of hope and optimism we felt as walls of oppression were beginning to crumble in Europe. It happened that a young German, who was doing his alternative service in Houston, was present at our service. Uli spoke to us of his deep joy in the rays of light shining at last into the depths of his divided homeland. He invited us to sing with him a verse of "Oh, Tannenbaum," which we were glad to do.

What I remember the most, however, are the children. Though newly minted, they are already expressing their individual personalities. Some bolt to the table, stepping on toes on their way, light their candles, and shout a hearty "Merry Christmas." Others approach shyly, with sweet, sober expressions, light their candles with concentration, smiling with relief when the difficult task is accomplished. The youngest ones are brought in mother's or father's arms. They wiggle in their blankets, waving tiny fists in challenge or benediction.

After the last candle has been lit, a silence falls over the room. I cannot know what is in the hearts of others, but in mine there is joy. There is also gratitude for every person who dares light a candle in the ocean of darkness. I am reluctant for it to end, wishing I could remain always in this circle of light. But children do get hungry, and these kids have prior knowledge of sugar cookies and gingerbread boys that wait in the kitchen.

At a signal from the clerk, we join hands and softly sing a carol. Another Christmas has been observed at Live Oak Meeting. □

Yvonne Boeger is clerk of the Worship and Ministry Committee of Live Oak (Tex.) Meeting.

Looking for True Unity

by Christopher E. Stern

The young people of my generation went through the "do your own thing" '60s and early '70s. We found what we thought was true freedom. For many of us, this experience soon became very empty and confusing, for we were relying on our own best efforts to try to make a new world. Today we and the new Quaker youth are looking for a living faith that can transform our hearts and bring meaning to our lives, a faith and power that is beyond our own best efforts. We are searching for a faith that can help us with the difficulties we face in our world, a faith that can guide us as we search together for a response to the many difficult questions of our day. Without such a faith we are easily lost in a world of self-centeredness.

The teachings of Jesus directly challenge the self-centered vision of our world. He tells us to turn the other cheek, to give to those who take from us, and to love our enemies. These are important teachings, ones that we try to pattern our lives around. But all of these teachings conflict directly with the greed, fear, hatred, and self-centeredness of our society. Where are we to find the strength to change and to live in this new way? Where can we find the power to withstand evil in our lives and in our world?

After the Sermon on the Mount in the book of Luke, Jesus goes on to talk about the house built upon the rock:

> Everyone who comes to me and hears my words and does them, I will show you what he is like: he is like a man building a house who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house and could not shake it, because it had been well built. But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great (Lk. 6:47-48).

The first Quakers understood this passage to refer to more than a familiarity with the teachings of Jesus. The foundation built upon the rock was (for them) a living encounter with Jesus of Nazareth himself. They proclaimed that the same one who walked the earth in the flesh and left the teachings found in the New Testament could be known inwardly, in the heart, to teach and guide his people himself. This living encounter was the foundation of the individual and group life of the first Quakers.

George Fox called the Quakers, "God's free men and women" (Epistles 260, 302, and 307). They became freed from the pressures of society by finding a living faith that stood firm and supported them through all their trials and troubles. Through the work of God in their hearts they were transformed to live in a different way. Through this same power, they were united and sent forth to bear witness to the Light in a world of darkness. They shared their faith and in it they were free: free from the greed and hatred that ruled the world around them, free from the false hopes of religious individualism; free from the conformity of religious fundamentalism, servants of the living God.

Their faith stood primarily in a God who speaks to his people. It was a faith deeply rooted in the Hebrew faith. Their message was simple: God who spoke to the people in the past through the law and the prophets now speaks to his people by his Son (Heb. 1:2). The time of the outward written law is fulfilled, the law of God is now written in the heart (Heb. 8:10). The time of outward temples and priesthoods has come to an end; our bodies have become the temples for God and the Holy Spirit to dwell in (Heb. 9, 1 Cor. 6:19). We need no human mediators between us and God; Jesus Christ has come to teach his people himself (Lk. 9:35).

Through the work of God in their hearts, the first Quakers were transformed to live in a different way.

The first Quakers proclaimed that God speaks to his people through Jesus Christ, who is a gift from God, the Light to all people everywhere who open their hearts to hear and follow him. This message was not formed from a dry set of doctrines or simply compiled from a set of biblical verses (although it can be found in many parts of the Bible). It came from their own experience. It was both personal and universal, a message for all people. It led them forward into an experience of the people of God and a new vision for the world.

This vision was a vision of a people gathering under Christ their living head and teacher in their midst, to listen to God speak to them and to seek to do God's will. This was their understanding of what it means to be a church. This vision and the group experience to which it points, deeply challenged the Christian world. It was a message and vision they claimed had been lost since the time of the Apostles. God had raised them up to bring this vision to the whole world.

The first Quakers did not hold a Christ-centered view because of their culture or a limited exposure to world religions. They simply knew the power and presence they encountered together in their meetings was Jesus, there among them. They experienced and understood him to be present and active in their lives and in the life of the meeting. By his spirit he would lead them into all Truth

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A student of the late Lewis Benson, Christopher E. Stern has traveled extensively in the ministry under a religious concern. He is a member of Rockland (N.Y.) Meeting and active in the New Foundation Fellowship.

and give them the strength to bear witness to that Truth in a hostile world.

One of my favorite stories of the valiant ministers is the story of young James Parnell, who was convinced by George Fox at a very early age. Parnell went forth in the ministry and often spoke in the steeple houses, as was common in those days. One time, after giving his message, he was attacked and beaten by a man with a large staff who said as he was beating him, "There, take that for Jesus Christ's sake." Parnell's answer bears testimony to his remarkable faith in Christ. He responded, "Friend, I do receive it for Jesus Christ's sake." Here we see two very different understandings of Christ. One is a false understanding, that Jesus calls us to persecute and hurt others who do not follow our religion. The other is a true understanding of Christ that comes from an encounter with him inwardly and the change of the human heart from fear and hatred to love of enemy. This leads to a willingness to suffer for the Truth just as he did. This true understanding is the basis of all Friends' testimonies.

Friends found a living faith that stood firm and supported them through all their trials and troubles.

One of the first testimonies of Friends was their meetings for worship. Friends met together

Robert Spence/Friends General Conference

wherever they were able to wait upon Jesus Christ. The center of their worship was the faith that where two or three are gathered in his name, Christ is present in their midst to lead them and guide them in their worship. George Fox saw Quaker worship as a way of showing forth the "new and living way." This new way he refers to is not a new form but it is Christ who, by being present, takes away the need for human mediators (priests, bishops, clergy). He is the priest, bishop, and minister of the gathered group. Christ was also felt to be present to lead them in their business as they sought together for God's will. This resulted in the Quaker business meeting. They relied upon Christ to lead them and give them the strength to follow, even if this meant suffering. This resulted in testimonies to Christ and his power over evil. These were lived out in a strong social witness for peace and justice.

All these testimonies came directly from their faith. You see, they never believed any of these results were possible without faith in and reliance upon the living Christ. I do not believe we can take these results today and rest them on any other foundation and have them come alive in the way they once did. We cannot rest on our tradition to carry us through into the next century. Neither should we try to reconstruct the past. Instead, we are called to an experience of this same life-changing encounter with Jesus Christ today.

The early Friends were called by a particular faith to bring a particular message of hope to the whole world. The message they carried was a call to all people to come home to seek God's will together under the guidance of Jesus Christ their present teacher. Through my experience with the early Quaker writings and with Friends convinced of this faith today, I have heard this same call. I have caught their vision and seen the hope of a new world. But where does this vision fit into the the contemporary Quaker picture?

I have heard many answers. The most popular one is that this vision is okay as long as it remains one of many co-existing visions within Friends. Does this not automatically change the very nature of the early Quaker vision? The Quaker vision is a call to a radical discipleship of Jesus, following him together wherever he would lead us. This is not a vision that can co-exist as one of many. It asks of us that we give all that we are able. It calls us to search for God's will on how we might live out this faith together in our world. With this vision we are deeply challenged to give up all our human-made formulas, liberal philosophies, moderate mixtures, and conservative church doctrines and learn to walk by faith. It is a vision of a new and living way.

This vision has its roots in the heritage of those who walked by faith. Abraham left his culture and national religion behind and went out in faithfulness to the Word of God. He left his old life behind in order to live his life following this living Word. George Fox encouraged the first Quakers to walk in the steps of faithful Abraham. He urged them not to return to human-made and -led religion or to go into self-centered individualism but to put their complete confidence in the God who spoke to Abraham.

The Hebrew prophets were called by God and heard this same Word. They risked and lost their lives calling the people away from their vain traditions and empty religions to hear and follow the Word of God together. This Word became flesh and dwelt among us. He gave his life for us and was raised from the dead. He calls us to leave our old life behind and follow him. He is alive and present in our hearts and in our midst when we gather in his name. Jesus calls us to a new life as we listen to and follow him together.

Today we need a vision of hope that brings us common direction, a way that is God-given.

What has happened to this vision today? The Life and power early Friends knew among them has been all but lost. The call to a radical discipleship is disappearing and with this the opportunity to really challenge our world. The living unity and our testimonies are being replaced by empty slogans. The universal message of the Light of Christ is going into eclipse. We seem resigned to be a small elite group that stands for some important principles in the midst of a rapidly declining world. Have we taken a living faith which brought with it our meetings for worship and business and our testimonies, and replaced it with our own human-made religions, formulas, and doctrines? Where is the life and power, the challenge to the world? Where is the unity? Where is the message for everyone? What about all the people who are looking for a living experience of Jesus that can be the foundation for their lives? These are some of the questions we must wrestle with as we face the new decade.

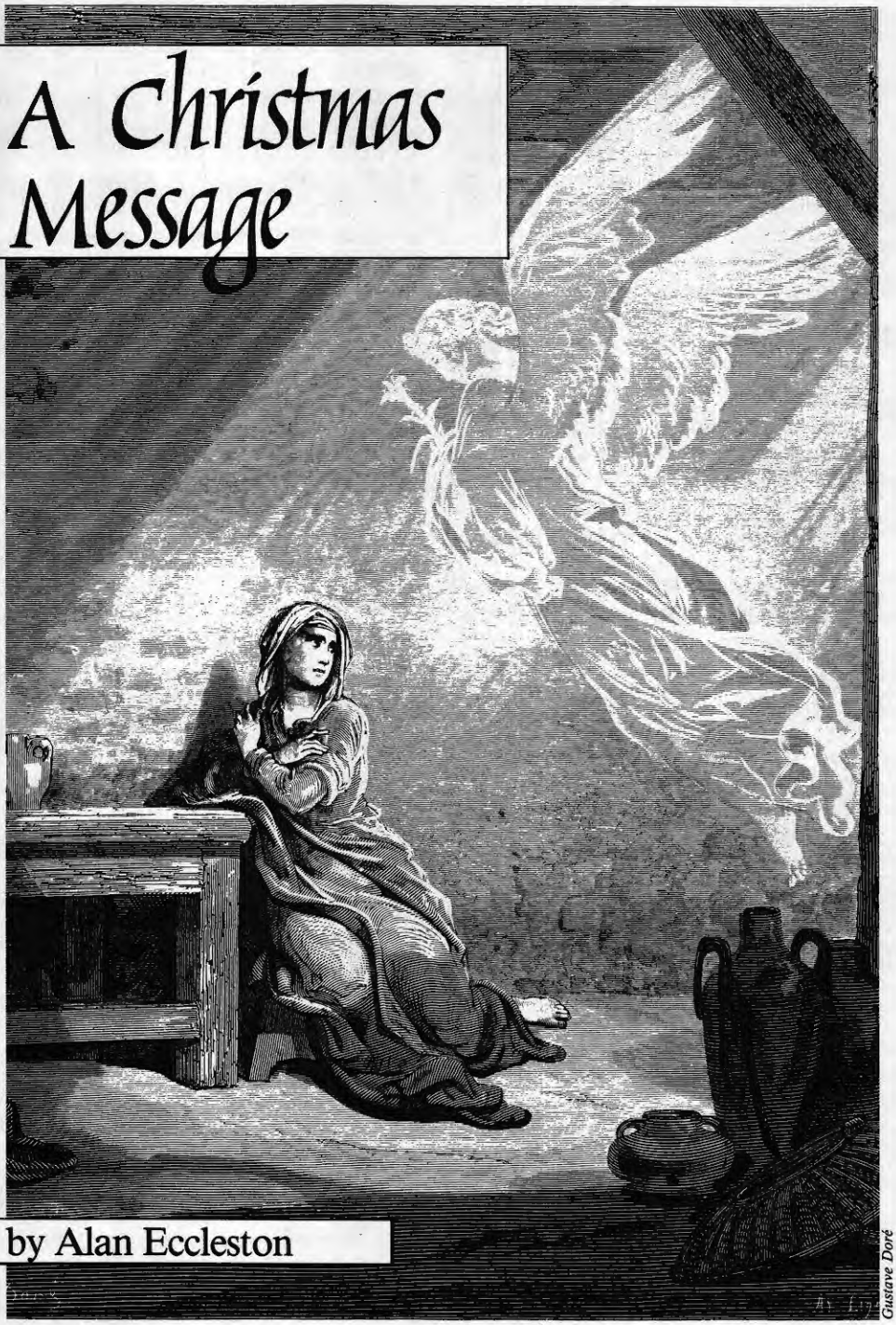
Today we need a vision of hope, a vision that brings us common direction. A way that is God-given, neither self-centered nor human-made. We need a vision that brings hope to our youth and helps them find a purpose for their lives. We need a vision that can strengthen our meetings for worship by strengthening our faith. We need a vision that calls us together to new testimonies to the power of God at work in our world, testimonies that speak to the difficult questions of our time. As we look for a way forward into the next decade, we must again look to Jesus Christ, the living foundation of our faith, and ask him to lead us and teach us today. His promise is to be with us when we gather in his name and to give us new life, strength, and direction.

In one of his most compelling journal entries, Fox wrote:

> And I found that there were two thirsts in me, the one after the creatures, to have gotten help and strength there, and the other after the Lord and Creator and his Son Jesus Christ. And I saw that all the world could do me no good. If I had a king's diet, palace, and attendance, all would have been as nothing, for nothing gave me comfort but the Lord by his power. And I saw professors, priests, and people were whole and at ease in that condition which was my misery, and they loved that which I would have been rid of. But the Lord did stay my desires upon himself from whom my help came, and my care was cast upon him alone. Therefore all wait patiently upon the Lord whatsoever condition you be in; wait in the grace and truth that comes by Jesus; for if ye do so, there is a promise to you and the Lord God will fulfill it in you.

The challenge before us is great. May God give us the strength to hear the call, to see the vision, and to walk in the steps of faithful Abraham. □

A Christmas Message



Gustave Doré

by Alan Eccleston

Quakers believe no one person has all of the Truth, that more light will emerge through corporate vision rooted in worship. This is the story of a message that came through several speakers at Mt. Toby (Mass.) meeting for worship, Dec. 24, 1989. Part of it came through me, but at the time I couldn't see its full dimension.

The first ministry came through a person who told us of a visit to a Russian Orthodox church where the Mother of God has a prominent place in the Christmas story. The next speaker identified with her Eastern European roots and her family's custom of setting an extra place at Christmas with a little hay under the plate as a reminder of Christ's humble birth and continuing presence. A message near the end of worship referred to a weekly dinner for street people prepared by the Sojourner Community in Washington, D.C. As servers gather before the meal each week, a prayer is offered by a 60-year-old woman: "Lord, we know you will be coming through the line tonight. May we treat you well."

Shortly after that message, I found myself rising to speak. The sense of the message was with me, but the words came just an instant before speaking them. As I experienced it, the message came with great force in three quick bursts. "The Lord was surely in the line of those coming to receive food and also in those serving. But Christ is also here, in each of us, in this room, at this moment. That is the wonder and joy and glory of the Christmas birth, that the Christ Spirit is with us still—with each one of us. That of God within each one of us is the Christ Spirit, and it is there always. Jesus said, 'When two or more are gathered together in my name, there am I also.' ". . . Here I waited for more words. "*Of course*, the Christ Spirit is there—within each of us!" I again stood waiting, expecting more; the message felt unfinished.

No words came so I sat down feeling disquieted, and as I learned later, trembling (quaking?). My sense of time was quite distorted. In what seemed like just a few minutes, meeting was closed, and I had a very strong urge to seek out a particular Friend. When I described my lack of closure and equilibrium, this Friend responded, "You were faithful. You could have filled in with more words but you didn't—you had already spoken your message, and you acknowledged that by sitting down." She went on to say that the next piece was coming to her as meeting closed. It struck her that all of us, male or female, are a womb. Within this womb, at any moment, the Holy Spirit can unite with who we are as individuals to bring something new to birth in us. Just as Mary had to consent to being the mother of Christ, we must consent to letting the Holy Spirit work in us. Immediately I felt relieved.

There is more. The following day I was told by the speaker who preceded me that she had felt there was another part of her message she could not seem to speak. My message completed her thought. It was then I realized the last message (which did not come to fruition before meeting closed) brought us full circle back to the importance of the Mother of God in the Christ birth, which now had personal meaning for me and a universal context.

We must consent to let the Holy Spirit work in us. □

Alan Eccleston is a doctoral candidate in organizational development and is former clerk of Mt. Toby (Mass.) Meeting. This article is reprinted from his meeting's newsletter.

Beyond the Power of Myth

by Greg Pahl

It has been more than two years since Bill Moyer's PBS television series *Joseph Campbell and the Power of Myth* was first aired ("Mythology and Thee," by Greg Pahl, *FJ* April 1989). The PBS series has been rebroadcast numerous times on most stations due to unprecedented viewer response. It is, in fact, the most requested PBS series ever and has been seen by an estimated 30 to 40 *million* viewers worldwide. Ironically, when PBS was first approached about the series it was reluctant to make a commitment, fearing lack of viewer interest.

The companion book, a national best-seller for 78 weeks, has sold a remarkable 1,000,000-plus copies to date—no small achievement for a book on mythology and religion, subjects not usually considered commercially "hot."

Inevitably, the *Power of Myth* has drawn its share of criticism. Some feminists have claimed Campbell was a sexist. There is no question a good deal of the series has a male bias (the part entitled "Love and the Goddess" is a notable exception), but in all fairness I can't help but feel this is more a function of the cultures that created the mythologies rather than the mythologist who recounts the stories.

Another serious critic, *New Yorker* writer Brendan Gill, denounced Joseph Campbell as a racist and his ideas as fuzzy in a September 28, 1989, *New Yorker* Review of Books article. Now, Brendan Gill is entitled to his opinions too, though his evidence for Campbell's anti-Semitism is second-hand and somewhat shaky at best. It *is* possible Campbell may have harbored some personal prejudices, though they are not evident anywhere in the *Power of Myth* series.

If Campbell had feet of clay, so be it. In that respect he was no different than the rest of us; it just makes the series that much more powerful, in that he was able to transcend his personal weaknesses and still create such a potent and inspirational body of work.

Gill's other major criticism, Campbell's "vagueness" regarding his now famous phrase, "follow your bliss," has some merit if you choose to interpret it broadly and out of the context of the series. Gill maintains that the slogan sanctions "selfishness on a colossal scale."

Perhaps you could view it that way. Carried to an extreme interpretation, I suppose a homocidal maniac could even be considered to be "following his bliss" as he attacks his latest victim, but this is obviously a foolish notion and one I am sure Joseph Campbell never intended to suggest.

The phrase, taken within the context of the entire series, suggests (to me at least) a higher, basically selfless giving or sacrifice of one's self to one's career or use of one's talents in ways which will ultimately enrich or benefit your fellow humans, other animals, or perhaps the entire planet.

The rather personal attacks on Joseph Campbell, several years after his death, strike me as somehow missing the point. The contradictions or weaknesses in Joseph Cambell the man, if any, do not in any way detract from his work. Quite the contrary, I feel they add a needed dimension of humanity to counterbalance the tendency of some Campbell fans to view him as an almost (dare I say?) mythological figure.

I think one of the reasons the *Power of Myth* has been so popular is that much of it is immediately applicable in everyday life; things you can do *right now* to get yourself started on your path, even if you're not sure where you are headed.

While talking about the *Power of Myth* series recently with a friend, I said, "You seem to be following your bliss—in what direction do you see it going?"

"I'm not sure," my friend replied. "Sometimes I feel I'm on and sometimes off. When I'm off I can really tell but when I'm on I *still* have trouble feeling confident because it's not clear where I'm going."

This common predicament is shared by most of us at one time or another—perhaps more frequently than we'd care to admit. At times like this I have found a good deal of reassurance from Campbell when he quotes Karlfried Graf Dürckheim as saying, "When you're on a journey, and the end keeps getting further and further away, then you realize that the real end is *the journey*."

It is the wonders of the journey itself that can provide the subtle promptings, the leadings, "the still, small voice" that gives us the needed direction as we proceed along our paths—things we might otherwise miss if our entire attention is focused on the destination. Take time to smell the flowers along the way; they may whisper something profound.

During the *Power of Myth* discussion group at New England Yearly Meeting this August, one Friend said, "I'd really like to follow my

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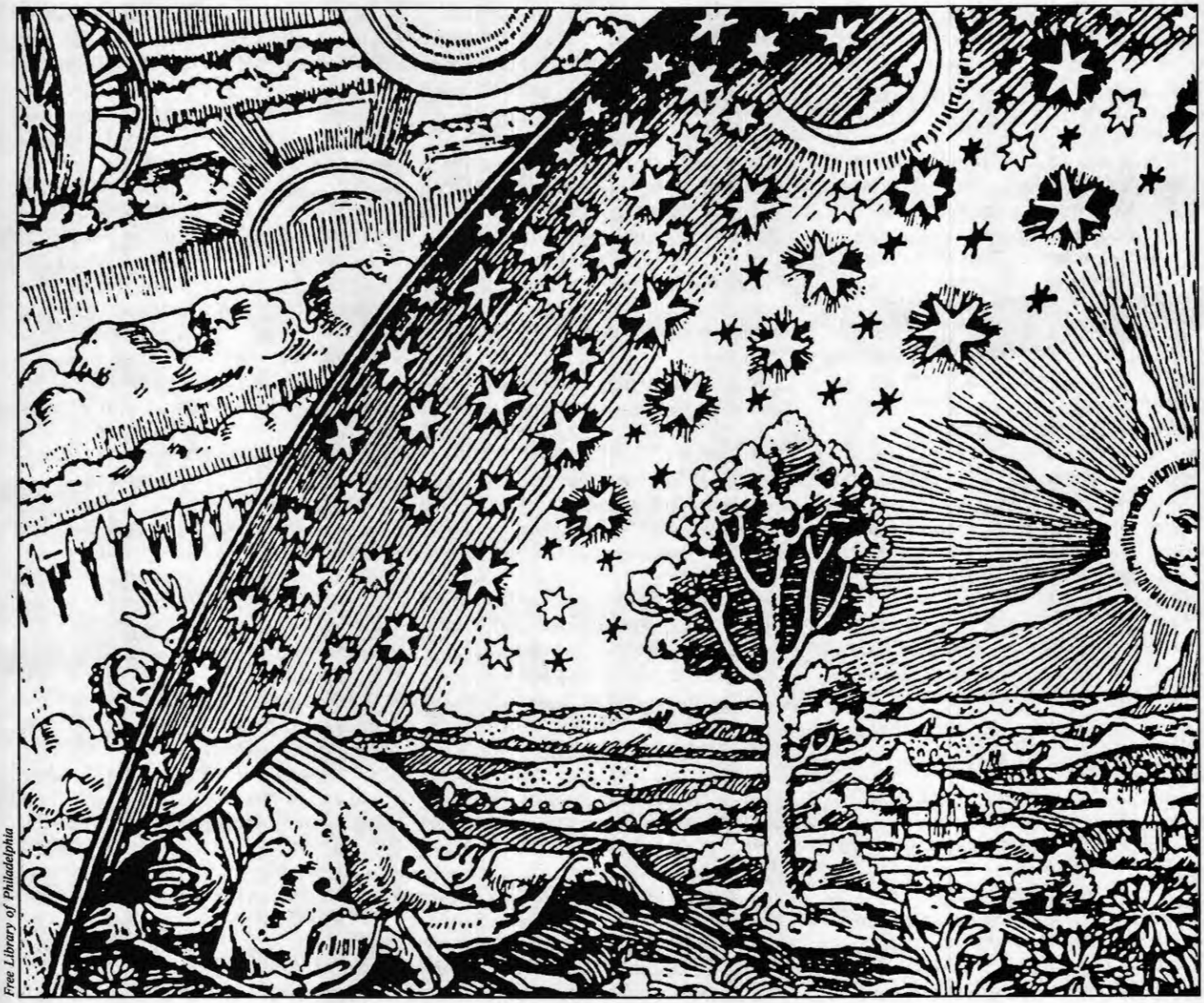

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bliss, but I've got a family and two kids, and by the end of the day I don't have any time or energy left over. Maybe after they are grown up I'll have the time."

I sympathize with this familiar predicament. However, this is the whole point of Campbell's suggestion to establish what he refers to as a "bliss station"—a place where you can go to forget about everything else and take care to nourish your own soul. Even if it's just a few minutes a day (early morning, late at night, whenever), once you establish a regular pattern you'll be amazed at how creative you can become in *making* time when you didn't think you had any.

Then comes the next step, *finding* your bliss (it's hard to follow it if, like my friend, you don't know what it is). This isn't as hard as it might sound, however, primarily because it could be almost anything; you're limited only by your own imagination.

Campbell's message was about how to live life. It was about how to think of yourself, your neighbors, and God differently.

Perhaps it could be one of the arts: painting, sculpting, poetry, music, writing—there are lots of possibilities. It could be something a bit more practical: carpentry or woodworking, handcrafts, electronics, gardening, or perhaps social activism, peace work, health care, environmental concerns—you name it, somewhere there's something waiting to "catch hold" of you. When it does, hang on and don't let go, unless something else even *more* exciting should evolve out of your first "bliss." There is nothing wrong with that; in fact, it's almost to be expected if you're really paying attention.

Joseph Campbell clearly understood the relationship between spirit and mat-

ter and that "secular work well done is a holy enterprise." Native cultures have understood that for thousands of years. The Shakers lived it daily ("Hands to work, hearts to God"), and you can still see the radiance of *their* faith coming through almost everything they did.

This is precisely the kind of excellence that can result from the sort of spiritually focused enthusiasm and self-motivation Campbell was driving at when he was talking about "bliss." Admittedly this takes some time and energy, but if you *make* the time (and allow it to become a habit) you'll be surprised at the spontaneous energy that seems to come from nowhere to help propel you along. And don't worry, if you're really open to being led, the journey will provide the necessary guidance; those "hidden hands" will help open (or close) the appropriate doors along the way.

At New England Yearly Meeting in 1989 I was involved in organizing a *Power of Myth* discussion group. After one of the sessions, a Friend asked, "I'm just curious, what monthly meeting was Campbell a member of?"

"Joseph Campbell wasn't a Quaker," I replied.

"He wasn't?" she responded with obvious surprise. "But he *sounds* so Quakerly."

"I know. That's why I believe this material is so important to Friends (or anyone else, for that matter). We're all basically talking about the same things, but Campbell just seems to articulate it better."

"He does have a way with words." she added.

Recently, I spoke to Bill Moyers about the *Power of Myth* series, and asked him why *he* thought it had been so popular.

"The first and simple answer," he replied, "is that Joseph Campbell was a very remarkable teacher. He was able to bring it all together at that point where knowledge transferred becomes understanding received. So, Campbell was a powerful teacher who communicated his enthusiasm for learning to the audience.

"Second, was the subject itself; because the subject was about *life*. It really wasn't about mythology, except as mythology is a way of interpreting life. It was about how to live life. It was about how to think of yourself, your neighbors, and God, differently. It was about the whole range of possibilities open to our lives. He enabled you to look around at the common and ordinary that we take for granted, and see it in a powerfully charged light; to see it differently.

"Third, he made the obscure clear. He made the marginal relevant. He made the esoteric common to people who were listening. He had his sense of humor, he was winsome, he was self-deprecating. But he was serious about this; he really did believe that this mattered to people. It wasn't carnival, but it wasn't church. It was life.

"Fourth, it was well produced; the way it was edited, photographed, the illustrations that we used. We were careful to see that the pictures and words were dancing together, not stepping on each other's toes. We chose those visuals that helped people to see what Joe was talking about at key moments. But we didn't turn the visuals into wallpaper that covered the programs from beginning to end.

"Finally, I think that most of us learn from conversation, from listening, from sharing, from the intimacy that develops between two people who are genuinely communicating, and that we managed, despite the editing, to respect the intimacy of conversation, both between Campbell and me, and between that audience that was hiding behind the sofa, eavesdropping on these two people who were sitting in the parlor discussing these interesting and profound subjects."

I then asked Bill if he could sum up the message of the *Power of Myth* series in a brief paragraph. There was a long pause.

"I wouldn't want to do it," he responded with a smile. "I wouldn't want to try to take away from the people who saw the series or who read the book, the joy of discovering what it means to them. That's the surprise of learning, the reward of living. It's to create meaning for yourself, in the context of the opportunities you have. For me, it has been the delight of learning, the love of conversation, and the surprise at seeing ideas and images and symbols that I had taken for granted, infused with a new energy, power, and meaning. That would be different for other people, and it is the personal meaning of that series, of the experience of that series for you, that I value most. I'll let everyone else interpret his or her mythology for themselves."

And, of course, he was right.

I am convinced it is far too early to really evaluate the long-range impact which the *Power of Myth* will have on society, the society of the whole planet, which Campbell was so fond of envisioning. However, I believe that it has already affected the lives of thousands of people in all walks of life, many of whom have started new lives or careers or revived old ones as a direct result of having seen the program or read the book, or both.

I can't help but feel there will be a "trickle-up" effect, and that as more and more people hear the message, in their own way, the major transformation of human consciousness which Campbell discussed shortly before his death will, in fact, occur.

That process of transformation has undeniably already begun. The current Middle East crisis, which appears at present to be a terrible setback to that process, may in hindsight be seen as a major impetus to worldwide cooperation and peace.

Joseph Cambell said, quoting the Thomas Gospel, "Heaven *is* spread upon the earth, yet [most of us] just don't see it." If we, as a global family, could just accept that fact, we would be a lot closer to truly creating and experiencing it for ourselves—right here and now. □

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It is the wonders of the journey itself that can provide the subtle promptings, the 'still small voice,' to give us needed direction.

Building Community in Conflict

by Judith Brown

Margaret Fell said it and it's been a cornerstone of the Society of Friends: "We are a people that follow after those things that make for peace, love, and unity. . . . [We] bear testimony against all strife and wars and contention." But today there are Friends who take any suggestion that Friends are a noncontentious people as ironic. Margaret Fell was speaking in the 1600s when Friends were establishing their unique traditions, and she was speaking ideally. We have cherished that ideal. We still do. But it implies and does not actually say we can be a Society which follows after these things because we are a society that listens for, finds, and seeks the Light within, the living Spirit. Is it possible we in our present-day meetings too often let the Spirit stay implied instead of calling upon it to mysteriously take us through our controversies?

London Yearly Meeting articulated in 1968 a vital fact about our meetings: "The insistent questioning of the seeker, the fire of the rebel, and the reflective contribution of the more cautious thinker—all have a place amongst us." We attract, and we thrive on including in our meetings rebels and mystics and the cautious. We want them all, but it takes the Spirit to help us live with them. Many of us cherish this diversity in our meetings, but when it leads to contentiousness, we feel the effect of conflict tearing us apart inside and decide it isn't good for either our psyches or our meetings. Still, have we not chosen to be part of an organization that may well have conflict built in? It's my thesis that conflict in our meetings can be welcomed.

William Sloan Coffin said it succinctly when he said: "We believe in harmony, but controversy is the life blood of our unity." Parker Palmer rationalized it when he wrote:

> Many people regard conflict as terminal rather than creative because they have experienced it in settings that are competitive rather than consensual. In competition the purpose of conflict is to determine which few will win at the expense of the many. In consensus everyone can win through conflict as the clash of apparent opposites gives rise to fresh, fuller truth.

Fuller truth is, after all, what we are seeking. A fuller truth fits our testimony that the Religious Society of Friends is open to continuing revelation. Fuller truth *is* continuing revelation. Many

Many of us cherish diversity in our meetings, but it takes the Spirit to help us live together.

Narcissa Weatherbee

Judith Brown is a member of University Meeting in Seattle, Washington. Her article is taken from an address given at Pacific Northwest Quarterly Meeting last May.

times we come to fuller truth only through the clash of opposites, involving ourselves in a conflict we feel deeply, either in our meetings or within ourselves.

When I was clerk of University Meeting in Seattle in the late '70s it seemed we were in a quietist period. I used to long for something substantive to happen in business meetings so people would become involved. True, everyone was pleased because we could go home early, but nothing happened. Just before our family left the country on a sabbatical leave, a substantive issue arose as to whether we would take under the care of the meeting a ceremony of commitment for two women, and I had to pop out and leave it. I've never forgiven our timing for that. I feel the ferment that took place in the '80s in our meeting about two entirely different issues is much healthier than our quieter periods. It *is* difficult. It upsets us—we churn inside at times, or sit through business meeting cringing—but I feel we are growing more in the Spirit as people attempting to deal with controversy than we did in quieter periods.

As I see it, there are roughly three different sorts of conflict that afflict our meetings: philosophical, mechanical, and process-oriented conflicts. In observing them, each of us may be able to identify the kinds of conflicts which tend to involve and disturb us most directly.

Philosophical

Philosophical conflicts have to do with our mystics and our prophets, our activists and our spiritualists. Sometimes these conflicts take the form of Universalists versus Christians. We have been called the society that pickets and prays. Sometimes it isn't the same people who do both, and yet we are all in meeting together, and the rubbing of shoulders helps us learn we might be better off if all of us *did* both picket and pray. Differences in temperament enter into these philosophical conflicts. We feel irritated at times by our dogged prophets who keep telling us what we ought to be doing. Indeed, often our very irritation is because we feel somehow they speak the truth. We ought to be doing something we're not. Others of us are either energized or made more passive by our mystics. Still, that rubbing of mystic and prophetic shoulders within our meetings seems healthy. I sometimes feel I need to come to meeting because it is the only place in my life where I am forced to interact significantly with people who think and act differently than I do. Unless I am with other Friends who remind me of all the concerns I leave out, I will not live as full a life and know as full a truth, and I may well be dangerously self-satisfied. Another of my favorite Friends puts it this way: He comes to meeting to keep himself aware of all the concerns there are in the world. He would become complacent otherwise. The diversity among us helps, too, but it isn't easy.

In the '80s it was a kind of philosophical conflict that propelled some of our meetings into the sanctuary movement. There were those who felt the laws governing Central American refugees were unjust and needed to be broken. Others had a conscientious respect for the law. That got us into a conscientious conflict, and we came out on varying sides of the controversy. But were we not much the richer for dealing with it?

Another philosophical conflict arises over what we name ceremonies celebrating loving relationships of all couples, regardless of gender. It has been disturbing to many of us, but it may have brought about a fuller honesty, and we may be coming to a fuller truth in dealing with that conflict.

Mechanical

In Pacific Northwest Quarter there is a meeting in which a member who comes into meeting for worship when the fluorescent lights are on, turns them all off. This member evidently feels strongly about the health hazards of fluorescent lights. That controversy may seem mechanical but it disturbs the meeting when it occurs. Friends feel more vividly the need for reconciliation.

There are meetings which cannot agree on whether children should be in

Narcissa Weatherbee

worship at the beginning or the end. Friends feel strongly on one side or the other of this issue. It's a mechanical conflict, but again, in working through it, I believe we come to better honesty and to a fuller truth.

Then there are differences of opinion as to how a meeting should house its meeting for worship. Some smaller meetings have opposing views among them as to whether to meet in homes or to settle into a central meeting place. Some larger meetings who own permanent meeting places may well remember the difficulty in deciding to acquire a meetinghouse. Many Friends truly believe it should not be part of Friends business to be tied down with the materiality of a building. This conviction is alive among us, and thank God it is. In the middle of these mechanical conflicts, Friends on each side feel they are just as right or just as wrong as those on the other side. Such differences don't seem petty. There is health in the way conflict involves people, if Friends face it head on and use the reconciliation methods we have in our tradition.

Meeting is the only place in my life where I'm forced to interact significantly with people who think and act differently than I do.

Process

There are often different views of process and different ways of doing things. We have the hyperconscientious, who are concerned that we follow the good order of Friends, and we have the "laid back." We even have a few flakes! Recently during worship at University Meeting, someone rose before it had centered to read a three-page letter she had written about the evil of the government in South Africa. A conscientious member sitting close to this person saw she was reading three pages, heard it sounded somewhat inappropriate during worship, slipped over to the person, and in a whisper said something to let her know. In mid-sentence the person reading the letter sat down. We were left in meeting for worship with a fragmented silence. We experienced that living silence for some time, until someone rose to say they regretted that the person reading had been "eldered." Then a second person, a stranger to most of us, rose to say that what had happened was one of the reasons he came to meeting. He comes to be reminded in all that is diverse and upsetting and disruptive in meeting, that "this, too, is God." I am grateful to him for speaking my mind.

In these conflicts over process we struggle with our ways of doing things. We struggle with putting together business meetings that stick to the point and don't get acrimonious. We have all experienced a new vitality in the living silence that comes from the acute need for silence in the midst of conflict. Words may often interfere.

When I consider my own experience in this area of process-oriented conflicts, I observe that lately the Spirit has been coming to me frequently to tell me I'm wrong! I'm sufficiently strong-willed that there are very few forces other than the Spirit to convince me I'm wrong! I wonder if there isn't a strong will in many of us. The Spirit can mediate. The Spirit can transform. But do we as often recognize our need for the Spirit when things go smoothly without conflict?

Paul admonished the early Christians to "speak the truth in love." I suggest we might paraphrase Paul's words to say "speak *our* truth in love." In our conflicts, if we speak *our* truth in love it implies *the* truth is something of the Spirit, of which *we* may not have full hold. One of our great speakers of the truth in love was John Woolman. Woolman was also one of our most famous fighters, and yet we don't think of him as a fighter. He was so gently articulate in his speaking of the truth that he was indeed loving. Still, look at the force he gave to ridding the Religious Society of Friends of slavery!

The Spirit also bids us to stay positive. Hawkers of doom and gloom who say "Oh, the meeting's in trouble," bother me! I believe the Spirit asks us to acknowledge our ferment, but to be specific about it. For instance, we can say to ourselves, "We are having trouble in the way we deal with each other," or "we are struggling with this issue," and then be specific about the problem (not just piously groan "we are in trouble").

By definition the Spirit sees more broadly than we do, and when we listen for and hear that inner voice, in the midst of conflict, then automatically we take a broader view.

The Spirit also helps us see we are wrong. Recently, I was disagreeing with another member of our meeting and said piously, "We ought to hear these holy nudges and respond to them." I was beautifully instructed when the other woman said, "Yes, and I feel I've had a holy nudge." God's on both of our sides. However, when something breaks through to us to tell us either our holy nudge or our unholy nudge is wrong, is that not the Spirit? And is that not what we're seeking?

The Spirit can also give us the gift of humor in conflict. We Quakers tend to take ourselves so seriously. God must be much amused at times by the smallness of our human conflicts. And if we suspect God laughs at us, can we not laugh a bit more often at ourselves?

The Spirit also asks us to give it time. We have our schedules, and frequently they do not correspond with the divine's timing. We need to be reminded to have patience. We need to have faith that while groping conscientiously with these conflicts toward reconciliation we are in the Spirit, whether we have come out with a resolution or not. To achieve that faith is to grow and know a fuller truth. It just might be said about the Religious Society of Friends, as it was about early Christians, "See how they love one another." □

Bethlehem Reminiscences

by Peter Barry

My name is Esther and my father was Aaron, the innkeeper at Bethlehem. I was only seven when it happened: the census and that awful jam at the inn. Father was distracted by all the people clamoring to get in. We just didn't have room for them all. I was put out of my bed, with nowhere to sleep. When the couple from Nazareth arrived in trouble, pretty late, finally my father Aaron said in despair, "Well, you can sleep in the stable. It's shelter, anyway. Esther, you lead them down."

I was pleased to be sent, as I was full of curiosity—sympathy, too—because she was *very* pregnant and looked pale, and so tired. Her husband, as I was discovering, was a man with a strong sense of duty, but kindly. He was tender to her, and she needed it. I happily showed them the stable. Right away, Joseph—that was his name—arranged some armfuls of hay for his wife, Mary, to lie down on. She was panting in pre-labor.

Joseph had placed Mary close to the manger, which was empty, and he now started to put some soft new grass and hay in it to make it into a cradle for the baby. But immediately Joa, the donkey, moved up expectantly. That wouldn't do, so Joseph set up ropes to bar off the animals from the area he needed, and continued preparing the improvised cradle. However, more animals came in and began to feel hungry and unhappy.

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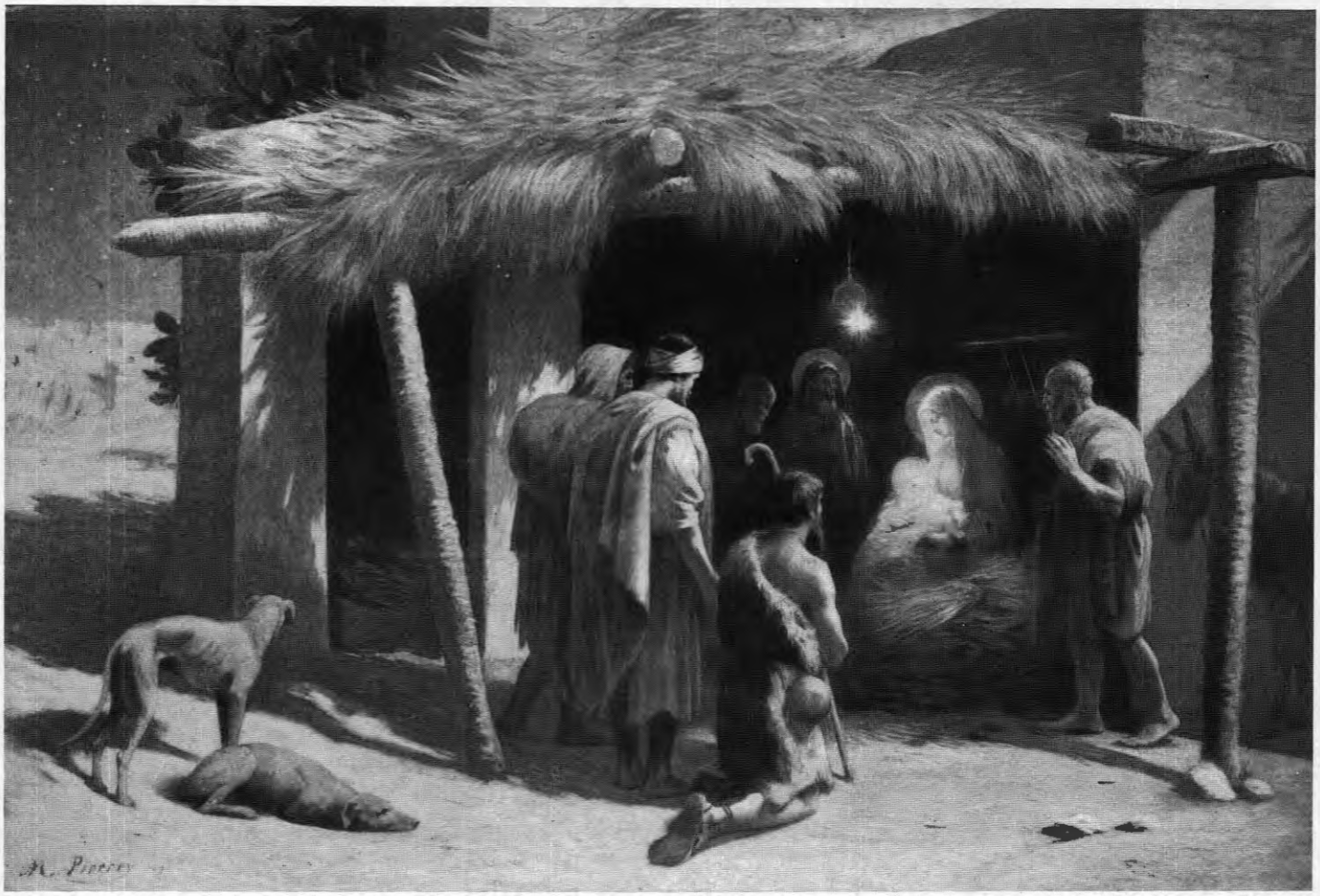

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Joa began to hee-haw. I patted him to calm him down, but the sheep began to bleat, and the cow mooed.

"Can't you set up another manger for them?" asked Mary between pants; "You're so good with wood." Well, searching in the trash heap, Joseph dragged out an old broken manger, and swiftly repaired it. It was true, he had a masterly hand with wood. He fastened this manger to the far wall and filled it with fresh hay, and the animals took turns munching at it. I helped Joseph find some old bits of wood, and he built a little fire against a clay wall not far from us.

Mary was now breathing harder and harder. The birth was beginning. I had been at another birthing before, and I ran up to the inn for a basin, water, sheets, and remnants—oh, I could run, in those days. Mother was just too overwhelmed with work to leave the inn, but she gave me what was needed, and I ran back to the stable to help Joseph. The air was extraordinarily clear, and the stars were the most brilliant I've ever seen.

Mary was having great pains now, but didn't complain. Joseph, who was much older than she, and acted almost fatherly to her, seemed to know just what to do, and I helped. He was so encouraging, he brought out her best possible efforts, and kept praising and reassuring her—and me, too. Finally the sweet tiny little boy came into the world and gave a short cry as Joseph laid him on his mother's tummy. She held him a long time, looking at him adoringly. Then she started to speak very softly. I thought she was speaking to us, so I moved up to hear. I heard, "My soul doth magnify the Lord. . . ." and I realized she was praying; this was not for my ears.

After a time Joseph realized that Mary, worn out, needed to rest, and he took the sleeping baby and gently laid it in the manger-crib. The straw must have tickled the child, for he woke and started cooing. I never heard a prettier sound. Joseph patted him rhythmically, and he went back to sleep. This man Joseph will be a wonderful father to have, I thought; I wish I had a father like him. Aaron, my father, was a good man, but he was so stern and so set in his beliefs. If anyone had misfortunes, he was sure they were punishments for sins. And that included me. I had the lameness as I grew up, so I have real trouble walking. I can read and I can think, I can sew and I can cook, but I can't go very far from the inn, and I get sick if I ride on a mule or an ass—or even in a cart—from the motion. Father was convinced I must have sinned, somehow, as it must be a punishment from God. And that's the opinion of my brother, Judah, who runs the inn now that father is dead.

I've never been to Jerusalem. Our rabbi in Bethlehem is strong against the followers of Rabbi Jesus, and my brother won't allow any of them into the inn, so I have never met one. But I hope I will before I die. I can't help wondering if our little Jesus wasn't really the Messiah. I don't dare say so, but I think our rabbi and Judah are wrong about him. They want a messiah—a savior—like David, who would raise an army and drive the Romans into the sea. But as I hear it, Rabbi Jesus was trying to save us from evil within us. Isn't that a deeper kind of saving?

Well, to go back to my story: by now, the animals were fed, but they were curious, and felt excluded. One by one, they returned to the rope barrier. They lined up side by side against it, with their heads and necks over the top rope, their big eyes staring at us. The sight of this made me laugh, and even Mary, though tired, laughed a bit. With an effort, she said to Joseph, "Why not let them come? They won't hurt our little Jesus."

Amos asked, "Is this the one?" Mary, her eyes glowing in the firelight, softly answered, "Yes." I can never forget that night.

"Oh, I'm sure they won't, Sir!" I agreed, with all my seven-year-old wisdom. Joseph thought a moment, then he said, "Well, we'll do it this way." And he made a narrow opening, which only one beast could get through at a time, and then he stood close beside the manger on guard, very alert, and motioned me to stand beside Mary. One by one the donkey, the ox, the cow, the sheep, came up and sniffed at their transformed manger and the tiny sleeping new being inside it. Some of them went on to inspect Mary, on her bedding. She smiled, and I petted them. They were satisfied, and most of them wandered away. But they were all happy again, and so were we.

Mary drifted off to sleep, and Joseph saw I was dead-tired, and asked if I didn't want to go back to the inn. I said no, I had nowhere to sleep there. I might be needed here in the middle of the night if something went wrong. Might I stay in the stable, I asked? Joseph said yes, and out of hay he fashioned a nook for me to curl up in for the rest of the night.

As I gratefully settled down, almost exhausted, I heard a commotion outside, and some shepherds appeared in the doorway. One of them, named Amos, had had a vision out in the fields that night. He said an angel had appeared to him and told him a savior had just been born to us in Bethlehem, and they could find him in swaddling clothes lying in a manger. I was goose bumps all over. It was hard to believe what I was hearing. When Amos told the other shepherds, some laughed at him: "You and your visions!"—but four shepherds remembered other visions of his which had turned out to be true. The skeptics laughingly agreed to watch everyone's sheep while the other five set out for Bethlehem. They'd found one stable outside Bethlehem all lighted up, and the four started into it expectantly, but it was only a calf being born. Amos didn't even go in; he sensed that wasn't the place, and led them to the stable that belonged to the inn.

"I heard other angels singing," Amos told us. "They sang about peace on earth to those of good will." Seeing Joseph standing beside the improvised manger-cradle that held a tiny infant, Amos asked, "Is this the one?" Mary had waked up. Joseph was not prepared to reply, but Mary, her eyes glowing in the firelight, softly answered, "Yes." My heart was now beating so hard I was sure everyone could hear it. Amos kneeled down before the manger and began to pray, silently, and then the other four kneeled down beside him. I can never forget that night. □

INTERNATIONAL THEOLOGICAL CONFERENCE FOR QUAKER WOMEN

Stretching, Sharing, Growing in Faith

Margaret Hope Bacon and Jamie Tyson provided these reports to FRIENDS JOURNAL *after participating in the first International Theological Conference for Quaker Women, held July 24-31 at Woodbrooke, a Quaker study center near Birmingham, England. The conference was sponsored by Friends World Committee for Consultation and organized by Woodbrooke and Earlham School of Religion. Participants were selected from a worldwide pool of applicants. Margaret, a member of Central Philadelphia (Pa.) Meeting, is the author of numerous books and articles about Quaker women and Quaker history. Jamie is peace field secretary of Western Quarterly Meeting of Philadelphia Yearly Meeting and is a member of London Grove (Pa.) Meeting. —Eds.*

With some of the courage of our Quaker foremothers, 74 Quaker women from 21 countries attended the first International Theological Conference for Quaker Women this summer. While to North Americans and Europeans, taking a plane to attend the conference was not a new thing, it was different for women from South and Central America, from Africa, and parts of Asia. Some had never left their country before or even been far from their village.

Just the trip was adventure enough for some of these women, but arriving in England, eating different food, learning about different social customs, and hearing so much English spoken could have made many homesick. In fact, most women seemed to handle this with aplomb. Translation into Spanish at every session helped a lot. As women from different lands spoke or sang or lead worship, we learned geography—from Ella Jones from Kotzebue, Alaska; Joyce Nahimana from Gitego, Burundi; or Julia Lopez from Peru. These places were no longer dots on a map, but the homes of women with whom we shared moving moments.

Another aspect was learning how differently those who share the name of Friends conduct worship. For some from evangelical Friends churches, the conference was their first exposure to silent worship. For some from England and Europe, and perhaps a few from the United States, it was a new experience to hear the hymns and prayers and testimonials of evangelicals. Our theological views ranged from that of born-again Christian to a few who wanted to explore myths and symbols for a feminist theology. There was pain to many at either end of the spectrum, and occasional moments of despair. But as the busy days passed and we came to know each other, a sense of sisterhood developed that made it more possible to hear each other across the differences.

The theme of the conference was theology by story: stories about women from the Bible, stories of our Quaker foremothers, and our own life journeys shared in small groups that met daily. In creative workshops, we expressed feelings and insights gained from Bible stories in dance, art, drama, clay, creative writing, singing, and discussion. Although there were theoretically two hours of free time each day, many ad hoc groups exploring common interests met during those hours. It was a busy time.

Music played an important part in binding us together. We sang in English, Spanish, Swahili, Zulu, Hindi, Japanese, and Finnish. We danced dances from many lands, holding hands and weaving in and out of giant circles. We even sang the "Lucretia Mott Song."

Participating in clean-up after meals and making small expeditions to nearby villages of Selly Oaks or Bourne was another way of making friends. On Sunday we went by bus to two historic sites; some to the meeting at Chipping Camden, and some of us to Fenny Drayton to see George Fox's birthplace. In our small groups we worked on a patchwork wall-hanging that was presented to Val Ferguson. As retiring general secretary of Friends World Committee for Consultation, Val gave a great deal of her energy to make the conference happen. Sewing together and sharing our thoughts and feelings about sewing was another form of getting to know each other.

An epistle committee worked throughout the week signing the traveling min-

utes many women brought. An epistle from the conference was shaped. Working on the epistle in open session the last night and the final morning tested our newly won sense of unity. But the way the conference itself was run, with many women sharing responsibility, gave us a sense of what true equality and respect for one another's views could mean.

As we said our goodbyes, we shared pictures, addresses, gifts, and the fervent hope that we might meet again as individuals and at another world gathering of Quaker women to build on the sisterhood begun at Woodbrooke.

Margaret Hope Bacon

When women gather together under any circumstances, given enough time, they share their own stories, and in telling their stories, they unearth common ground. With this as our premise, the first International Theological Conference for Quaker Women was based on the theology of story. We told stories of Quaker foremothers, women in scripture (Christian and Eastern), contemporary Quaker women, and, most importantly and intimately, our own stories. Aware of our radical differences, we struggled to find some common ground, upon which we hoped to form a theology of Quaker women standing in light and darkness together.

One thing became immediately apparent. Quaker women do theology much as they do everything else—out of the midst of extremely busy lives. Marcella Athus-Reid of Argentina said, "God is not an issue of name, time, or place but an issue of space." We shared how we

(continued on next page)

Epistle

To Friends Everywhere:

Greetings and love from the 74 women from 21 countries who have, in the middle of their busy lives, been called to attend the First International Theological Conference of Quaker Women held at Woodbrooke College, Birmingham, England, July 24-31. We represent many races, languages, nationalities, and varieties of Quaker faith and practice. Through struggle and pain, rage and joy, we are able to speak to you, our sisters and brothers, with one voice, the voice of love from God.

We came together to explore and reflect on what it means to be a woman, to be a Quaker, and to be doing theology, with the hope that through our work we would be better able to perform the service God has given each of us to do, and to assist our sisters everywhere to do so as well. . . . In this time we have grown in appreciation and understanding of our diversity. We found that our attempts to share our worship traditions by blending them helped each of us appreciate that we honor our own traditions best when we offer them in their full expression.

We have been reminded vividly that women live under cultural, political, and economic oppression. All humanity is lessened by it; we are unwilling to tolerate its perpetuation and must continue to work for justice and peace in the world. The total dedication that our sisters show in their lives has been, and will continue to be, both humbling and inspiring. . . . We have learned to have greater appreciation for the gifts and skills we already have and to insist that they be acknowledged and used.

We have been strengthened in our knowledge that our lives bear fruits of love and peace when grounded and nurtured in relationship with God through the Holy Spirit, through Jesus Christ, and through Sophia, or Wisdom. In the friendship of women we have found a style of that relationship based on mutuality replacing one based on patriarchal structures and kingship. This style of relationship better enables us to envision the Divine.

As we leave this conference, our hopes for the future are many. We hope that we will act as leaven in our local meetings, churches, and yearly meetings, so that Quaker women everywhere will be encouraged by our new understanding. As we grow in solidarity with one another, enriched by how we express our faith, we will all be enabled to surmount the cultural, economic, and political barriers that prevent us from discerning and following the ways in which God leads us. We honor the lives of our Quaker foremothers as patterns which help us recognize our own leadings. Their commitment, dedication, and courage remain as worthy standards. May our lives be used as theirs were to give leadership to women everywhere to be vehicles of the love of God. We share a deep love for all creation, and cry with the pain of its desecration. We must realize we are part of the natural world and examine our lives in order to change those attitudes which lead to domination and exploitation.

Friends, we are all called into wholeness and into community, women and men alike, sharing the responsibilities God has given us, and assuming the leadership we are called to. We begin where we are, in our homes and meetings and churches, our work and communities, celebrating the realization of the New Creation. □

deal with our own space as it is impinged upon by oppression present in all our lives. It is in this space, this emptiness, that some of us find the silence we have come to know as God.

We acknowledged that our theology is inextricably intertwined in the work we do in our lives. This work often causes us, as Elise Boulding of the United States said, "to run to the margins of our lives." For some women, the margins are the tangible ones of day-to-day survival in countries torn by civil war, extreme deprivation, or AIDS. For some, the margins are their stand on issues of choice, be it sexual or reproductive. For many, the margins are met in our feminist perspective: issues of conscience, our work for peace, and our stubborn refusal to accept diminishment of life on any level.

There were times when this "stretching" left us worn thin, with emotions very high. Many resonated with Von Keairis of the United States as she spoke of "Quaker women gone mad," and Duduzile Joyce Mtshazo from South Africa who spoke of us as "women with an issue of tears."

Our "common ground" was named with a great deal of pain. Some women did theology from a firmly Christian perspective, some did it from a post-Christian perspective, and some from a pre-Christian goddess perspective. Many of us were hurt by words that were spoken. We responded to this hurt based on a belief in personal equality, and we listened and tried to understand. We did not walk away from each other. We wrote an epistle which evolved into a corporate statement of who we were in this brief space in our lives.

In the end, this was exactly what this conference was—a brief space in our lives. A space to dance, sing, act, sculpt, write, talk, create, do theology, and celebrate Quaker women. When Nabilla Williams from Ghana came into our midst dressed in native costume to do a traditional puberty rite as a symbol of where we were on our journey—a naming of our coming of age—I realized that this conference began as an act of vision and closed as an act of love. Some of us created relationships cast in love and based on equality. We believe these kinds of relationships have the power to transform the patriarchy and give us a clearer vision of the divine.

Jamie Tyson

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Reports

Lake Erie YM focuses on environment

We like to think of a Friends meetinghouse on Sunday morning as a spiritual retreat for worship amd meditation. Actually, says Anne Thomas, general secretary of Canadian Yearly Meeting, Quakers aren't immune from the modern tendency to keep the adrenalin pumping seven full days a week. "The frenzy some Friends seem to be caught up in on a Sunday morning is familiar to us all," she said in her plenary talk at Lake Erie Yearly Meeting at Bluffton College on June 14-17.

Periodically, we need to reconsider the concept of the Sabbath, Anne Thomas said. To the ancient Hebrews, the Sabbath was not so much the absence of work as it was a time for tranquility and rest to effect "creative repairs." Nature seems to require such a pause, she added. The French, tinkering with the calendar during the Middle Ages, instituted a ten-day week, only to find their horses started dying under the yoke of a nine-day work week. "Sabbath is for all of creation," she concluded.

Restoration of the land and sea and air was the theme of this summer's gathering, "Stepping Forward in Faith to Heal the Earth." From the oldest to the youngest, Lake Erie Friends turned to meditation, deliberation, and drama to address the erosion of the environment. Judi Buchman and Adelaide Suits, co-chairpersons for the childrens' program, combined lessons in conservation and conflict resolution to show young Friends how to live at peace with nature. That didn't keep teenage Friends, however, from plunging into reality therapy, riding aboard a city recycling truck, role-play decisions on waste disposal, and staging the trial of Homo sapiens by the rest of the animal kingdom.

Adult workshops and discussion groups also focused on the environment. Kamyar Enshayan, from North Columbus (Ohio) Meeting, talked about dangers of food contamination in view of increasing pollution of our agricultural lands and water. On a different topic, Jana Schroeder, from the American Friends Service Committee office in Dayton, Ohio, discussed AFSC's 200 years project on penitentiaries. The first penitentiary, intended as an "enlightened" model of punishment, opened in Philadelphia in 1790. This year, a National Commission on Crime and Justice will hold hearings, and urban groups will sponsor projects on criminal justice reform.

During meeting for business, Lake Erie Friends installed Marty Grundy of Cleveland (Ohio) Meeting as new presiding clerk and expressed appreciation for the work of her predecessor, Clemence Mershon. Friends also agreed on a resolution calling on the U.S. government to meet its financial obligations to the United Nations. In another matter, Friends approved a slight budget increase to help pay for the services of a new AFSC regional field secretary.

David Lore

Ohio Yearly Meeting hears ministry

If Ohio Yearly Meeting seems to meet a little off the beaten path, it is not so indicated in its contacts. Blessed with several visitors and good participation of members, its Aug. 14-18 session was a time of quietly fervent worship and ministry. The ministry of the spoken word was supplemented by extension of our caring relationship with Friends in Costa Rica, in Indian Affairs, in the summer Christian Education Camp held at Olney, and in Olney Friends School.

Invitations to volunteer service in all areas were combined with obvious need for monetary support. Budget increases were expected to be met by donations of those able to increase their contributions.

There was a spirit of appreciation for the gifts of labor and time given by many. The fiduciary trustees expressed respect and gratitude for 23 years of service by James Cooper. James, in response, gave honor and praise to "Him who makes a way when there seems to be no way."

The Christian Education Camp is held through the combined efforts of Ohio Yearly Meeting and the Upper Room Fellowship of Columbiana. The enrollment this summer was 59 children and continues to increase.

In evening programs, Jack Smith, of Rockingham (Va.) Meeting, spoke of his research on the writings of early Friends and their understanding of the word of God. Fran and Bill Taber provided encouragement in their talk, "A Vision for Unity and a Vision for the Way Forward." Fran spoke of the danger in using doctrinal tests of faith. The outward work of Christ is important but of little use without inward work. Bill Taber detailed his concern for gospel order by referring to Matthew 18:15-17, guidance that was very important to early Friends. If we are united in gospel order, our meetings will be united in a spiritual reality, waiting upon God, and we will know how to move forward. We may not have unity in words, but unity in love and respect will be experienced.

Friday evening the Olney School Corpora-

tion held its annual session. Olney Friends School has taken on new direction and energy with the appointment of Philip and Bonnie Irwin of Gwynedd (Pa.) Meeting to the positions of headmaster and dean. Friends in residence, Don and Barbara Laitin, of New Market Meeting, in Ontario, Canada, contributed several months of strength and loving support to the Olney community and Ohio Yearly Meeting.

On the final evening, Mary Bette Slusarski gave an enthusiastic report and slide presentation of her experiences as director of Oklahoma Friends Center.

The smorgasbord of activities and ideas at this yearly meeting was encouraging and inspiring. We are grateful for the many manifestations of God's grace.

Frances Sidwell

Ohio Valley Yearly Meeting examines worship and work

This year, while conscious of problems in our country and our world, Friends in Ohio Valley Yearly Meeting looked inward to assess and improve ways in which we worship and work with one another. Meeting at Earlham College in Richmond, Indiana, on Aug. 8–12, we considered the theme, "Nurturing Our Spiritual Life in Today's World, as Meetings, as Families, as Individuals." We divided into four groups for worship-sharing and afternoon workshops, all centered on this topic. On Sunday morning after meeting for worship with Clear Creek (Ind.) Friends, reporters from each of the groups presented observations, conclusions and queries to the whole body. Paul Lacey of Earlham College spoke to us on "Nurturing the Life of the Spirit," saying our natural aptitude for the life of the Spirit must be nourished. We must believe in divine guidance, offer obedience to God, and accept the differences of others. Joy is a gift from God, he emphasized, and is the greatest element of spiritual nourishment.

For the living witness program, Barry and Kay Hollister described their work and family life in their years of service for the AFSC, especially the seminar for diplomats, based in Geneva, and their work at the Quaker United Nations Office in New York City. Barry stressed that when people with widely different beliefs and backgrounds come together in honesty and trust, they can resolve some of their differences.

The Committee on Sexuality, which had been set up by the Executive Committee during the year in response to many questions and concerns raised during our 1989 session, has written a guide for monthly meeting discussions on sexuality, and will help with leadership to explore this issue.

Because of concern over growing U.S. military build-up in Saudi Arabia and possible confrontation with Iraq, we prepared a letter to President Bush urging all peaceful means be used to resolve the conflict, and that we defer to United Nations leadership. This letter was sent to the President, our members of Congress, and to newspapers in our tri-state area.

The yearly meeting pays the expenses of all attenders under age 18, and we rejoice in the increasing number of young families and teen-agers taking part. The enthusiastic participants in the teen-age groups, with a resourceful committee, planned worship and discussion sessions and joined in a canoe trip and overnight gathering with the Richmond Young Friends group from Indiana Yearly Meeting. Younger children had their own worship and activity session and an all-day trip to the Conner Prairie Farm.

At a called meeting of Whitewater Quarterly Meeting, the request of Oxford Preparative Meeting to become a monthly meeting was approved.

In this, our 170th annual session, there was a larger than usual attendance, with about 160 registrations. We adjourned to meet again next year at Wilmington College in Wilmington, Ohio.

Nancy F. Neumann and
Margaret Webster

Iowa Yearly Meeting clerks at work

Iowa YM (Conservative) minutes AFSC support

Iowa Yearly Meeting of Friends (Conservative) gathered at Scattergood Friends School Aug. 1-5. Nearby West Branch Monthly Meeting and other monthly meetings hosted the 120-plus attenders.

Friends from older rural meetings and Friends from newer urban meetings heard reports from monthly meetings, Scattergood Friends School, and Quaker organizations. Evening discussions focused on the Middle East, Central America, AFSC, European and Japanese hostel slides from World War II, homelessness, and Scattergood Friends School in its centennial year. Evening entertainment included folk dancing and singing.

Considering the diversity among IYM members, the yearly meeting sessions seemed harmonious and supportive. A special minute to the AFSC was prepared at the direction of a discussion group and approved by the yearly meeting.

"Iowa Yearly Meeting of Friends (Conservative) supports the work of the American Friends Service Committee. We affirm the concept of Affirmative Action as held by the AFSC. We support the inclusion of gay and lesbian people in the Affirmative Action plan, recognizing that we are grappling with the inclusion and exclusion of gay, lesbian, and bisexual people ourselves. We further recognize that an unspoken racism may also be at work in concerns about the Affirmative Action plan, and we know that racism, sexism, and homophobia continue to exist within our yearly meeting as well as within the AFSC. We support the AFSC as it struggles to overcome these prejudices, and we appreciate the leadership thus provided.

"As an entirely separate issue, we encourage the AFSC to continue and to strengthen its communication with yearly meetings."

Horace Autenrieth and *Deborah Fisch*

News of Friends

Focusing on criminal justice

Re-examining the national criminal justice policy and how it affects communities of color is the focus of "200 Years of the Penitentiary System: Breaking Chains, Forging Justice," a project of the American Friends Service Committee. Two hundred years ago, Quakers initiated the penitentiary system in Philadelphia by designing individual cells for prisoners to reflect and seek penitence. At the time, this was a tremendous improvement over the typical overcrowded, foul conditions of prisons, where prisoners were unseparated by the nature of their crimes, sex, age, or state of health. However, time proved penitentiaries to be an imperfect solution, with prisoners more often driven mad by the solitude, rather than finding inner peace.

Prisons in the United States evolved from that well-intentioned model to become present-day warehouses for those society would cast aside. In the past few years, this has taken a particularly vicious turn, with growing acceptance of an underclass of "expendable" people, mostly African-Americans, Hispanics, single women with children, and those whose situations put them at disadvantage. Since 1973, the number of people locked up has doubled, with vastly greater percentages of minorities, women, and unemployed people than represented in the population as a whole.

These are the issues addressed by the 200 Years of the Penitentiary Project. Linda Thurston, coordinator, says the project is designed to involve a wide variety of people, especially those most affected by the criminal justice system—low income communities and communities of color. It is also intended to get people who are working in criminal justice talking to each other and help them pull together. Linda says the challenge of working for improvements in the criminal justice system is to decide where to put the effort, when the needs are so overwhelming.

"People say, should we work at the grassroots level, or should we be working on the policymakers? I say, you've got to do both," she said.

She and other organizers of the project hope to mobilize people to take action in ending prison brutality, to seek community-based alternatives to prison, to create programs aimed at conflict resolution and ways to resolve domestic and sexual violence, and to support education and training to reintegrate prisoners into communities. Toward those ends, a series of public forums has taken place all over the country this past year, with help from AFSC committee and staff members. In January 1991 this will culminate in a meeting of the National Commission on Crime and Justice, a gathering of leaders and activists from the African-American, Hispanic, Native American, and Asian-American communities. According to Linda Thurston, that group will set its own agenda for discussion, action, or future directions.

For further information or a list of resources, write to AFSC Criminal Justice Program, Community Relations Division, 1501 Cherry St., Phila., PA 19102.

In Brief

An exhibit of wildflowers in watercolor, at the Smithsonian's National Museum of Natural History features the work of Mary Vaux Walcott, a founding member of Friends Meeting of Washington (D.C.) The exhibit will run until Jan. 6, 1991. Born in Philadelphia in 1860, Mary Vaux was an artist, naturalist, photographer, and mountaineer. She married Charles Doolittle Walcott, the fourth secretary of the Smithsonian, in 1914, and assisted him in collecting fossils and in geologic investigations. Her five-folio series concentrates on native wildflowers of North America. The Mary Vaux Walcott Fund for Publications was established in 1951 and uses proceeds from the sale of her wildflower series to support publication of papers and books in botany and botanical illustrations.

Mary Vaux Wolcott

Soviet President Mikhail Gorbachev took time during the summit conference in May to accept Friends World College's Martin Luther King, Jr., International Peace Award. Guests attending the ceremony at the Russian Embassy included President Oscar Arias of Costa Rica, a Nobel Peace Prize winner and former recipient of the King award.

David Bruce has been freed. Two years ago he became the first conscientious objector to receive a six-year sentence for refusing to serve in the South African Defense Forces. After 20 months in prison, an appeals court ruled for his release. Another victory for South African COs was won when a new law cut the length of time from six to three years for alternative service for religious objectors. (from *Reconciliation International*)

Tony Bing, professor of English at Earlham College and Quaker peace activist, accompanied 17 other U.S. citizens on a trip to Iraq, where the group offered itself as a "peace presence" against the growing threat of war. The delegation, which left Oct. 16, is from the Fellowship of Reconciliation. Participants plan to remain in Iraq approximately two weeks. It is their hope "to meet with ordinary people, in an attempt to keep the conflict from being dehumanized," according to Bing. He is director of the Peace and Global Studies Program at Earlham and has visited the Middle East many times in the past 20 years.

Jennifer Haines is a Friend currently serving a two-year prison sentence for her prayer vigil inside the gates at Rocky Flats Nuclear Arms Facility last winter. She is in a San Diego prison. She welcomes letters, though will not be able to reply because she feels uncomfortable using her prison identification number and cannot send mail without it. She spends time making folded paper cranes with prayers written on them as an offering of peace. She enjoys receiving origami-type paper and suggestions for prayers. Jennifer's mail will be forwarded from 2420 Welton Avenue, Denver, CO 80205. (from Purchase [N.Y.] Meeting newsletter)

Five new loans for expansion or repair of Friends facilities have been approved by Friends Extension Corporation. Recipients of the loans are Friends School in New Jersey, Middle River Friends in Iowa, Penn Friends in Michigan, West Newton Friends in Indiana, and Friendly Centers in India. Money for the loans comes from investments from individuals, yearly meetings, and other Friends organizations. Anyone interested in sharing in this work may contact Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374.

FCNL Notes

Can pacifists challenge evil?

The Iraqi invasion and occupation of Kuwait confront Friends with an age-old question: can pacifists challenge evil? It's relatively easy to be for peace in general, but hard to favor it in the particular, especially in a situation like the Iraq-Kuwait crisis.

Our Quaker experience of God in this world may seem to conflict with the demands of our time. We have been led to a deceptively simple discipline: to answer to that of God in every person. But the president and the press tell us we have an either-or choice: either war or appeasement. Either-or choices are usually false; they are a rhetorical trick. But, many people are asking, what's the alternative to using force against Saddam Hussein?

Probably the most difficult lesson from the Gospels is "Love your enemy." This demand of the God of love defies all human logic. In this case, Saddam Hussein's and Iraq's political and military actions are correctly perceived as vicious and deadly. So the call to "love your enemy" seems, to many people, fatuous, impractical, and irresponsible.

Maybe we can understand and accept the lesson only through the intervention of God in our lives—through grace. At the same time, maybe our critics have too shallow a view of the meaning in "love your enemies" and "answer to that of God in everyone." These words don't mean just to sit back and let someone lay waste to the land. Maybe, also, our critics have far too much faith in the accomplishments of military muscle.

The likely consequences of "successful" military action against Iraq have been described in detail by a range of military and political analysts: the destruction of Kuwait and massive numbers of civilian deaths; a whole region destabilized. Will the United States return to its Vietnam policy of destroying a country to "save" it? Even less-than-successful non-military initiatives compare favorably to such military action.

An Israeli peace activist has said that peace is made between enemies, and to make peace, enemies have to talk. This is part of the discipline to answer to that of God in every person—whether you like that person or not.

In the current crisis, Friends can make an important contribution. So far, United States policy has been stuck on two tracks: refusal to engage in talks, and threat of offensive military action with superior armed force. Friends can raise up other practical, nonviolent options: serious negotiations with the "enemy," and a whole range of non-military, concerted international actions through the United Nations to bring Iraq and Kuwait to negotiations.

The Friends Committee on National Legislation has been hard at work these past several months expressing this Quaker perspective, engaging with members of Congress and officials of the administration, working with religious and peace groups, visiting embassies of the parties to this conflict, and producing resources for citizen activists. (For copies of the October *FCNL Washington Newsletter* and more recent materials, contact the FCNL office at 245 Second St., NE, Washington, DC 20002-5795.)

Friends' letters to policy makers and other community-based actions support and strengthen our efforts in the nation's capital to give peace a chance. Thanks!

Joe Volk
Executive Secretary

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HIGHER EDUCATION LOANS

The Mary Jeanes Loan Fund for members of Philadelphia Yearly Meeting is now taking applications for financial aid for post-secondary school education for the school year 1991-92. With interest income and repayments of earlier loans being our only source and increasing need being expressed by applicants, we have been able to help with loans averaging about $600. *March 1 is the deadline for the submission of applications.*

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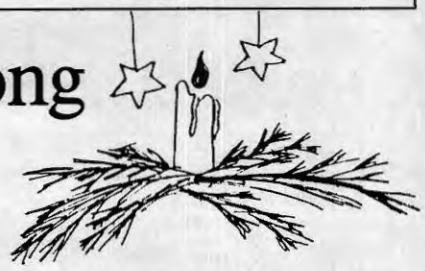
Notes Between Measures

In silence and song



by Rebecca Martin Young

As the holidays approach, I look back on Christmases I have experienced since becoming a member of the Religious Society of Friends and I think how much music is involved in the life of my own meeting, especially during the holidays.

When I joined the Society, I initially found it hard to give up the use of music in the service for worship. This was perhaps made more difficult by my background of many years as a professional church organist. I was used to marking the flow of the seasons and holidays by the music I chose and performed.

My first Christmas as a Friend approached, and I was, sadly, not in touch with the importance of music to my meeting family. I had come to love and value the silent worship, but I was merely resigned to a simple, nonmusical celebration.

Thankfully, I have since come to understand the real reason for our silent worship. I find it best expressed by a quote: Howard H. Brinton's: ". . . silence itself is a form . . . but . . . not a form which commits anyone to any insincere act or speech. Friends are not opposed to . . . Bible reading or to hymn singing; but such exercises are not included in meeting for worship. This is considered to be a very special kind of spiritual exercise where every effort is made to attain spontaneity, sincerity, and a fresh facing of reality."

The December meeting newsletter arrived, and what I found on the calendar for that first Christmas season truly made me rejoice. We were not going to have a silent Christmas, just a silent meeting for worship. There would be a Christmas Eve carol sing, a Christmas breakfast where everyone was to bring their favorite homemade bread, and someone was having an open house to which the entire meeting was invited. The young people were to do an extemporaneous nativity play in First-day school, where there would be more carol singing. I was even invited to accompany the carols on the piano.

That Christmas Eve get-together will always stand in my mind as one of the most special I've ever experienced. We gathered in a large room, darkened except for one light and a lot of candles. The only decorations were the candles, evergreen branches, and a festive cloth on the refreshment table. Hanging from the ceiling were cardboard stars the Friends School children had covered with foil. The night outside was incredibly crisp and clear with the darkest of skys and the twinkliest of stars—truly a "silent night."

We sang favorite traditional carols, some of the beautiful, less-traditional carols found in *Songs of the Spirit,* and "Jingle Bells." Group singing was interspersed with selections performed by individuals and groups. We closed with "Silent Night" and then clustered around the refreshment table for homemade cookies and hot mulled cider. I still get a warm, secure feeling as I remember the rich sound of my meeting family lingering over notes of that glorious old hymn.

And, I have since found there is indeed a place in meeting for worship for music! One First Day I sat next to my dear friend, Rose Ketterer. Rose has taught me much about both the historic and the contemporary use of music in worship, rituals, and in Quaker settings. I could see by Rose's body language the resistance that told me she was deciding whether to rise and give a message.

Finally, she stood and began to deliver her message in song. As she sang, her hands, resting on the back of the bench in front of us, trembled, but her clear voice rang lovingly through the silence and made the hair rise on the back of my neck. I knew what she was doing took courage, because she had told me many times she did not think her voice was adequate for singing in public. However, Rose fully understands the importance of being willing to deliver one's message *as the Spirit directs,* and her spontaneous, musical message was utterly moving and very healing to me and to others.

I wish you joy, and the gift of music in your homes and meetings. I have had the opportunity to share some of my favorite musical moments with you. Now I hope those of you who feel moved to do so will write and share your cherished musical experiences with me and FRIENDS JOURNAL readers.

For your holiday listening, I would like to suggest a wonderful tape. It is *Celtic Christmas II,* 1988, from the Relaxation Company, Box 1067, Manhasset, NY 11030; Price: $12.70. It features Kim Robertson with her unique approach to the ancient Celtic harp, and Virginia Kron, cellist, playing a wonderful variety of Christmas classics from around the world. □

Rebecca Young is an organist, freelance writer, editor, and researcher. She is the newsletter editor at Haddonfield (N.J.) Meeting.

Bulletin Board

• A stipend of $10,000 is available to provide sabbaticals for African American, Latino, Asian, and Native American activists. It is offered by the Charles Bannerman Memorial Fellowship Program. Previous recipients have used the opportunity to travel in Central America, Asia, the Caribbean, and the United States, and to read, write, take classes, to relax, or to be released from a full-time job for organizational work. Deadline for applications is Dec. 19. For information, contact the Charles Bannerman Memorial Fellowship Program, 2335 18th St., N.W., Wash., DC 20009, or telephone (202) 483-0030.

• The War Resisters League's 1991 Peace Calendar, *A Way of Life: Celebrating Sustained Activism*, profiles 52 local "elders" in the peace and justice movement. The wire-bound datebook covers one week per page, with details about holidays and peace history. Published by New Society Publishers, the calendar costs $9.95, plus $1.50 postage and handling. Order from WRL, 339 Lafayette St., New York, NY 10012.

• The Nevada Desert Experience has issued a "Call to Prayer" to religious organizations in support of a Comprehensive Test Ban Treaty (CTBT). Organizers hope to focus world opinion on the need for a CTBT at the time the United Nations Amendment Conference for the Partial Test Ban Treaty meets on Jan. 8, 1991. For a CTBT to be achieved through the amendment process, a majority of the parties, including the United States, Soviet Union, and Great Britain, must vote in favor of the amendment. Although the U.S.S.R. favors the amendment, the United States has vowed to veto it; Great Britain will follow the lead of the United States. To become involved, write to Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, or call (702) 646-4814.

• The National Peace Garden, to be built in Washington, D.C., was signed into law by Ronald Reagan in 1987. Eduardo Catalano, the architect of the garden, designed the 14-acre site in the shape of an olive branch. It will feature raised beds and planters of white flowers. Congressional legislation requires that the $14 million in construction and maintenance costs be financed through private contributions. Funds are to be raised by 1992. Contributions are tax deductible and may be sent to The Peace Garden Project, P.O. Box 27558, Washington, DC 20038-7558.

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Books

Weaving the Visions

By Judith Plaskow and Carol P. Christ, editors. Harper & Row Publishers, Inc., New York, N.Y., 1989. 359 pages. $24.95.

What most of the 33 women essayists in this book share is the experience of a powerful "instant" of divine awareness that transformed their lives. Women's spirituality, dubbed by Gloria Steinem as the "new feminism," bears the fruits of such awareness and expresses the belief that through passionate connection and commitment to the earth, to the body, and to others, we can heal the wounds inflicted by past religious dogmas and practices.

Women's spiritual experiences find here a wide variety of expression: personal narrative, scholarly examination, fiction, and poetry. There are even selections from the National Council of Churches' *Inclusive Language Lectionary*. The essays are written by women of many different occupations and cultural and ethnic backgrounds, yet their spirituality lends them a common language: words such as *revise, reconstruct, reclaim, remember, restore, reaffirm, resist,* and *reveal* (there are many more) break across the pages like waves from the same sea. Also repeated are the names of inspirational women. One writer mentioned often is poet and author Alice Walker, whose idea of a "womanist" spirituality encompasses the "survival and wholeness of an entire people, male and female." The effect upon the reader is that one begins to feel part of a continuing dialogue connecting topics such as "New World Tribal Communities" and "Jewish Memory from a Feminist Perspective."

This book is divided into four sections: Our Heritage is Our Power, Naming the Sacred, Self in Relation, and Transforming the World. Every section begins with a rather uninspiring introduction/summation by the editors, but each essay manages to express its own brand of "sheer holy boldness." Naomi Goldenberg quotes Adrienne Rich when she tells us to "think through the body." Mary Daly reminds us that within anger may often lie "the potency of women." Marcia Falk describes the empowering process of transforming the language of male-centered Jewish sacred rituals, such as the blessing of bread. Karen McCarthy Brown compares women's spirituality to African drumming, in which "the tap(ping) of one's rhythm within many patterns forms the whole." Other essays address the topics of goddess worship, a revision of the Persephone myth, and black women's literary tradition, and there are many more.

The collection lacks the presence of Quaker-identified writers. However, some beliefs central to Friends are expressed, such as "the light that is in us," "the God inside you and everybody else," a passionate concern for peace and ecology, and the necessity for continuing revelation. The women's spirituality movement questions deeply the status quo and does not hide from the challenges those questions call forth. This makes *Weaving the Visions*, which is a follow-up to the editors' 1979 volume, *Womanspirit Rising*, an exciting book.

Wendy J. Henning

Wendy J. Henning, member and newsletter editor of Milwaukee (Wis.) Meeting, has attended her meeting's women's spirituality group since its inception in 1988.

Fire in the Rain, Singer in the Storm

By Holly Near. William Morrow & Company, New York, N.Y., 1990. 290 pages. $19.95.

These written reflections of Holly Near's first 40 years are not unlike her stage presence and her backstage manner. There is power here, and grace, and beauty. Holly Near understands, experientially, what it is to be a singer in the storm. And, more than simply telling her story, she invites us into our common experience and encourages us to join her as "a gentle, angry people, singing, singing for our lives."

Photo of Holly Near by Irene Young

The music which comes to us through Holly Near has been an important part of this writer's spiritual growth for many years, and continues to speak in new and profound ways. Her tribute to the students killed at Kent State: "It could have been me, but instead it was you, so I'll keep doing the work you were doing . . .", is one I carry in my heart as I attend memorial meetings for Friends who have died from AIDS.

I welcome her book for the insights it offers into what is much less her "career" and much more her spiritual journey. One of her reflections details her recent return to UCLA and her connection with students who were witnessing against apartheid. She reminded them that their presence might well have an effect beyond anything they could imagine, and then recounted her own experience, 20 years earlier, in watching the weekly silent vigil protesting the war in Vietnam. In time, Holly was ready to act on her convictions, and "I gathered every ounce of courage I could muster and joined the line." Such was her first demonstration.

Clearly, Holly feels called to a life of building bridges between peoples and cultures. She describes herself as "a weaver, a quiltmaker, a student of the art of diversity, noticing where the colors blend and clash. Music outside this context has no melody for my ears." This is the definition she brings to her involvement in Redwood Cultural Work, a non-profit cultural arts institution that fosters cross-cultural coalitions through producing and distributing music.

Responding to a recent question of what her newest "cause" might be, Holly stated that her calling is to help people see the connections between the various issues which seemingly divide the human family. Be it racism, sexism, homophobia, the militarism which destroys us, discrimination against those with different abilities, disregard of the earth which sustains us, or class issues, Holly's voice soars over the boundaries we would draw around our understandings, and challenges us to see the whole.

And just as she challenges us to rise above divisions and labels, Holly lives in an inclusive and wholistic manner. Labels simply do not apply. In response to "a woman who was still asking, 'Well, are you or aren't you?,' I tried to explain. Am I a lesbian? If you like. Lesbianism seems so natural to me. But in the traditional sense? No, no, perhaps not. Mostly I feel the magnitude of being alive on this planet. . . . It is from this state

of being constantly amazed that I come to my sexuality, my politics, my spirituality, my sense of humor, and my music."

She had stopped trying to control, after facing the consequences of pushing beyond her human limits and crashing into deep pain and despair. And she has stepped aside. Describing the inner resources which became available to her during a crisis while touring with her friend Ronnie Gilbert, "I was guided by angels who pulled the notes out of me and instructed me to get out of the way so they could do their work."

Whether giving fund-raising concerts for good causes, traveling to meet peoples and share her music in the Philippines, Vietnam, Nicaragua, and El Salvador, or recording before an audience in Carnegie Hall, Holly Near responds to her calling to be a singer in the storm of human experience.

Lyle Jenks

Lyle Jenks, a member of Old Chatham (N.Y.) Meeting, lives in Lucretia Mott House in Philadelphia and serves Friends General Conference as conference coordinator.

The Long Haul

By Myles Horton, with Judith Kohl and Herbert Kohl. Doubleday, New York, N.Y., 1990. 230 pages. $21.95.

Myles Horton, co-founder of the Highlander Research and Education Center (known as the Highlander) located in New Market, Tennessee, died on January 19, 1990. He was 84 years old. His autobiography chronicles his development as an educator and his views on the role of education in social change. His development began at a time when people such as Jane Addams and Reinhold Niebuhr were available to challenge his ideas and feed his commitment to an idea with encouragement and support. Rosa Parks, Eleanor Roosevelt, Pete Seeger, Guy and Candie Carawan, Woody Guthrie, and many others whose lives exemplify a commitment to making this a better world for all people are part of the story that unfolds in the pages of this book.

The style of the book is storytelling. This approach in written form can be very stiff, but Horton's book does not come across in this manner due in great part to the skill of Judith and Herbert Kohl. They are to be commended for their efforts in making this book happen. Myles was always a delightful person to listen to, and that comes through on the written page.

As a result, the book succeeds in sharing stories in which Myles Horton portrays his successes and his mistakes as a community-based educator. He talks with honesty about the limits of his work in communities as an educator trying to effect social change. Although he claims luck in being in the right place at the right time to play an active role in the labor and civil rights movements, it is clear that Myles' commitment and efforts contributed significantly to those movements.

Myles believed people respond to love, and no matter what race, color, or economic class, people can and are willing to make their own decisions affecting their own lives, if given opportunity and support. His approach focused on teaching critical thinking skills. As one looks at his involvement with both the labor and the civil rights movements, one sees the development of a two-step process. The initial step involves the educator helping people think about their problem, analyze it with others in similar situations, and develop ideas about how to address the problem using group analysis. In the second step, the educator helps the people find resources or helps them set up the solution themselves. Myles asserts that people from all walks of life are surprised about how effective they can be in finding their own solutions if supported in this manner.

I am disappointed that Myles did not discuss to any extent his and Highlander's involvement in central Appalachia, which spanned more than 20 years of work. The work in central Appalachia did not constitute a clearly defined social movement, as did the labor or civil rights movement, but it did constitute day-to-day work for social change. During this time, Myles developed a focus on building an international perspective, and in the book he shares significant insights about this.

True to his commitment, Myles had a tremendous capacity to love. His love touched many, many lives. Through this book, that love will continue to touch, inspire, and send others off to struggle for continued social change.

Sue Ella Kobak

Sue Ella Kobak is an activist attorney who was raised in east Kentucky and now lives in southwest Virginia with her husband and two sons.

An American Ordeal

By Charles DeBenedetti, with Charles Chatfield. Syracuse University Press, Syracuse, N.Y., 1990. 495 pages. $40/clothbound, $16.95/paperback.

This is a tremendous book, a carefully researched and painstakingly documented account of the antiwar movement during the

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Books

trauma known as "Vietnam." Many insightful and thought-provoking observations are quoted throughout the book. This reviewer found himself pausing frequently to ponder the insights shared in this fashion.

The book also evokes a host of memories. Moreover, the authors treat the experience of the antiwar efforts with an objectivity denied to those who were deeply involved in peace activism at the time. The time span covered is 1955 to 1975. Not until page 141 is the Vietnam era dealt with. The efforts of peace organizations and the Civil Rights movement from 1955 to 1965 are set forth in the early pages. They are depicted as preparing the way for the unprecedented opposition to the war in the decade to follow.

The "American ordeal" referred to in the book's title clearly focuses on the experience of antiwar people. The ordeal and trauma of the nation as a whole, though pictured vividly and clearly, are not primary in this account. Instead, they serve as a backdrop against which the ordeal of the movement unfolds. Tensions, bitter conflicts, bickering, petty jealousies, torturous differences, power grabs, ego trips, frustrations, discouragements, animosities, despair—all these repeatedly rent the movement asunder, only to have it reborn for another struggle on another day. A deep and recurring schism, though by no means the sole one, occurred between those believing it mandatory to rebuild the social and economic order and those whose goal was only to end the war (a division still confronting the peace and justice movement today). Ironically, many times the very conduct of the war resuscitated those in disarray.

The antiwar movement was, in fact, many movements. "Protest had many masks, so different that some observers contended that there was no such thing as *an* antiwar movement." Yet in spite of the vast disparity of the dissenters, their protests and demonstrations on the one hand and their teach-ins and letters to Congress on the other hand finally proved instrumental in arousing the nation to recognize the wrongness of the war and the relevance of opposition to it. At long last, even many eminent and unassailably respectable people actively opposed the war (the president of Amherst was arrested for bodily blocking the entrance to an Air Force base).

Quakers can take justifiable pride in the frequency with which both the American Friends Service Committee and Friends Committee on National Legislation are cited for initiating and/or cooperating with specific antiwar strategies and undertakings. However, the hard work on amnesty does not receive the attention it deserves. The Na-

tional Committee for Universal and Unconditional Amnesty is mentioned only once in a footnote—and then as the "National Council." Its talented and indefatigable executive, Irma Zigas, is totally ignored. Draft repeal work is referred to only in passing, and the National Council to Repeal the Draft, for five years a coalition of more than 40 organizations, is not even footnoted.

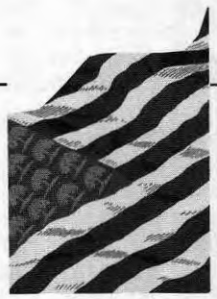
Young people should be encouraged to read this book carefully. What took place throughout the country and the peace movement may be hard for them to believe, but should serve to instruct and to inspire.

I read this book in September 1990, with the Persian Gulf crisis upon us. Overwhelming support for the dispatch of U.S. troops was the order of the day. In similar fashion, the book told me, for years during the Vietnam War there was large-scale backing for the White House's position and for the carnage in Vietnam. In truth, the more things change, the more they remain the same.

Jim Bristol

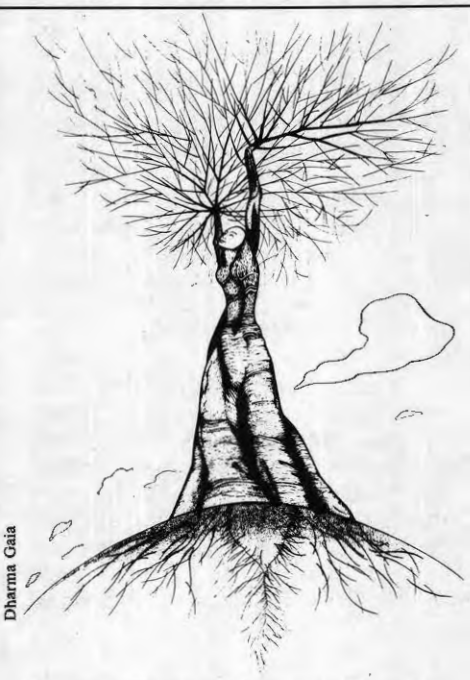
Jim Bristol is retired after working 31 years for the American Friends Service Committee. During the Vietnam era he organized the National Council to Repeal the Draft and served on the executive committee of the National Committee for Universal and Unconditional Amnesty. He is a member of Germantown (Pa.) Meeting.

In Brief



Environmentalism and the Future of Progressive Politics

By Robert C. Paehlke. Yale University Press, New Haven, Conn., 1989. 325 pages. $25. If your attitude toward the environmental movement wavers between cautious optimism and occasional cynicism, this book may sway you more toward hopefulness. Beginning with the conservation movement of the 1850s, Robert Paehlke follows the development of environmentalism to current spokesmen such as Lester Brown and Amory B. Lovins. Environmentalism cannot fit conveniently in the left-to-right political spectrum, but elements have a wide and varied appeal which provides a basis for future activism in the environmental movement.



Dharma Gaia

Dharma Gaia: A Harvest of Essays on Buddhism and Ecology

Edited by Allen Hunt Badiner, Parallax Press, Berkeley, Calif., 1990. 288 pages. $15/paperback. Many experts today tell us we are in an "ecocrisis," that our attempts to mold nature to our own satisfaction have failed miserably, and we are headed for disaster. In this collection of essays, the authors put aside all manner of preaching or blaming or doomsaying to describe their own personal sense of fulfillment and joy in the practice of Buddhism as it relates to ecology. Joanna Macy, Gary Snyder, John Seed, Thich Nhat Hanh, and many others write of their shifting perceptions and meditations on ethics that call them to care for the fragility of all life.

Spider Woman's Granddaughters: Traditional Tales and Contemporary Writing by Native American Women.

Edited by Paula Gunn Allen. Fawcett Columbine, New York, N.Y., 1990. 280 pages. $11.95/paperback. Paula Gunn Allen is a Laguna Pueblo/Sioux Indian and one of the foremost scholars on Native Americans. The author of a novel and several books of poetry, she now brings together the stories of 17 women of varying tribes, ages, and lifestyles. In her introduction, she points out that for hundreds of years the dominant culture in the United States has used "intellectual apartheid" and "educational warfare" to reduce Indian culture, religion, language, and art to "folklore." These stories are about women who have entered battle, suffered mutilation, captivity, and destruction of community; women who have resisted when all hope of survival seemed lost. These are themes of "love and separation, loss, and most of all, endurance."

The Savor of Salt

By George and Willene Hendrick. Centaur Press, England, 1989. 204 pages. $30. This book is about a man who went by the name of "Salt." He was a British scholar, writer, editor, lecturer, pacifist, humanitarian, vegetarian, reformer, and animal protectionist who lived from 1851 to 1939. For 30 years he served in an international organization called the Humanitarian League, made up of people who regarded all suffering as one evil. Salt compared the league to the peace movement as "a wider and deeper humanitarian movement of which pacifism is but a part . . . all humane causes, though seemingly separate, are ultimately and essentially one." Close friends included Gandhi, who credited Salt's writings with inspiring Gandhi's vegetarianism, and George Bernard Shaw, who said, "In my plays I try to preach what Salt practices." The authors describe Salt and his work and offer samples of his writings (he published more than 40 books, some of which recently came back into print). His prose is direct, concise, and inspiring, speaking as easily to our time as to his own, using logic to expose the illogical excuses of those who deny and delay justice for the helpless.

A Commonplace Book of Animal Rights

Compiled by Jon Wynne-Tyson. Paragon House, New York, N.Y., 1989. 436 pages. $12.95/paperback. A reprint of a 1985 British edition, this book quotes hundreds of people as diverse as Minnie Pearl and Cicero, people past and present, famous and hardly known, on the subject of animal rights. Their statements range from simple enjoyment of one cherished pet (Edith Warton's "my little old dog; a heartbeat at my feet") to passionate manifestos against any violence against any life form for any reason. Many are pithy, such as Carl Sagan's question: "How intelligent does a chimpanzee have to be before killing him constitutes murder?" All the big names of the animal rights movement are here, acquainting us with the thought and feeling behind it. Many readers will be surprised to see just how much careful reasoning has been done to free concern for animals from the "sentimental" image which has so often been used as an excuse to dismiss it. Many others will be surprised to see just how great and universal is the chorus on animals' behalf.

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• In "Canada: Unity in Diversity," Charles Doran examines the unique status of Canada and its sometimes frustrating relations with the United States, especially about environmental issues. This 64-page paperback is a concise introduction to the topic, with supplemental study questions. This text, the newest in a series, is available for $4 from the Foreign Policy Association, 729 Seventh Ave., New York, NY 10019.

• The Institute for Earth Education is a nonprofit volunteer group with an international network of members. For 15 years the Institute has been helping people understand and appreciate deep ecology through workshops and educational support materials for children. The group's sourcebook lists texts, cassettes, and teaching tools. Members of IEE receive a quarterly journal, *Talking Leaves.* For more information, write to IEE, Box 288, Warrenville, IL 60555.

• Friends Committee on National Legislation has joined with nine other church and farm groups to form a "Trade and Development" program to educate the public about the effect of U.S. agricultural policy on farmers here and in less developed nations. The study program focuses on the link between policy and the survival of small farms in preparation for revising the U.S. Farm Bill in 1990. Called: "Linkages: Your Role in the World's Food Connections," the program includes study kits ($5), booklets ($3.50), and color videos ($10). Write to Trade and Development Program, 802 Rhode Island Ave., NE, Washington, DC 20018, $2 for postage.

• "A Journey Through Grief," a 56-page booklet published by Alla Renee Bozarth, offers comfort, reassurance, and practical advice for those recovering from the shock of a loss. The author operates Wisdom House, a health center in Oregon for emotional and spiritual recovery. The booklet contains short essays, poems, and meditation techniques to help people cope with their pain and to resolve those things left unsaid. To get a copy, send $3.95 to CompCare Publishers, 2415 Annapolis Lane, Minneapolis, MN 55441, or call 1-800-328-3330.

• To help groups plan for World Environment Day, which is celebrated each year on June 5, the United Nations Environment Programme offers a booklet of information and ideas. Referred to as a Sabbath resource magazine and entitled "Only One Earth," the booklet contains facts that startle, useful quotes, moving rituals, music, and prayers from all world religions. Several pages of Quaker environmental queries are included. To get a copy, write to UN Environment Programme, Room DC2-803, United Nations, New York, NY 10017.

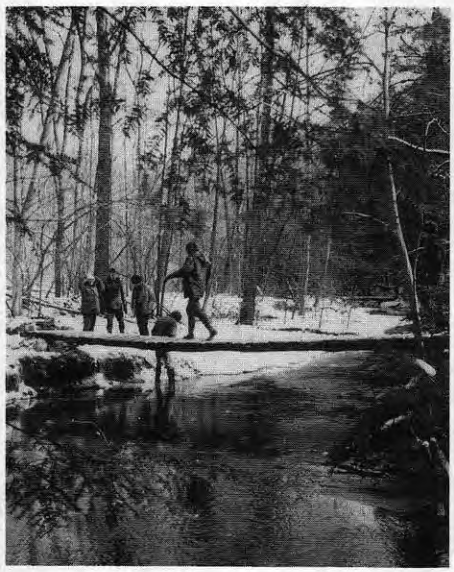
• Mystic Fire Video's 1990 catalog of films for purchase reads like a directory of topics currently being discussed in meetings. Bill Moyer's *World of Ideas* anthology is available, as well as Robert Bly's *A Gathering of Men,* and Joseph Campbell's *The Power of Myth.* A collection of religious videos from Eastern traditions and travel videos includes the highly acclaimed PBS series *Ring of Fire, an Indonesian Odyssey.* Write to Mystic Fire Video at P.O. Box 1092, Cooper Station, New York, NY 10276, or call 1-800-999-1319.

• *Peacemaking Creatively Through the Arts* is a handbook packed with ideas for activities that challenge children to explore and experience peacemaking. Peace is discussed in relation to self, family, church, school, neighborhood, nation, and the world. The activities include art, writing, games, movement, drama, music, and food. Cost is $15.95, from Educational Ministries, 2861-C Saturn St., Brea, CA 92621.

• Northeastern University Press announces several new and recent books on the topic of capital punishment. Titles include; *Breath and Discrimination, Legal Homocide, Doing Justice,* and *Just Deserts for Corporate Criminals.* For information on ordering, write Northeastern University Press, 360 Huntington Ave., 272 HN, Boston, MA 02115.

• "Nine Forces Reshaping America" is an eight-page illustrated report from the United Way's Strategic Institute. Experts identify and chart the driving forces that will cause social, economic, political, and technological changes during the 1990s. This concise paper looks at the aging of our society, health issues, the redefinition of family and home, and the rebirth of social activism. Copies can be ordered for $3 from World Future Society, 4916 Saint Elmo Ave., Bethesda, MD 20814.

Milestones



Brian Lake

Births

Marsden—*Emma Ryerson Marsden*, on Oct. 16, to Ellen Jones Marsden and William John Marsden, Jr., of London Grove (Pa.) Meeting. Emma is the granddaughter of G. Pownall Jones and Margaret Brosius Jones of New Garden (Pa.) Meeting.

Taylor—*Maxwell Plaisted Taylor*, on Oct. 2, to Elizabeth Savery Taylor and William Collins Taylor in Providence, R.I. Max's maternal grandparents, Hubert and Dorothy Plaisted Taylor, are members of Cheltenham (Pa.) Meeting.

Zunes-Wolfe—*Kalila Marie Zunes-Wolfe*, on Oct. 8, to Nanlouise Wolfe and Stephen Zunes. Nanlouise and Stephen attend Walla Walla (Wash.) Preparative Meeting. Maternal grandparents, Arthur and Shirley Wolfe, are members of Ann Arbor (Mich.) Meeting.

Marriages

Carpenter-Deery—*Christopher Paul Deery* to *Margaret Emily Carpenter*, on Aug. 25, at Swedenborg Chapel in Cambridge, Mass. Margaret (Peg) and her parents are members of Poughkeepsie (N.Y.) Meeting.

Deaths

Diament—*Elizabeth Goodhue Diament*, 90, on Oct. 8, at Shell Point Village, in Fort Myers, Fla., where she lived for 18 years. She was a member of Radnor (Pa.) Meeting. She, her mother, and several other Friends reopened the meeting in 1930. She attended Germantown Friends School, graduated from Westtown School, and completed the Pennsylvania School for Social Service. She was on the board of the Philadelphia Home for Blind Women for six years. She is survived by one daughter, Martha D. McMakin.

Greenleaf—*Robert K. Greenleaf*, 86, on Sept. 29, at Crosslands retirement center in Kennett Square, Pa. Born in Terre Haute, Ind., he attended Rose Polytechnic Institute prior to transferring to Carleton College. He spent 38 years with American Telephone & Telegraph Co., serving as head of the department

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of operations and engineering, later as head of management development, and then retired in 1964 as director of management research. At that time he began a second career as a noted author, lecturer, and consultant on leadership and management issues. In 1964 he founded the Center for Applied Ethics, a not-for-profit organization that became the Robert K. Greenleaf Center in 1985. He was well-known for his writings on servant-leadership, a concept emphasizing increased service to others, a holistic approach to work to promote a sense of community, and sharing power in decision-making. In 1970 he published the essay *The Servant as Leader,* of which more than 200,000 copies were sold. He was originally a member of Monadnock (N.H.) Meeting, and later transferred his membership to Kendal (Pa.) Meeting. He is survived by a son, Newcomb Greenleaf; two daughters, Madeline Greenleaf Jaynes and Elizabeth Greenleaf; and seven grandchildren.

Krekler—*Exelee McMahan Krekler,* 55, on Feb. 17, in Hermosillo, Sonora, Mexico. In 1956, she worked as a volunteer in a village project near Ixmiquilpan, Hidalgo, Mexico, under direction of the American Friends Service Committee. There she met AFSC volunteer, Norman Krekler. They married in 1957 and lived in Sonora, where they helped Sonoran students organize volunteer rural service projects in the mountains. These students and ex-volunteers from Friends projects in Central Mexico organized the Asociacion Sonorense de Los Amigos, A.C. Exelee was one of the founding members, active on its board of directors, and helped develop Heberto Sein, a Friends Center, where she and Norman founded Hermosillo Worship Group. She also worked as assistant to the director of Casa de Los Amigos in Mexico City and carried a full teaching load at various schools. Later she taught at the University of Sonora, where she became director of the foreign language department. She loved life and people and is most remembered for her work in promoting activities that brought people together from both sides of the border in a spirit of learning and better understanding. The Exelee Krekler Memorial Fund has been established as a living memorial to her work. The fund will provide scholarships primarily to Sonoran youth who wish to participate in projects of the Asociacion Sonorense de Los Amigos. It will be administered by Pima (Ariz.) Meeting.

Pabaney—*Raihana Aziz Pabaney,* 59, on Aug. 28, of multiple miloma, in Bombay, India. She was the beloved wife of Aziz and mother of Shahid, Irfan, and Naimet of Bombay (India) Meeting for worship. Formerly joint coordinator of Friends Rural Centre in Rasulia, M.P., India, she also had attended meetings in Colombia, Mexico, Guatemala, the Philippines, and Nigeria. Full of practical ideas in groups, she saw the ideas through to completion. At the Bogota Meeting in Colombia, the members made greeting cards to help raise funds for street children. She also helped raise funds for a slum project in Buenaventura, Colombia. In Manila in 1976, she helped bring 540 households together for an international potluck dinner. As a home-science graduate, she always shared her recipes and in 1971 raised funds in the Philippines for Bangladesh refugees. Later she brought out an international cookbook with the UN ladies group. In 1986, when an anti-nuclear campaign developed into a group, Raihana became a prime mover and counselor to 30 student activists. She lived a life of service and was a dear friend to all who knew her.

Plott—*John Culpeper Plott,* 74, on Aug. 2, at home, in Honolulu, Hawaii. He was a lifelong pacifist whose patriotism was for the global community. Born in Chickasha, Okla., he grew up in a family of people who prided themselves as U.S. patriots; however, he found himself "marching to a different drummer." He entered the University of Oklahoma, but refused to enter R.O.T.C. He graduated Phi Beta Kappa in 1938, with a bachelor's degree. From 1939 to 1941 he immersed himself in religious studies at Bracebridge, Ontario, Canada. In 1941, he entered Civilian Public Service as a conscientious objector at Merom, Indiana, and was later stationed at a camp in Trenton, North Dakota. He did graduate study at the University of Chicago, and then taught at William Penn College. He believed that the nations of the world were limited by ethnocentricity, and he decided to study history from a broader point of view to give a new perspective for peacemaking. In India he earned an M.A. and a Ph.D. at Banaras University and then worked his way back to the United States as a deckhand on a freighter. From 1956 to 1965, he did post-doctoral research at the University of Oklahoma, University of Chicago, Northwestern University, University of Michigan, and the University of Hawaii. In 1965, he joined the philosophy department at Marshall University. He published many journals and books, but his major project was writing *A Global History of Philosophy,* of which five volumes have been published. He joined the Religious Society of Friends in 1983. He is survived by his sister, Lola Belle Schiedel; and a brother, William C. Plott.

Sailer—*Agnes Sailer,* 85, on July 26, in Sandy Spring, Md., of cancer. She was widely known as an educator and social activist. She held a lifelong, passionate belief in the need for world peace and worked in the peace movement beginning in the 1930s. After graduating from Vassar College, Agnes embarked on a distinguished career in education, first teaching in New York, Ohio, and Pennsylvania, then serving for eight years as principal of Burgundy Farms Country Day School in Alexandria, Va. She founded Glaydin School and camp in a wooded setting near Leesburg, Va., and was director from 1957 to 1975. There she influenced and inspired students and faculty with her strong social conscience and belief in individuality. Due to an enduring concern for ecology, she carefully maintained an organic garden. Agnes joined Goose Creek (Va.) Meeting in 1970, transferring to Sandy Spring (Md.) Meeting upon her retirement to Friends House in 1979. For many years she served as clerk of Baltimore Yearly Meeting Peace Committee. Although she never married, she leaves behind many whose lives she influenced. She is survived by two nieces, Charlotte Lake and Catherine Piper; and three nephews, George, Henry, and James Sailer.

Torrance—*Opal Torrance,* 84, in Santa Cruz, Calif. Born in Kansas, she taught in a one-room school before going to Colorado to study nursing. She later became the first visiting nurse in San Mateo County, Calif. After the death of her first husband, J. Wesley Fennell, and her later marriage to William Torrance, she moved to Marin County and served as a school nurse in San Anselmo. The couple attended meetings in California and England and became attenders at Santa Cruz Meeting when they retired in 1982. Despite poor health and the loss of her husband in 1985, Opal never ceased to serve. She quietly looked after neighbors in her retirement center; she worked to establish a bus shelter there and was honored at its dedication ceremony; and she was among the first to make a substantial contribution toward a meetinghouse for Santa Cruz Friends. Opal's independence was legendary, although in her last few years, she learned to let friends meet her halfway. She lived up to one of her favorite sayings: "When cheerfulness is kept up against all odds, it is the finest form of courage."

Calendar

DECEMBER

4–6—Guatemala y El Salvador Yearly Meeting at Tabernaculo Evangélico Amigos, Chiquimula, Guatemala.

15—Christmas Peace Pilgrimage, a 10-mile walk from Nazareth to Bethlehem, Pa. Evening speaker will be Myron S. Augsburger, 25-year veteran of preaching for peace. Pilgrimage ends with candlelight procession into Bethlehem and simple supper. For information, contact Joseph C. Osborn, (215) 866-3127; Suan Vargo, (215) 867-6429; or the Bethlehem Council of Churches, (215) 867-8671.

28–31—Woolman Hill's Annual New Year's Silent Retreat for reflection and renewal through quiet sharing of life and community. Cost: $70. For information or to register, write to Woolman Hill, Keets Road, Deerfield, MA 01342, or call (413) 774-3431.

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Washington D.C., sojourners welcome in Friends home in pleasant suburb nearby. By day, week, or month. For details call: (301) 270-5258.

Looking for a creative living alternative in New York City? Penington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Mexico City Friends Center. Reasonable accommodations. Reservations recommended. Casa de los Amigos, Ignacio Mariscal 132, 06030 Mexico D.F. 705-0521.

Casa Heberto Sein Friends Center. Reasonable accommodations. Reservations. Asociacion Sonorense de los Amigos, Felipe Salido 32, Hermosillo, Sonora, Mexico Friends Meeting, Sundays 11 a.m. Phone: (011-52-621) 7-01-42.

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.

Books and Publications

Scattergood Friends School, 1890–1990
by Carolyn S. Treadway, David Rhodes and Robert Berquist. This 400 page hardcover book, with over 70 photos, may be ordered for $15.00, postpaid, from Robert Berquist, Box 761, West Branch, Iowa 52358. (See review in October *Friends Journal*.)

Seeking one copy of George Fox's *Book of Miracles*, edited by Cadbury. Contact John Calvi, PO Box 301, Putney, VT 05346.

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Now, with a subscription to *A Friendly Letter*, you can have ten of its 100-plus searching, crisply written reports on key Quaker issues and events—a $15 value—free. Pick from the back issue list sent with your first issue. Many of these reports have been the first—and some the only—coverage of these important topics. Few Quaker publications have caused as much talk and controversy per page as *A Friendly Letter* since it first appeared in 1981. Read it and see why. A year's subscription (12 issues) is $17.95; sample copies free from *A Friendly Letter*, P.O. Box 1361, Dept. FJ-6, Falls Church, VA 22041.

George Fox's 8 volume *Works* (1831 edition) are back in print—at a great price. New introductions by Douglas Gwyn and others. Library bound, acid-free paper. Projected price is $160 + $7 shipping for 8 volumes. Sets may be reserved for refundable $40 deposit—shipping Fall of 1990. This would be a wonderful, lasting gift for your favorite meeting library. Prospectus available. Reservations and orders: George Fox Fund, Inc. c/o Douglas Garrett, 324 S. Atherton St., State College, PA 16801.

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For Kids! Great gift. *Peace On Our Minds* magazine by/for kids 8-18. $15/yr to Peacemakers, RD 1-171, W. Edmeston, NY 13485. Gift card on request.

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.

Thinking about Homeschooling? Get our book *The Three R's at Home.* Send $7.95 to PA Homeschoolers, Route 2-Box 117, Kittanning, PA 16201.

For Sale

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Opportunities

Consider a Costa Rican Study Tour February 7-18, 1991, or July 16 to August 5, 1991, in combination with attendance at Friends World Conference in Tela, Honduras. Call or write Roy Joe & Ruth Stuckey, 1182 Hornbeam Road, Sabina, OH 45169; (513) 584-2900.

Personals

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

Classical Music Lovers' Exchange—Nationwide link between unattached music lovers. 1 (800) 233-CMLS, Box 31, Pelham, NY 10803.

Concerned Singles Newsletter links compatible singles who care about peace, social justice, and the environment. National and international membership. All ages. Since 1984. Free sample: Box 555-F, Stockbridge, MA 01262.

Positions Vacant

Beacon Hill Friends House in Boston seeks Director: areas of responsibility include administration, finances, program planning. Should feel comfortable with Quaker process and enjoy living in a diverse community of twenty interested in spiritual growth and social concerns. Salary, housing, and benefits provided. Start in January. Address inquiries to Search Committee, Baacon Hill Friends House, 6 Chestnut St., Boston, MA 02108. (617) 227-9118.

State-licensed, thirty-three bed, ambulatory rest home, plus five independent retirement units, located in rural Quaker community, requires a visionary, semi-retired, Friends couple to assume management by spring of 1991. Separate residence, medical insurance, paid vacation and service-oriented salary available to concerned Friends couple. Please request brochure, job description, and application: Board Search Committee, Walton Retirement Community, 61675 Roosevelt Rd., Barnesville, OH 43713. Phone: (614) 425-2635.

Staff person needed to direct musical theater production at Friends Music Camp. Other possible staff positions: teachers of instrumental music, jazz improvisation leader, etc. Send inquiries, resumes to FMC, PO Box 427, Yellow Springs, OH 45387. (513) 767-1311.

Director—Scattergood Friends School, a 100-year-old boarding high school in eastern Iowa seeks a full-time Director for July 1, 1991. Salary will be competitive. This is the chief administrative position at the school. Scattergood operates under the auspices of Iowa Yearly Meeting (Conservative) through an Executive Committee of the IYMC School Committee. The Director will live on campus and must possess all the attributes of a highly competent clerk of the Meeting with sound academic credentials and good business acumen. As the senior administrator of the school, the Director is the primary interpreter of Scattergood to its external publics. Quaker background and demonstrated miracles are preferred, but not required. Further information, including job description, will be sent on request. Submit resume and letter of application by December 10 to: Polly Nichols, 621 Brown Street, Iowa City, IA 52245.

Head, Friends School of Atlanta. The FSA, opening in September 1991, seeks experienced teacher and/or administrator with Quaker background to develop a new Friends school with the Board of Oversight. Initial enrollment of 45 students (K–2) with growth anticipated through elementary level. Masters Degree or equivalent experience required. Teaching responsibilities initially. Salary commensurate with experience. Send letter of application, resume and three references to: Karen Morris, FSA, P.O. Box 1486, Decatur, GA 30031-1486. Application deadline: 15 January 1991.

Pendle Hill Executive Secretary (Director). Beginning August, 1991. For further information write to: Mary Wood, Pendle Hill, Wallingford, PA 19066.

Vermont Adventure: The Farm and Wilderness camps seek cooks and counselors for a 9-week summer program. Skills in cooking, farming, canoeing, hiking, swimming, carpentry and crafts. Quaker leadership, diversified community. Write or call Carla M. Mazzariello, Farm and Wilderness, HCR 70, Box 27, Plymouth, VT 05056. (802) 422-3761.

Monteverde Friends School needs elementary and secondary teachers for July 1990–March 1991. MFS is an English dominant bilingual school located in the rural mountains of Costa Rica. We offer a unique opportunity to work in small multigraded classes. While our salaries are low, the position is rich in experience. Please contact: Jean Stuckey, Monteverde Friends School, Apartado 10165-1000 San Jose, Costa Rica. Telephone 61-1107.

Executive Secretary for the Religious Education Committee of Philadelphia Yearly Meeting. Full time, including some evening and weekend work. Requirements: active Quaker; background and experience in administration and children's religious education. For more information write: Search Committee, Religious Education Committee, 1515 Cherry Street, Philadelphia, PA 19102. (215) 241-7221. Deadline for applications: February 10, 1991.

Positions Wanted

Wanted: A place to live – a pleasant room or apartment with family or individual who can provide friendship, activity, support, and limited direction to single, active woman, retired school teacher, in mid sixties. Prefer Eastern United States or Toronto area, Canada. Please write to Esther Register, Spring Creek Farm, RR#5, Orangeville, Ontario, Canada L9W 2Z2.

Rentals and Retreats

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utilities. References requested. Available mid February–June '91. (704) 675-5999.

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Schools

The Meeting School, celebrates the transition from youth to adulthood by encouraging students to make decisions in their own lives in a Friends (Quaker) boarding high school in southern New Hampshire. We emphasize experiential education, striving for innovative and challenging academics while working with consensus and equality regardless of age. Teenagers live on campus in faculty homes. The school is based on simplicity, honesty, the peaceful resolution of conflict, the dignity of physical labor, mutual trust and respect, and care for the earth. Admissions: The Meeting School, Rindge, NH 03461. (603) 899-3366.

A value-centered school for learning disabled elementary students. Small, remedial classes; qualified staff serving Philadelphia and northern suburbs. The Quaker School at Horsham, 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

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Quaker Universalist Fellowship is a fellowship of seekers wishing to enrich and expand Friends' perspectives. We meet, publish, and correspond to share thoughts, insights, and information. We seek to follow the promptings of the Spirit. Inquiries welcome! Write QUF, Box 201 RD 1, Landenberg, PA 19350.

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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.

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 each first day, in the basement of the Seventh Day Adventist Church, 10131 111 Ave. Phone: (403) 459-4231.

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

OTTAWA—Worship and First-day school 10:30 a.m. 9½ Fourth Ave. (613) 232-9923.

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

COSTA RICA

MONTEVERDE—Phone 61-09-56 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—First and third Sunday. 367922 evenings.

JORDAN

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

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 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 et 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 456-2487.

Arizona

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

McNEAL—Cochise Friends Meeting at Friends Southwest Center, 7½ miles south of Elfrida. Worship 11 a.m. Phone: (602) 642-3894 or (602) 642-3547.

PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85020. 943-5831 or 955-1878.

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

TUCSON—Pima Friends Meeting (unprogrammed), 10 a.m. 931 N. 5th Ave. Information: 884-5155 or 327-8973.

Arkansas

LITTLE ROCK—Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Quapaw Quarter Methodist Church, 1601 S. Louisiana. Phone (501) 224-5267.

California

ARCATA—11 a.m. 1920 Zehndner. (707) 677-0461.

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

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

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

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

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

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

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

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

LA JOLLA—Meeting 10 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) 382-1226.

MONTEREY PENINSULA—Friends meeting for worship, Sundays, 9:30 a.m. Call (408) 899-2200 or 375-0134.

OJAI—Unprogrammed worship. First-days 9 a.m. Call 646-4497 or 646-3200.

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 10 a.m., discussion 11:30 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. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.

SANTA CRUZ—Monthly Meeting 10:00 a.m., Louden Nelson Community Center, Paul Niebanck, Clerk, (408) 425-7114.

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

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

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

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

YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 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 Sunday at 10 a.m. at 19 N. Tejon, basement level, Colorado Springs, CO. Tel: (719) 685-5548, shared answering machine. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.

COKEDALE—Worship and religious studies, 10 a.m. to 12 noon. Every First Day. 3 Elm Street. Clerk: Bill Durland (719) 846-7480.

DENVER—Mountain View Friends Meeting, 2280 South Columbine St. Worship and adult religious education 9 a.m. Worship and First-day school, 10:30 a.m. Worship at 12100 W. Alameda, Lakewood 10 a.m. 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—Meeting for worship and First-day school 10 a.m. 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. Center for Humanities, 10 Pearl St. Phone: 347-0866.

NEW HAVEN—Meeting and First-day school, Sundays, 9:45 a.m. At Connecticut Hall on the Old Campus of Yale University. Clerk: Bonnie Mueller, 25 Tuttle Ave., Hamden, CT 06518, (203) 228-0579.

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.

POMFRET—1st and 3rd First-days of each month. 10:30 a.m. 928-6356 or 928-5050 for more information.

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 Eagleville and Hunting Lodge Rds. Phone: 429-4459.

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

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

Delaware

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

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

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

NEWARK—First-day school 9:30 a.m., worship 10:30 a.m. Newark Center for Creative Learning, 401 Phillips Ave. (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 9:30 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.

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.

TACOMA PARK—Worship group, worship third First-day in members' homes. Contact Nancy Alexander (301) 891-2084.

Florida

CLEARWATER—Worship 10 a.m. St. Paul's School, Oct.-May (homes June-Sept.) Co-Clerks: Paul and Priscilla Blanshard. 8333 Seminole Blvd #439, Seminole, FL 34642. (813) 397-8707.

DAYTONA BEACH—Sunday 10:30 a.m. in homes. Please call (904) 677-6094 or 672-6885 for information.

FT. LAUDERDALE—Worship group. (407) 495-9642 or (305) 523-6169.

FT. MYERS—Worship 11 a.m. Contact (813) 481-4239 or 455-8924 (Naples).

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.

LAKE WALES—Worship group, (813) 676-2199.

LAKE WORTH—Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 622-6031.

MELBOURNE—10:30 a.m. FIT campus (Oct.-May). (407) 676-5077 or 777-1221. Summers call.

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Doris Emerson, 1551 Slavatierra Drive, Coral Gables, FL 33134. (305) 661-3868.

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. Women's Resource Center, 340 South Tuttle Ave. Clerk: Ann Stillman, 355-8193 or 359-2207.

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. May through October (407) 287-0545.

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. 238-8879.

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

Georgia

AMERICUS—Plains Worship Gr. 11 a.m. Fran Warren, Koinonia, Rt. 2, Americus 31709. Phone Fran (912) 924-1224, or Gene 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. Horizon's School, 1900 Dekalb NE; clerk: Perry Treadwell; P.O. Box 5252, Atlanta, GA 30307. (404) 658-9034.

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, 4 p.m. Sundays, Unitarian Universalist Church. Contact: Susan Cole, 1245 Jefferson Terr., Macon, GA 31201. (912) 746-0896, or Karl Roeder, (912) 474-3139.

NORTHSIDE—Friends Worship Group: 10 a.m., 2nd and 4th First-days at Little White House in the country 30 miles north of Atlanta. Call (404) 889-9969 or (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

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 Akemi 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, 336-4620.

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 at Gardenia Center, 4 p.m. Sundays. Various homes in summer. Call Elizabeth Willey 263-4290.

Illinois

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

CARBONDALE—(So. Illinois). Unprogrammed worship. Meets at Inter-Faith Center, 913 So. Illinois Ave., Carbondale. Discussion every First Day at 10:15 a.m. Worship at 11 a.m. Child care provided. Contact: Katie Medwedeff, (618) 687-2958.

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 Protzman, clerk. Phone 422-9116 or 864-3592 for meeting location.

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

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

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

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

LAKE FOREST—Worship 10:30 a.m. at meetinghouse. West Old Elm and Ridge Rds. Mail: Box 95, Lake Forest, 60045. Phone: (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. (708) 748-0184.

QUINCY—Friends Hill Meeting. Unprogrammed worship 10 a.m. 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 10:30 a.m. Moores Pike at Smith Rd.

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., 1¼ mi. S., 1 mi. W. 478-4218.

INDIANAPOLIS—North Meadow Circle of Friends, 1710 N. Talbott. Unprogrammed, worship 10 a.m. Children welcome. 926-7857.

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—Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

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

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

IOWA CITY—Unprogrammed meeting for worship 10 a.m. 311 N. Linn St. 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 11 a.m. 749-1316, 843-4895.

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. St. Paul's United Methodist Church, 13th and Topeka. 262-1143 or 682-8735.

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

Kentucky

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

LEXINGTON—Meeting for worship 10 a.m. (Summer—9 a.m.) Sundays. Box 186, Lexington, KY 40584. Phone: (606) 223-4176.

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

Louisiana

BATON ROUGE—Unprogrammed meeting for worship 3 p.m. 333 E. Chimes St. Clerk: Marshall Vidrine, (504) 629-5362.

NEW ORLEANS—Unprogrammed meeting for worship, Sundays 10 a.m. 7102 Ferret 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 meetinghouse, China Road, Gerald Robbins, clerk. (207) 923-3088.

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.

ORLAND—Narramissic Valley. Unprogrammed meeting for worship 10 a.m. at Davis' home, River Road. 469-2476.

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 8:30 and 10 a.m. Sunday. Sunday school 10:20 a.m. (10 a.m. fourth Sun). Adult 2nd Hour 11:30 a.m. 1st/3rd/5th Sun. Nursery, 2303 Metzerott, near U. of Md. (301) 445-1114.

ANNAPOLIS—Worship 11 a.m. Ed. Bldg., First Baptist Church of Eastport, 208 Chesapeake Ave. Box 3142, Annapolis, MD 21403. Call Jean Christianson, clerk, 544-1912.

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

BALTIMORE/SPARKS—Gunpowder Meeting. Worship every First-day, 11 a.m. Call for directions. Phone: (301) 472-4791 or 343-0258.

BETHESDA—Classes and worship 11 a.m. (year round) Sidwell Friends Lower School, Edgemoor Lane and Beverly Rd. 986-8681.

CHESTERTOWN—Chester River Meeting, 124 Philosophers Terrace. Worship 11 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (301) 778-1130.

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 11 a.m. First-day school and adult class 10 a.m. Holly Center, intersection Rt. 12 and College Ave. (301) 543-4343, or 289-6893.

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 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: Jane Westover, (508) 369-2465.

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 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 Wednesday 6:00 p.m. at Woolman Hill Conference Center, Keets Road, Deerfield, MA 01342. (413) 774-3431. All are welcome.

FRAMINGHAM—Worship 10 a.m. First-day school. 841 Edmands 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 10:30 a.m. Location varies, call 693-0512 or 693-0040.

NANTUCKET—Unprogrammed meeting 10 a.m., June 15–Sept. 15., Fair Street Meeting House. After Sept. 15, 15 Maria Mitchell Library, Vestel Street, 228-1690, 228-0136, 228-1002.

NEW BEDFORD—Unprogrammed meeting for worship 10 a.m. 83 Spring St. Steven Correia, clerk. (508) 999-3798.

NORTH EASTON—Worship 10:30 a.m. First Days, Queset House, 51 Main St., North Easton. (508) 238-2997.

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. (508) 747-0761.

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: Frances Kirkaldy, 636-4711.

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

Michigan

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

ANN ARBOR—Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St. (313) 761-7435, 761-5077. Clerk: Margaret Blood, (313) 769-0046.

BIRMINGHAM—Meeting 10:30 a.m. Brookside School Library. NE corner Lone Pine & Cranbrook, Bloomfield Hills. Clerk: Margaret Kanost (313) 377-8811.

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) 942-4713 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

DULUTH—Duluth-Superior Meeting. Unprogrammed worship and First-day school at 9:30 a.m. Sundays, 1730 E. Superior St. Elaine Melquist, clerk: 722-1289.

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) 663-7969.

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. 1114 S.E. 9th Ave.

ST. PAUL—Twin Cities Friends Meeting, 1725 Grand Ave., St. Paul. Unprogrammed worship, 10:30 a.m., Weyerhauser 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 10:30 a.m., First-day school 9:30 a.m. Presbyterian Student Center, 100 Hitt St., Columbia, MO 65201. Phone: (314) 442-8328.

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—Unprogrammed worship, 10:30 a.m., Meeting for Learning 11:15 a.m. Child care. 2032 Central Avenue or call (406) 656-2163 or (406) 252-5065.

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

MISSOULA—Unprogrammed 10 a.m. Sundeys. 432 E. Pine. (406) 728-8643.

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 Shepherd: (603) 643-4138.

PETERBOROUGH—Monadnock Monthly Meeting, 46 Concord St. Worship 10:30 a.m., First-day school 10:45 a.m. Discussions, singing, etc. may precede or follow worship. Judy Brophy, clerk (603) 673-4821, local contact, 924-6150.

WEST EPPING—Unprogrammed. 10 a.m. on 1st and 3rd First-days. Friend St. directly off Rt. 27. Clerk: Fritz Bell (603) 895-2437.

New Jersey

ATLANTIC CITY AREA—Worship 11 a.m., 437A, S. Pitney Rd. Near Absecon. Clerk: Robert L. Barnett: (609) 965-5347.

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 9:30 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 10 a.m. First-day school 10:30 a.m. Union St. Meetinghouse. (609) 953-8914 for information.

MICKLETON—Worship 10 a.m., First-day school 11 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—Meeting for worship 9 a.m. and 11 a.m., except 10 a.m. second Sunday Sept., last Sunday Dec., and third Sunday June. First-day school 10 a.m. Oct. to May, Main St. (Rte. 537) and Chester Ave. (Rte.) 603. Worship also at Mt. Laurel Meetinghouse, June through Sept. 10:30 a.m., Moorestown-Mt. Laurel Rd. (Rte. 603) and Hainesport Rd. (Rte. 674). Call (609) 235-1561.

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.

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

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

SALEM—Meeting for worship 11 a.m., First-day school 9:45 a.m. July and 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) 741-4136.

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 10 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. Telphone (609) 845-5080, if no answer call 848-1990.

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. Clerk: Allison Abraham, 843-6450.

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. Chamisa Friends Preparative Meeting, at Brunn School. Worship and First-day school, 5 p.m. (505) 983-2073.

SILVER CITY AREA—Gila Friends Meeting. 10 a.m. Call 388-3388, 536-9565, or 535-4137 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) 271-4074 or 737-3775.

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., ½ 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.

CENTRAL FINGER LAKES—Penn Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone (315) 789-2910.

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.

EASTERN LONG ISLAND (3 worship groups)
Shelter Island—10:30 a.m., summers, Circle at Quaker Martyrs' Monument on Sylvester Manor, (Inclement weather, George Fox House, end of George Fox Lane. Winters, to be arranged). Phone (516) 725-2547.
Southampton—Administration building, Southampton College. (516) 287-1713. Southold—2060 Leeward Drive. (516) 765-1132.

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

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

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

Locust Valley—**MATINECOCK**—10 a.m. all year, FDS Sept.-June. Duck Pond and Piping Rock Rds.

MANHASSET—Adult class 10 a.m., FDS 11 a.m. (winter) (Worship 10 a.m. June through August). St. James—**CONSCIENCE BAY**—Moriches Rd. Adult discussion/singing, 10:30 a.m. (516) 862-6213.

WESTBURY—550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (Worship 10 a.m., July 4th through Labor Day)

MT. KISCO—Croton Valley Meeting. Meetinghouse Road, opposite Stanwood. Worship 11 a.m. Sunday (914) 666-8602.

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: Cooperstown, 547-5450; Delhi, 829-6702; Norwich, 334-9433.

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

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

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) 623-8473.

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

SARANAC LAKE—Meeting for worship and First-day school 10:00 a.m. Phone (518) 891-0299 or 523-9270.

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.

BREVARD—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) 469-6652.

FAYETTEVILLE—Unprogrammed. Phone 485-5720.

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

GREENVILLE—Unprogrammed meeting for worship and First-day school 10 a.m. 1402 Eden Place. 758-6789 or 355-7230.

GUILFORD COLLEGE, GREENSBORO—New Garden Friends Meeting. Meeting for worship: unprogrammed 9 a.m.; semi-programmed 11 a.m. First-day school 9:45 a.m. Gary C. Dent, clerk; David W. Bills, pastoral minister. 801 New Garden Road, 27410. (919) 292-5487.

RALEIGH—Unprogrammed. Worship 10 a.m. 625 Tower Street.

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

WILMINGTON—unprogrammed 11 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.

North Dakota

FARGO—Unprogrammed meeting, 10:30 a.m. Sundays, 1239 12th St. N. 234-0974.

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 Meeting, 3798 Clifton Ave., Seventh Day Adventist School (behind church). Sunday 10 a.m. 793-9242.

CINCINNATI—Community Meeting (United FGC and FUM), 3960 Winding Way, 45229. Worship from silence and First-day school 10 a.m. Quaker-house phone: (513) 861-4353. Byron Branson, clerk.

CLEVELAND—Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 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.

GRANVILLE—Area worship group meets second and fourth Sundays 10 a.m. For information, call Mike Fuson: (614) 587-4756.

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.

OBERLIN—Unprogrammed meeting, First-days: (216) 775-2368 or (216) 774-3292.

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) 345-8664 or 345-7650.

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

ZANESVILLE—Area worship group meets first and third Sundays 10 a.m. For information, call Ginger 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 a.m. Quaker study group, midweek. (405) 632-7574, 631-4174.

STILLWATER—Unprogrammed meeting for worship 11 a.m. For information call (405) 372-5892 or 372-4839.

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—Meeting for worship 11 a.m. Sunday. 2274 Onyx St. Phone: 343-3840.

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

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

Pennsylvania

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

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

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

CHELTENHAM—See Philadelphia listing.

CHESTER—Meeting for worship 11 a.m., Sunday. 24th and Chestnut Sts., (215) 874-5860.

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

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

DOLINGTON-MAKEFIELD—Worship 11–11:30 a.m. First-day school 11:30–12.30. East of Dolington on Mt. Eyre Rd.

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

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

DUNNINGS CREEK—First-day school/Meeting for worship begins 10 a.m. NW Bedford at Fishertown. 623-5350.

EDINBORO—Erie area worship group. Call (814) 734-3488.

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 Pennsbury 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 9:45 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 Mifflin St. (814) 643-1842 or 669-4038.

INDIANA—Unprogrammed meeting for worship, 10:30 a.m., first end 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. 110 Tulane Terr. 392-2762.

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

LEHIGH VALLEY-BETHLEHEM—First-day school and adult discussion 9:30 a.m. Meeting 10:30 a.m. On Rte. 512, ½ mile north of Rte. 22.

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

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

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

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. July–Aug.) Joint First-day school 9:30 a.m. at Media, Sept.–Jan., and at Providence, Feb.–June., 125 W. Third 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 11 a.m. First-day school 10:30-11:30 a.m. Adult education 10:30-11 a.m. Delaware County, Rte. 352 N. of Lima. 358-3212.

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

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

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

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

NORRISTOWN—Meeting for worship and First-day school 10 a.m. Swede and Jacoby Sts. Clerk: Elizabeth Rieger, 279-3765.

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

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

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

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

CENTRAL PHILADELPHIA—15th and Race Sts.

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

CHESTNUT HILL—100 E. Mermaid Lane.

FOURTH AND ARCH STS.—First and Fifth Days.

FRANKFORD—Penn and Orthodox Sts., 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, 244 S. Main Street, First-day school and meeting for worship 10:30 a.m.

RADNOR—Meeting for worship and First-day school 10:00 a.m.

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. Sugan Rd., 2 miles N.W. of New Hope. 297-5054.

SOUTHAMPTON (Bucks Co.)—Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0581.

SPRINGFIELD—Meeting and First-day school, 11 a.m., W. Springfield and Old Sproul Rds. Del. Co. 328-2425.

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. 425 N. Hight St. Carolyn Helmuth, 696-0491.

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.

YORK—Worship. 11 a.m. Clerk: (717) 854-8109.

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.

WOONSOCKET—Smithfield Friends Meeting, 108 Smithfield Road, (Rte 146-A). Unprogrammed worship 9:30; pastoral worship 11 a.m. (401) 762-5726.

South Carolina

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

COLUMBIA—worship 10 a.m. Presbytarian 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

SIOUX FALLS—Unprogrammed meeting 11 a.m. 2311 S. Center Ave., 57105. Phone: (605) 338-5744.

Tennessee

CHATTANOOGA—Worship 10 a.m., discussion 11:30 a.m. 335 Crestway Drive. Co-clerks: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 825-6048.

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

FARRAGUT—Worship group. St. Elizabeth's Episcopal Church. 690-5491.

JOHNSON CITY—Tri-cities, 11 a.m. Sunday; Clerk, Betsy Hurst. Home: (615) 743-6975. Work: (615) 743-5281. Catholic-Episcopal Center, 734 West Locust St.

MEMPHIS—Unprogrammed meeting, child care 11 a.m. Special Studies Bldg. N. Pkwy at University, Rhodes College. (901) 323-3196.

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

CORPUS CHRISTI—Unprogrammed worship 10 a.m. Call Charles Arguell, (512) 991-2505.

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 at Wesley Foundation, 2750 West Lowden, 11 a.m. Discussion follows worship. (817) 428-9941.

GALVESTON—Meeting for worship, First-day 10 a.m. 1501 Post Office Street, 765-5996.

HILL COUNTRY—Unprogrammed worship 10:40 a.m., discussion 10 a.m. Schreiner College, Old Faculty Club, Kerrville, TX 78028. Clerk: Sue Rosier (512) 698-2592.

HOUSTON—Live Oak Meeting, 1003 Alexander. Meeting for worship 11 a.m. year round. Discussion 9:30 a.m. except summer. Phone: clerk, Dee Rogers: (713) 358-3711 or Meetinghouse: (713) 862-6685 for details.

LUBBOCK—Unprogrammed worship, Sunday morning 10:45-11:45 a.m. United Campus Ministries Building, 2412 13th St. (806) 745-8921.

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

RIO GRANDE VALLEY—Winter worship group Sunday afternoons. For place call Laurie Rodriguez 381-4163 or Carol Brown 686-4855.

SAN ANTONIO—Discussion 10:00 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; Gail Gilbert, clerk, 14415 Brook Hollow, S.A., TX 78232. (512) 494-5839.

Utah

LOGAN—Unprogrammed meeting and First-day school. Sundays, 10:30 a.m. 220 N. 100 E. Call 563-3345, or 752-2702.

SALT LAKE CITY—Unprogrammed meeting and First-day school 10 a.m. Friends Meeting House, 161 E. Second Ave. Phone (801) 359-1506, or 582-0719.

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) 864-7364, or (802) 863-3014.

MIDDLEBURY—Worship 10 a.m. at Parent/Child Center. 11 Monroe Street. Middlebury. (802) 388-7684.

MONADNOCK—The Meeting School, Rindge. Summer, 9:30. Clerk: (603) 673-4821 or 924-6150.

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.

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 end 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 8:45 and 11 a.m. (childcare available) except summer, Worship only 8:45 and 10 a.m. 1104 Forest St. Phone: (804) 971-8859.

HARRISONBURG—Unprogrammed worship, 5 p.m. Sundays, Rte. 33 West. (703) 433-8574 or 885-7973.

LEXINGTON-Maury River Meeting, 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.

NORFOLK—Unprogrammed worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 626-3861 for information.

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.

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. 747-7275 or 534-0793.

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

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 Jill Hardy, clerk, (414) 337-0904.

MADISON—Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 & 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 & 8:30 p.m. Children's Classes at 11:00 a.m. Sunday.

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.

CHEYENNE—Worship group. Call (307) 778-8842.

JACKSON—Unprogrammed meating 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.

Dear Friends,

We take this opportunity to thank you, our advertisers and subscribers, for supporting FRIENDS JOURNAL this past year. Almost two-thirds of the JOURNAL's income comes from subscriptions and advertisements; we are grateful for your assistance. We wish all our readers Christmas warmth and joy and a peaceful New Year!

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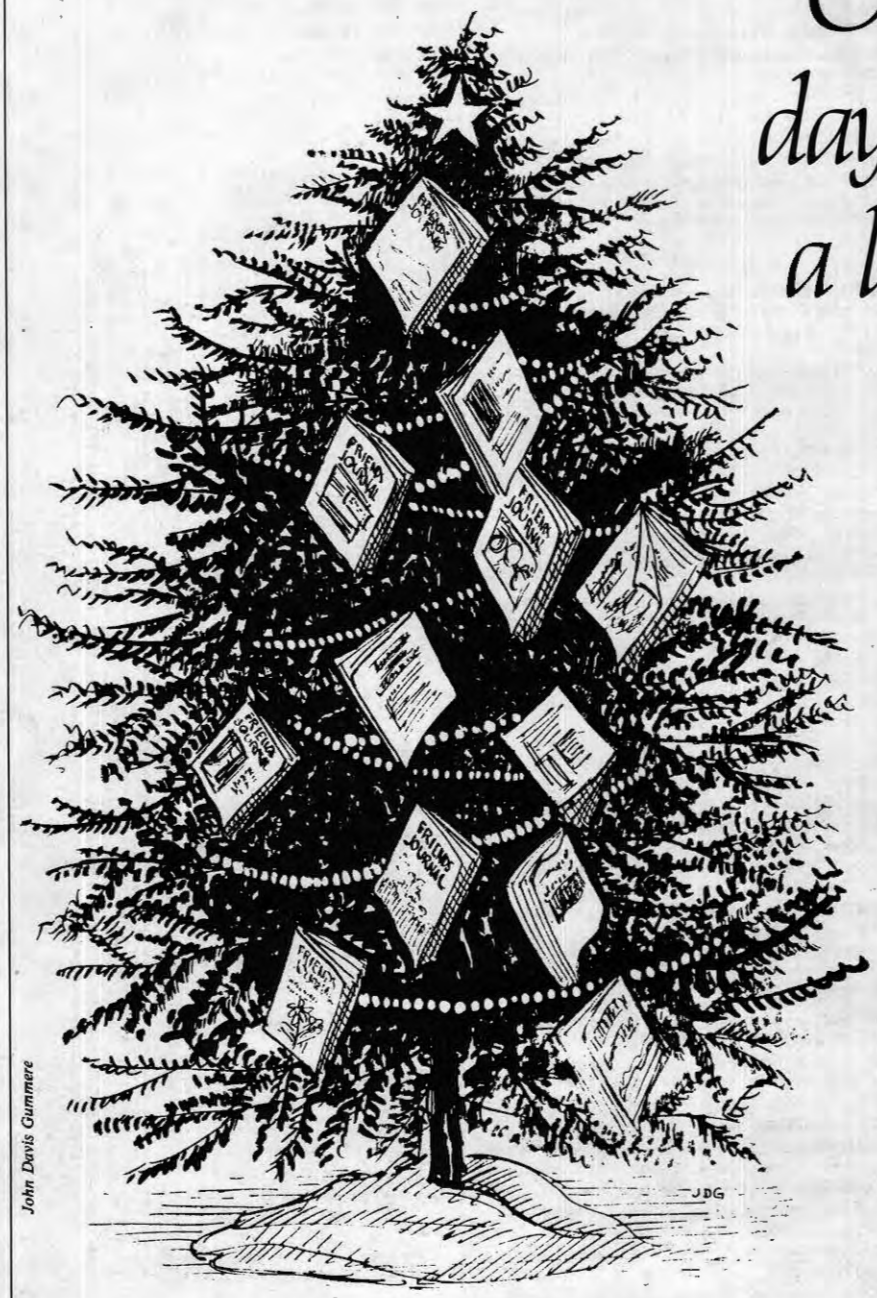
On the twelfth day of Christmas a loved one gave to me:



John Davis Gummere

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