


December 1993

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



*Faith
and the
Alchemy
of Action*

*Thoughts
About
Christmas*

*Darkness
and
Beyond*

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**Among Friends**

In Search of Angels

A member of my meeting confided recently that he suffers a particular malady this time of year. As daylight hours grow shorter, he said, and it becomes dark well before his work day ends, he feels a heaviness of spirit, a sense of deep despair. "Seasonal Affective Disorder" (SAD) are the words that describe this condition, I learned, one that affects many people as winter approaches.

I wonder if a similar condition doesn't affect us at the international level—one that might be called a "Global Affective Disorder." As I glimpse what's occurring for people in our world just now, the picture is grim indeed:

• Conflict and civil war continue in Africa, affecting millions.

• Violence and suffering in the former Yugoslavia seem undiminished despite efforts within the international community to effect a peace settlement. Photos and stories emerging from Bosnia tear at the heart.

• A sluggish economy has driven even more people below the poverty level. According to Bread for the World (BFW), more U.S. citizens are impoverished than at any time since 1962 (36.9 million of us, one out of four being children).

• The same BFW report, *Hunger 1994*, contains these other grim figures: worldwide, 1.3 billion people live in absolute poverty, the Asia-Pacific region being the worst with two thirds of the world's chronically malnourished people; 786 million people in the undeveloped world are chronically malnourished; the world spends \$2 million a minute—that's \$1 trillion a year—on militarization while 1 billion people exist on less than \$1 a day.

"Enough, enough," we may say, "we cannot absorb such statistics, such suffering, such pervasive inhumanity, such darkness pressing upon the windows of our lives. It's simply too much!" (Was it King Lear who said, "We must not think too much on these things lest we go mad!") It's enough to make us stop reading newspapers, avoid TV newscasts, go into heavy denial.

Thankfully, there is light in such dark times. Not enough, but there is light. In the BFW report referred to above (see page 29 if you want to order a copy), I found these words: "The unexpected peace accord signed by Israel and the PLO in September and peaceful negotiations of long-standing civil wars and conflicts have helped increase chances for peace in Cambodia, Ethiopia, Mozambique and in countries of Central America. These efforts have helped create an environment for long-term development and progress for millions of people plagued by hunger." There are other signs as well that leaders in government are seeking compassionate answers to human suffering. We must applaud such efforts and encourage more.

Themes of light and dark are important ones in our December issue. A story of Perseid reveals that the mystery of a star may yet fill us with wonder. Helen Weaver Horn touches a familiar feeling for many of us as we examine what is really important in our celebrations at Christmas. "How may we continue to celebrate incarnation?" Jim Flory asks. Reflecting upon the lights and sounds of contemporary Bethlehem, poet Janet Cross says: "Close your ears./Within, above, stronger and more constant,/Angels are singing."

As we face you from the opposite page we extend our very best wishes at Christmas. We give thanks for the blessings of our friendship. May the new year be one that brings us closer to peace.

Vinton Deming

Next month in FRIENDS JOURNAL:

Meditation 101

The Marriage Question(s) in our Meetings

AIDS Care Among Friends

FRIENDS JOURNAL

December 1993
Volume 39, No. 12

Features

- 7 Perseid: A Christmas Story**
Marjorie M. Killeen
There was no gold, frankincense, or myrrh, but they followed the light in the eastern sky.
- 8 Trusting the Quaker Process**
Bobbie Ruby
Johan Maurer takes the helm at Friends United Meeting.
- 11 Faith and the Alchemy of Action**
Robert Hillegass
Biblically-based, prophetic witness may aid our search for the living center of Quakerism.
- 13 Thoughts About Christmas**
Jim Flory
How may we continually celebrate incarnation?
- 14 Salvage Operation**
Helen Weaver Horn
The real Spirit may have been felt better over a bowl of soup or mug of cider.
- 16 Darkness and Beyond**
Anne
The challenge is to create a faith community where healing may be found in times of difficulty.
- 18 How to Start a Youth Group**
Ron McDonald
There's nothing like good planning—and enthusiasm!



Terry Foss

Departments

- 2 Among Friends**
- 4 Forum**
- 5 Viewpoint**
- 20 Reports**
- 22 Parents' Corner**
- 23 News**
- 24 Bulletin Board**
- 25 Calendar**
- 26 Books**
- 28 Resources**
- 30 Milestones**
- 32 Classified**
- 34 Meetings**

Poetry

- 15 Christmas Eve 1988**
Janet Cross

Symbols of Life Continuing
Alice Mackenzie Swaim

Epiphany
Alan Gann

JOURNAL staff gather for their year-end photo at Friends Center playground.
L to R, seated: Catherine, Barbara, Kate, Susan, Edward, Vinton, Lucretia (on tricycle); **standing:** Kenneth, Timothy, Jim, Gulen.

Cover photo by Judith Kotary

Friends and Alcohol

I felt Robert Levering's thoughtful article (*FJ* Sept.) was exceedingly appropriate. Having spent most of my life working with young people, I feel particularly sensitive about the negative example "moderate drinking" is setting for them.

A bit of wisdom from St. Paul comes to mind (1 Cor. 8-13). He points out that eating meat that had been sacrificed to idols is forbidden by the mosaic law, but "We know no idol is anything," and so Paul feels personally that eating such, for him, is not wrong. But he says further that lest it cause a weaker person to fall, "I will never eat meat, lest I cause [another] to fall."

Those who feel they can drink safely in moderation should feel a like responsibility toward the weaker ones who may be unable to stop.

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Robert Levering's article was especially good. Apparently present-day Friends are miles apart in their attitudes about beverage alcohol. The article makes total abstinence a logical choice for concerned Friends.

The benefits of moderate use, if any, are subject to question. I feel there is a lot of money made in the production and sale of beverage alcohol. As long as there is a good market for it, alcohol will always be a problem. Therefore, if I use it in any way, I'm providing support for that market and become a part of the problem, not part of the solution.

To me, it is related to good stewardship. I feel we have to be responsible for the way we spend what money we control. I question whether money spent on alcoholic beverages is the best use of our money.

Bob Simkin
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Robert Levering writes, "Some feel guilty about their own drinking and feel such admonitions are unwarranted intrusions into their personal lives." I am a Friend who does *not* feel guilty about my drinking; but I feel *strongly* that Robert's admonitions are an intrusion!

I not only drink wine and beer (once or sometimes twice a week), but I am also the proud producer of apple wine, which I frequently offer to guests in my house. Does drinking my apple wine disagree with our doctrine of simplicity? I think not! One test for simplicity is whether the item in question is cheap or expensive. Well, my apple wine is only 25 percent more expensive than fresh cider. It is one of the

cheapest beverages I can serve my guests.

Of course, I wouldn't offer my wine to a guest who I know is a recovering alcoholic. If I'm giving a party that includes guests (friends and/or Friends), some of whom like wine and others who don't, I make an effort to provide a non-alcoholic fruit punch that is more attractive (and more expensive) than my apple wine.

Many people have many different reasons—sometimes health reasons, sometimes personal convictions—for abstaining from a variety of foods and drinks. I've had Friends staying at my house who were allergic to wheat—so I'd try to have another starch available at breakfast or dinner. If the guest is a vegetarian, I should have an attractive alternative to the meat dish I serve—but I don't feel I must give up meat that day.

I know alcoholism is a serious problem. I've volunteered for two years in a homeless shelter and met a number of alcoholics and recovering alcoholics there. We didn't allow drinking alcoholic beverages in the shelter. Robert Levering might well preach abstinence to these alcoholics, but I'd prefer he not preach to me.

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I challenge Robert Levering's statement, "Refraining from drinking alcohol is certainly the most effective thing an individual can do to help reduce the social problems caused by alcohol abuse." I'm happy, of course, to learn that almost one-third of all U.S. adults are teetotalers, but obviously they haven't set a sufficient example.

I likewise challenge the assumption that, on examination, testimonies like simplicity and the single standard of truth will prove incompatible with drinking alcohol. I don't feel guilty about my enjoyment of the "fruit of the vine" nor regard it as an indulgence, in spite of my having been affected by its abuse in a former marriage.

I'm quite thrown for a loop by the statement that "all researchers of the subject note" moderate drinkers cause most of the social problems, not alcoholics. Terms need defining here! No, alcohol *abuse* as a social ill hasn't gone away, and yes, damage has been and continues to be done by its abuse, but other options present themselves besides abstinence for everyone.

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Faith and Practice of Pacific Yearly Meeting asks in the Query on Simplicity,

"Are our lives so filled by the Spirit that we are free of the use of tobacco, alcohol, and other drugs, and of excesses of any kind?"

My concern for today's Friends is not so much the practicing or recovering alcoholic, or even the potential or hidden alcoholic still crying out in denial; rather, it is the growing number of Friends whose attitudes, reflected by their words and practice, are, "It's not my problem. It doesn't apply to me."

I have come to find the Query on Simplicity to be a most useful guide to help me live my faith. Whether considering another trinket or gadget, driving across town to get the newest ice cream flavor "double chocolate decadence," hoarding clothes I don't need, or more noble habits like buying yet another book when I haven't read the last five, I am led to ask, "Is my life so filled with the Spirit that I am free . . .?" If the answer is yes, then clearly I don't need to clutter my life with excesses. If the answer is no, then it is a vain attempt to fill my spiritual void with things—food, chemicals, etc.

I am reminded of the early lessons of George Fox that continue to guide our Society of Friends: "That we reject all double standards in living."

Unless we practice our faith in our daily lives, not just at meeting for worship or at Quaker gatherings, then our spiritual vessel will remain bottomless.

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Robert Levering's well written and well researched article on alcohol uncovers some fascinating areas of Quaker history and presents a powerful argument for total abstinence.

The trouble with it is that it is wrong. Levering confuses drunkenness and alcoholism with social drinking. The great majority of humankind enjoy drinking in moderation. They did not drink grape juice at Cana but probably watered wine in the Greek fashion. Pharisees, who in a later period were to be called rabbis, accused Jesus of being a wine-bibber, for Jesus did drink wine and sat down to eat with women and sinners. His followers rejected the Jewish dietary laws as illustrated in the vision of Peter (Acts 10:9-16).

In fact, one of the primary means by which early Christians were distinguished from Jews was that they preached a message of universal love open to all, even those who refused to obey laws governing diet, the observation of the Sabbath, and other antiquated practices. Such laws became the hallmark of Rabbinical Judaism after the destruction of Jerusalem, in notable contrast to the Christian outreach to

No Need to Abstain

I write in response to Robert Levering's challenging article on alcohol (*FJ* September). Friend Levering asks us to ask ourselves whether by drinking we are not "enabling" abusers and making uneasy the hearts of the many whose lives have been damaged by others' alcoholism. These are worthy queries. My meeting discourages consumption of alcohol at the meetinghouse and at open events sponsored by the meeting. I support this course. I respect the fact that, in a society where alcohol is ubiquitous, many find it comforting to have it demonstrated repeatedly that a successful social gathering can occur without drinking.

Still, I would be saddened if teetotaling were to become part of Quaker testimony. I value wine and beer as parts of my diet, just as I value bread.

Levering writes about alcohol as though it were a synthetic drug manufactured by industry for consumption in pure form, unadulterated by taste, nutrition, or other distractions. He avoids the words *beer* and *wine*. He implies that the only possible reason for ingesting an alcoholic beverage is to become inebriated. But certainly, as natural extensions of grapes and grain, wine and beer are foods which, for thousands of years and over much of the planet, have been respected as gifts from God. We should think carefully before reading them out of our lives because they contain a substance that helps some people to submit to pre-existing weaknesses at moments when otherwise they might not. (Although it would be a great mistake to

count on it for such purposes, I must add that occasionally this same substance has also helped some people to submit to pre-existing strengths, when otherwise they might not have. If after years of silence I tell my brother I love him, how much should I berate myself because wine played as much of a role as spiritual practice in allowing me to do so?)

Why does wine figure so largely in the Gospels? It is probably true, as Robert Levering suggests, that in pre-modern times alcohol was one of the few effective preservatives and bacteriostats, and so was commonly consumed for reasons entirely unrelated to its properties as an intoxicant. But is it not also possible that because of the way it tasted, the way it complemented food, and the way it encouraged friendly tongues, wine was a particularly cherished aspect of the divine generosity which a good meal represented? Meals were and still are the most common and beloved gatherings for the celebration of community, and it seems to me that in the Bible wine is a symbol for this community. Bread and wine are the essence of communion not because of one accident of Christian history, but because as food and as symbols they have satisfied constructively the physical and spiritual needs of human communities for millennia.

I suspect that the suggestion that we abstain from drink at all times is another effort to outlaw some of the loveliness and vitality of life so that some may be spared responsibility for their own actions. The pervasiveness of alcohol abuse is no more a legitimate indictment of alcoholic beverages than the pervasiveness of sexual abuse is a

legitimate indictment of sex. I can imagine that some Friends will want to draw an analogy between my argument for the innocence of beer and wine and the distressing arguments of the innocence of guns. There's no comparison: Guns are instruments whose sole ultimate purpose is to kill and at the same time to place their operators at a comfortable remove from that killing. The situation with cigarettes is also very different, since by now virtually all rational, educated people have come to understand that cigarette smoke is just plain poisonous to anyone who comes in contact with it. By contrast, many nutritionists now believe that moderate consumption of wine may make a positive contribution to better health, particularly with regard to cholesterol and heart disease.

A friend of mine who is clerk of a meeting elsewhere in New England says she is wary of alcohol to the extent that the easy short-lived high it produces can distract us from the pursuit of more enduring and constructive spiritual and creative highs. Agreed. I just hope Friends can remember we have thousands of years of natural and spiritual history waiting to advise us, and that we should consult those histories and our true hearts before testifying that beer and wine have no place in any Friendly house.

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the divine core in all peoples.

Fox's message was the same. Early Friends enjoyed their glass of beer and were long prominent in the brewers trade. As Levering points out, the testimony for abstinence comes later, perhaps influenced by pinch-nosed Protestantism. Penn's (and Paul's) counsel to avoid drinking so as not to lead others into alcoholism is also deeply flawed. Ask any AA. Not drinking does not impress alcoholics but merely makes them uncomfortable that others are denying themselves for their sakes. Nor do moral suasion and ostracism help. AAs depend on the mercy and love of God and on the loving support of ex-alcoholics and not on the opinions of teetotalers.

The advice of abstinence has been dropped in New York Yearly Meeting and it should be dropped in others. To retain it and emphasize it, as Levering argues, serves to confine Quakerism in a ghetto of its own choosing. Taste and habits in food and drink are culturally defined, and to try

to impose the values of one's own culture severely limits the universal mission of Christianity. On an everyday level, residents in Quaker life-care communities are denied the enjoyment in public areas of a pre-prandial tot or a friendly glass of wine at dinner—a blot on an otherwise splendid program.

George T. Peck
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An AA member with over 24 years of uninterrupted sobriety, I write to agree with Robert Levering. During my years of hidden home drinking and faithful attendance at meeting for worship, hearing the queries on personal living from our meeting's book of discipline mention alcohol was often painful.

In the early 1960s my meeting read queries from the 1955 *Faith and Practice* of Philadelphia Yearly Meeting, which gave only a tiny prick to my conscience

with: "Are you free from the use and handling of intoxicants and the misuse of drugs?"

In 1965 the meeting began to read queries from the 1965 *Faith and Practice* of Pacific Yearly Meeting. I heard the following query containing masterful redundancy: "Are our lives so fulfilled by the Spirit that we are free of the need to indulge in the addictive use of tobacco, alcohol, and drugs, and in excesses of any kind?" Knowing by then that I was hooked on alcohol, all parts of the redundancy stabbed my conscience. A social drinker, on the other hand, was provided reasons for denial and probably felt not even a pin prick to higher conscience.

In 1969 I joined AA and began to hear the redundant query more peacefully. Silent gratitude was mine, however, when the new 1985 Pacific Yearly Meeting discipline provided a more direct query: "Are our lives so filled by the Spirit that we are free of the use of tobacco, alcohol,

and other drugs, and of excesses of any kind?"

Now Intermountain Yearly Meeting is setting out to create our own discipline. Might I suggest that our committee and all discipline committees everywhere include queries and advices that discourage the drinking and serving of alcohol and the holding of stock in companies that deal in alcohol or the renting of buildings to taverns and bars? Let's examine the query regarding the drinking of alcohol with the same thoroughness with which we have examined our stand against war. Let's create advices that speak to both adults and children on the dangers—even horrors—involved in the use of alcohol today.

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The real reason William Penn wouldn't take off his hat.

Jeff Hinkle
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Quaker leadership

I very much appreciate Bruce Birchard's article on Quaker organizational leadership (*FJ* June). Here are some comments, drawn mainly from experience in non-Quaker organizations.

1. I think there is a tension between Friends' distrust of authority and their unwillingness to confront each other.

2. There are structural tensions and differences between paid staffers of any nonprofit organization and its volunteer boards, committees, etc., especially those board members not in formal leadership positions. In a word, there are social/class conflicts, which should be acknowledged and resolved as much as possible.

3. Bruce Birchard wisely highlighted situations where painful decisions must be made—and made quickly. In these situations, I think points 1 and 2 should be borne in mind. We do well to remember also that Quakers, like all humans, have emotions toward those they care about—including such "ugly" feelings as anger and fear. I suggest that when these tough decisions have to be made, time would be well spent if the organization held special ad hoc session(s) to deal with the problems, perhaps a retreat at a new, relaxed location. Perhaps groups and individuals with skills in resolving conflicts could be called to facilitate (dare I say lead?) such sessions.

4. I liked Bruce Birchard's list of qualities good Quaker leaders should have, but I have one semantic quibble. I'm uncomfortable with his talk of trust as "capital." That sounds too manipulative, too materialistic (too capitalist?). Perhaps we should talk instead of building a store of trust?

5. Finally, how can we apply principles of Quaker leadership to non-Quaker organizations? I'd appreciate articles on that in future issues of the *Journal*.

John MacDougall
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An important book

Surely the best memoir of draft resistance and related movements of the Vietnam War years is *Dreams Die Hard* by David Harris. The book includes not only David Harris's personal memories of years of civil rights and anti-war activism, but also the experiences of Allard Lowenstein, who toppled President Lyndon Johnson, and Dennis Sweeney, who went insane and assassinated Lowenstein.

Now *Dreams Die Hard* is back in print in paperback (Mercury House, 201 Filbert St., San Francisco, CA 94133, \$14.95). Every reader interested in the 1960s will want a copy.

Jeremy Mott
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Canadian taxes

A news item in your April issue gives the impression that directing military taxes to peace in Canada is possible and simple, by making donations to the Crown (all levels of government). We wish it were so, but there is no provision in the Income Tax Act so far to exempt us from paying a proportion of our taxes to the military, as in the States.

We have been advocating making

donations to charitable organizations, political parties, and to the Crown to reduce all taxes, including military taxes, but one would have to donate very large amounts to eliminate taxes altogether. Most of us probably would not want to do so, as we benefit from medicare, pensions, social assistance, etc., all paid for with our taxes.

Ray Funk's Private Member's Bill was scheduled to be debated in the House of Commons on June 16, but the government recessed the House on the 16th, and we are now headed for an election on October 25. Jean Chretien, the leader of the main opposition party, has suggested to us that we might be able to direct our war taxes to the Canadian Institute for International Peace and Security, which he intends to reestablish, if elected. So we are hopeful that, in the next Parliament, some progress will be made.

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A steady, shining beam

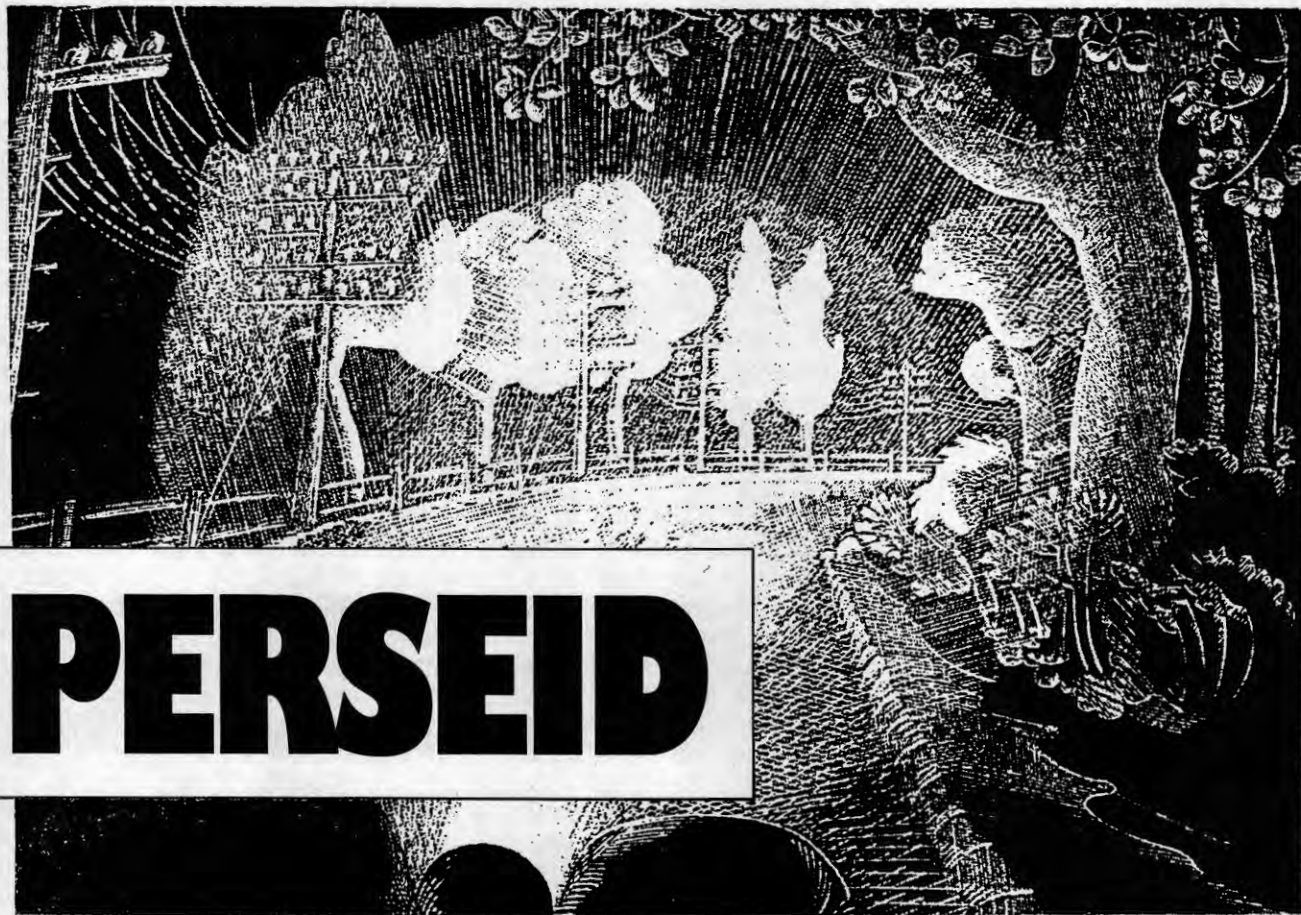
Just got back from Ramallah in time to see your September issue. As always, I find the essays enriching. I liked your editorial, especially your mention of Live Oak (Tex.) Meeting.

I also thank you for inserting my mom's name, Ellen Audi Mansur, in *Milestones*. Somehow, inadvertently, some names were left out of the list of survivors. Besides Noel, Emily, and May, two other names must be added: my sister, Lamees Mansur, as well as Donn Hutchison—widower of my youngest sister, Sina—who has lived and taught at the Friends schools in Ramallah over 20-some years.

During the last few years of my visits to Ramallah, I came to appreciate my mother's character, her gifts, her survival skills especially during the hard winters and the long curfew of the Gulf War. But despite the hardship of her life, she never wavered, never gave in to despair. Hers was a steady, shining beam of light that held up till the end.

May Mansoor Munn
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FRIENDS JOURNAL welcomes Forum contributions. Please try to be brief so we may include as many as possible. Limit letters to 300 words, Viewpoint to 1,000 words. Names and addresses are published unless authors request otherwise. Addresses are not to be used for personal or organizational solicitation. -Eds.



Gertrude Hermes/Philadelphia Free Library

PERSEID

A CHRISTMAS STORY

by Marjorie M. Killeen

Weather forecasters give a great deal of publicity to August 11, 1993, saying Perseid has been sighted for the first time in 130 years. This will cause a meteor storm, we are told, a spectacular display of fireworks in the eastern New England sky.

With absolutely no preplanning, my friend and I eat a hasty dinner, abandon the food and dishes on the table, and dash in search of open space to view the sky.

Heavy clouds envelope Keene, New Hampshire. As we drive, we pass long rows of unlit cars parked on unlit roads. Adults with children peer skyward standing in dense fog. I am forced to cross the center line of the highway to avoid hitting them.

We decide we must travel out of the valley to the hilltops for better

viewing. Heading north out of the fog, we stop several times to search the sky from various vantage points. We continue to meet unlit vehicles parked with people waiting.

As I drive, I hang my head out of the window looking up for shooting stars more than at the remote roads. We stop at a cornfield but realize we are facing west. This will not do; we move on to a field facing east. We recline on the hood of the car and await the "fireworks of the century."

"Do you think you will find the way home from here?" my friend asks.

"Well," I respond, "if not tonight, certainly in the morning light."

From 9:00 p.m. through 12:30 a.m. we count 47 meteors with generous tails, and 13 shooting stars. There is no sizzle or thump around us as they enter the atmosphere. This is not the spectacle predicted. Both of us agree it was the right thing to follow our instincts, abandon our

dishes, and follow the light in the eastern sky without concern for our safe return. What began partly as a spontaneous outing, also as part of a family tradition each August of watching meteor showers at our summer camp, became a compelling force this August 11.

There are accounts that nearly 2,000 years ago a compelling force caused shepherds to leave their flocks and wise men to travel by night following a star that appeared in the East. Logic would defy their judgment. By abandoning their flocks, shepherds risked their livelihood. Traveling at night was to risk robbers and thieves, especially if you carried gifts of great value—gifts of gold, frankincense, and myrrh.

Not everyone followed the star. Only some were drawn to it. □

Marjorie M. Killeen is a member of Monadnock (N.H.) Meeting.

TRUSTING THE QUAKER PROCESS

Johan Maurer Takes the Helm at FUM

by Bobbie Ruby

On March 1, 1993, three weeks before his 40th birthday, Johan Maurer, program secretary of Friends World Committee for Consultation Right Sharing, became the general secretary of Friends United Meeting (FUM), the largest Quaker body in the world. FUM has 55,000 Quakers in North America, and 100,000 more spread across the globe. Its yearly meetings include four in east Africa, one in Cuba, one in Jamaica, and eleven in North America, five of whom have dual membership in Friends General Conference (FGC). Meetings range from liberal to conservative, unprogrammed, semiprogrammed, programmed, pastoral, and evangelical.

In these times when Quaker diversity has often meant divisiveness, his appointment is joyful news. Johan brings a healing presence, much needed in all of Quakerdom.

Johan and I inhabit different colors of the Quaker rainbow. I am a universalist Friend, an active member of Quaker Universalist Fellowship (QUF) and women's spirituality groups. I write lyrics that are gender and spiritually inclusive, and that specifically recognize the feminine aspects of divinity—God as Mother as well as God as Father.

Johan is a Christocentric Friend, a member of First Friends Meeting in Richmond, Indiana, and a recorded minister. While mistrusting categories, he defines himself as evangelical: "An evangelical believes in the divinity of Christ, the authority of the Scriptures, and the urgency of sharing the Christian message."

We met by telephone long ago while planning a Right Sharing of World Resources project. We have been phone buddies ever since and still recognize each other more by voice than by looks. We have shared our lives and spiritual journeys, mostly in long phone conversations, although from time to time I get letters decorated with a happy face and a scrawled note, "Caution, Bobbie. Explicit Christian language inside!" We often make each other uncomfortable and feel free to do so. Neither of us is afraid of the

other, and we call each other Friend.

Johan Maurer is a world citizen. He was born in Norway in 1953 and grew up in a troubled family in Evanston, Illinois. He became a teenager during the civil rights movement and the Vietnam War, and was deeply committed to both peace and justice. He was not a member of a church, but as he read about the heritage of the peacemakers, "the testimony of the Church kept creeping in. Apparently this New Testament thing had gotten to some of them in a powerful way."

When he graduated from high school, a Norwegian relative married to a Canadian and living in the Canadian capital suggested that he join them in Ottawa and attend Carleton University. These same relatives, whom he describes as "charismatic Anglicans," accompanied him at his request to his first Quaker meeting.

Johan wrote in *Quaker Life* recently, "In my first two years of university, I began reading the Bible for myself, at first quite surreptitiously. Later I became bold enough to buy myself a large New English Bible and not always hide it when I was finished reading. I was fascinated constantly by the book of Acts, but what eventually reached me was the sheer wildness of God's grace in the Beatitudes and the whole Sermon on the Mount. One night I knew clearly and suddenly that the words were alive and true. God was opening my eyes to Jesus Christ as the authority I could own with confidence and confirming my hope that the life of faith included the witness to peace."

"I remembered a few things I had heard about Friends, and I began to read about Quaker faith and practice. My first impression was that here was a group which seemed to be closest to the simplicity of the Gospels and Acts."

On August 11, 1974, at age 21, he attended Ottawa Friends Meeting for the first time. "Twenty-four people sat in a hollow square in a large, light room. In the middle of the room stood a table with a Bible. During the hour of quiet worship, four people spoke briefly and simply. At the end of the hour I knew I was a Friend."

Johan brings, quite literally, a world of experience to his new position at FUM. After he graduated from Carleton University he stayed in Ottawa another year,

Bobbie Ruby is a member of Lake Forest (Ill.) Meeting. She serves on FGC's committee for the new Quaker hymn book, and coordinates the music programs at FGC gatherings.

living in the Ottawa Friends Meeting-house as resident Friend and serving as business manager for the *Canadian Friend* magazine. He was one of the Canadian Yearly Meeting representatives at the 1976 FWCC Triennial. In the United States, he and two F/friends spent a summer in Mississippi using biblical material to teach remedial reading to children. He worked at Beacon Hill Friends House, a residence and program center and home of an unprogrammed meeting in downtown Boston, where he learned to use administrative skills in a Quaker context.

In 1983 he joined the staff of Friends World Committee for Consultation, Section of the Americas. From 1986-1993 he served as program secretary for FWCC Right Sharing. This job took him all over the world, especially to India, Jamaica, El Salvador, Bolivia, and Honduras. In 1990 he began adding Spanish to the list of languages he speaks—Norwegian, English, Russian, German. In 1992 at the FWCC World Conference in Honduras, when he was acting executive secretary of the Section of the Americas, he got to practice his administrative skills behind the scenes, “ironing out travel problems, and helping people find lost luggage.” In May 1993, he returned to Central America to co-lead a seven-day study tour in El Salvador with Henry Freeman of Earlham College.

In the last ten years he has provided leadership at two Quaker Hill consultations, four study tours, nine regional conferences, and Bible studies at Canadian and New England yearly meetings. At FGC gatherings he has led workshops on exploring Quaker diversity. In 1992 at St. Lawrence, his topic was “Healing the Quaker Identity.” The description read, “open to all who 1) have experience moving easily across the lines that separate Friends, or 2) want to learn more about these lines and how to cross them.” At the 1994 gathering in Amherst, Mass., he will be a plenary speaker.

Johan has had firsthand experience with all kinds of Quaker worship beginning with Ottawa Friends, an unprogrammed meeting. Since 1982 he has mostly worshiped in pastoral meeting. He has also “gone to several semi-programmed meetings and finds it really comfortable.”

“My sense of what worship is, is Friends coming together to express publicly their love of, and trust in, God. Friends seek for this worship to be led by the Spirit. Whether some Friends trust

The church is a community, not an institution. Gospel order is trust-based, not justice-based. In community, we trust that God will lead us.



Photos courtesy of Friends United Meeting

that a pastor or particular group will have special concern for how the group will be led, as in pastoral meetings, or whether it is everyone's responsibility, as in unprogrammed worship, is immaterial.

I need to be in meeting. But if I don't feel like singing a hymn or standing up, I don't. I am an enthusiastic participant of programmed worship, but it is “programmed,” not coerced. I also worship in silence for a half hour every morning. If I were attending an unprogrammed meeting, I would still need that daily time. Once a week is not enough silence.”

Johan is a Christocentric Quaker.

“For me, and for evangelicals, the centrality of our faith is the risen Christ. Without Christ, I would not be a Quaker. I believe in the authority of the Scriptures as a Holy Spirit inspired book. But you have to enter the Scriptures in the spirit of prayer and stand in the spirit they were written in. The Bible has some ghastly things in it that are there for a reason, but not as a model for our behavior. You have to think about why it is there—is it as a model? as an instruction? as a caution and a warning? Just because it is reported in the Bible doesn't mean God approves of it.

“You have to recognize the Christian base of George Fox and the first genera-

tions of Quakers. For them the Bible was still alive and they were in the same place as the apostles. This is the “apostolic origin” of Friends. They believed in living their lives by Gospel order. “Gospel order” means Christ has come to teach his people himself. You don't need props, ritual, or hierarchy. The church is a community, not an institution. Gospel order is trust-based, not justice-based. In community, we trust that God will lead us. Quakers need to go back to the source, the God they claim to be worshipping, and trusting and being led by that source.” Universalists might use the term Holy Spirit rather than Christ, but we would be at home with the process.

I asked Johan if he believes Quakers who are not Christocentric can still be Quakers. He said, “I don't deal with *can*. I deal with *are*. There *are* universalist Friends. Reality is that not all Friends have a living relationship with Christ. Historically, their line of descent is just as valid, but came through a different historical angle. It isn't my hobby to obsess on what it is to be a Friend. Nor do I own the trademark office on who is a Friend. A Quaker is anyone who says they are a Quaker.

“FUM should be confident in its position as the descendant of orthodox

Friends. When you take your faith seriously, you surrender the control to God. You aren't out policing other people's beliefs.

"Endless discussions of identity and unity can be paralyzing. I will be there to work together with FGC and any other Friends on anything where we have common concerns. We don't have to have unity. Our primary purpose is to be spirit led. We have to trust those leadings."

It has been noted that we Quakers do not always extend our much vaunted peacefulness and gentleness to our leaders. After the controversies of recent years, when Johan let it be known he was applying for the job of general secretary, concerned F/friends said, "You must have the gift of martyrdom," "get yourself a bulletproof vest," and "do you have a psychiatrist on retainer?" When I asked him why he took this job, he said, "I didn't want it as much as I was led to it—

to the discernment of the worshipping community. Out of their central trust in God, which is at the heart of the discipline of Friends business meetings and meetings of elders, they empower leaders according to their gifts. The leaders, in turn, trust and draw their authority from the rest of the community, and know that their own deviations are subject to the same group submission which governs the whole community. This makes the old ways of church politics unnecessary and irrelevant.

"To me, extending Gospel order means that any Friend will feel their right and responsibility to place their concerns about Friends' work and witness through FUM before their monthly meeting in full confidence that it will be seasoned and passed along the full process, if necessary, to every yearly meeting and to the Triennial sessions. And if this doesn't happen, they would have the assurance that it was a trustworthy process of discernment which tabled their initiative, not church politics. In the recent realignment controversy, it sometimes seemed that anxiety driven people at either end had a tug of war, and too many Friends

for honest understanding.

Evangelicals and universalists have both felt the weight of an oppression that does not allow them to use the spiritual language that is honest for them. Both have been told "it's only words" or "the words don't matter." Christocentric Quakers have heard that "Christ" does not necessarily have any connection with Jesus of Nazareth, and universalists have been told that because they are not Christ-centered, they are not spirit-led. Precious truths have been hurled as weapons instead of offered as witness.

One of Johan's sayings that I quote often is "I must be faithful to what I mean to say." If we are going to communicate, we must begin by being in the place of really caring about each other. We need to be healthy about expressing our own feelings, and saying "I" and not "we." We need to listen, and to recognize that some of us are more skilled than others in saying what we mean. We must be willing to translate each other's spiritual language without anger. Again, Johan: "Mature Friends understand that you can have integrity while translating. We'll probably always at least puzzle each other, and occasionally hurt each

other, but we will understand that that is not our purpose. We will also always need to be ministering to each other's word wounds.

"If our automatic mode is anxiety, then our preoccupation becomes control. If we start in a mode of receptivity, then our witness will have integrity.

"What makes us all Quakers, no matter

where we are in the rainbow, is a divine discontent that we don't want an ecclesiastical apparatus—no matter how beautiful—to substitute for our immediate responsibility to follow the leadings of God in our worship and in our witness. We differ in how we organize to do that best, but not in why."

Johan and I did this article together in our usual way of long phone conversations. At one point I asked him if he "wanted to say anything nice to FGC Quakers." He grinned—you can hear him grin over the phone—and said, "How about, 'Let's hold each other in the Light!'" □



Endless discussions of identity and unity can be paralyzing. We don't have to have unity. Our primary purpose is to be spirit led.

an instantaneous, not an intellectual leading. I knew they wouldn't choose me if the collective wisdom was to continue in a path of outward division. Probably they saw me as more healing than divisive. I'm not seen as a combative person. I'm passionate about my faith, and about Friends' testimonies. I believe that right sharing is a testimony among Friends, along with peace, equality, integrity, and truth telling. I'm not interested in or good at church politics.

"Both FUM and FGC are at their best when they follow Quaker process. Friends' actions and decisions come out of a context of worship and a submission

in the center coasted on sentimentality, avoiding confrontation and trying to preserve a picture of unity that is not true. The issues were serious, but some tried to solve them politically instead of in Gospel order."

Johan and I share a love of spiritual language. We care deeply about the richness and power of the words of worship. We feel one of the important questions for FUM and FGC Quakers is "how do we talk to each other?"

We have hurt each other with our careless use of spiritually loaded language, and we have accepted a sentimentalized false unity as a substitute

Faith and the Alchemy of Action

by Robert Hillegass

Much of value has been said and written recently about the causes and hopeful remedies for the harmful divisions among Friends in North America.

For example, Wilmer Cooper, in his keynote address to New England Yearly Meeting in 1992, pointed to the "monumental lack of understanding of our tradition." (A firmer grasp of our history might bring us into unity on the basis of our common bonds—recognition of the centrality of the Christ-spirit and testimonies of peace, equality, and integrity; and sacramental living.)

Daniel Seeger, at the same gathering, challenged us with the assertion that "the chief obstacle to our unity comes not from our diversity but from our superficiality."

Diane Bonner Zarrowin ("Not in Admonition," *FJ*, Oct. 1992) believes we are clearly called to a "transforming corporate witness [in] the dark places of this world," if only we will "reach down far enough into the ground of our being . . . so that we can hear what God is saying to us."

Such urgent appeals raise the immediate question of the avenue through which such transforming changes can take place. Do we begin by reading Quaker history and devotional literature? By meditation and prayer? Do we meet to talk truthfully and lovingly of our differences and our common vision? Or do we attempt to engage in some common action (other than more talk)? My impression is that the experience of most Friends teaches them that action can only come to flower

Currently members of Monadnock (N.H.) Meeting, Robert Hillegass and wife Virginia are former members of Wellesley (Mass.) Meeting. While there, Bob took active part in the Ailanthus group, whose nonviolent witness for peace is described in his Pendle Hill Pamphlet, Nonviolence on Trial.

out of a long period of prayer and meditation, often in meeting for worship.

Several of my own experiences suggest a different, somewhat surprising (even to me) route. For example, recently I have joined an Alternatives to Violence Project (AVP) trainers team taking workshops to the New Hampshire State Prison. This came about not because I had read about AVP in detail or knew about the witness of Elizabeth Fry, nor that I had read Matthew 25:36 ("you visited me in prison")

—or even that I had sought a leading through prayer. It grew principally out of my having been in prison several times myself and knowing first-hand the urgency of the need for such programs. In general, I want to suggest, the closer we permit ourselves to come to oppression or suffering—the more vulnerable we allow ourselves to become—the more likely we are to take committed action. In such cases, the in-depth reading, even the meditation on the deeper spiritual meaning of the event, may not come until afterwards—or during the event as an integral part of the witness. Thus, until I saw the unfeigned joy and gratitude on the part of the AVP workshop participants, and their changed behavior with each other, I had no real notion of the transforming power AVP can bring to inmates and trainers alike. It is the closest thing I have ever witnessed to a group conversion experience. And significantly, the participants included Friends, U.S. Catholics, Hispanics, and Native Americans.

*Early Friends
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"Lamb's War"
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injustice.*

Experiences like this take me back repeatedly to the mystical refrain of "The Wakening," a poem by Theodore Roethke: "I learn by going where I have to go." By putting the pause after the word "going," one feels both the paradox and the power of the line, making it for me, at least, a kind of mantra. (Needless to say, it is not a mantra that leads to indiscriminate actions.)

Let me now turn to a much longer chapter in my experience in which the act of giving myself to an action

literally led me to discover what I believed. And this time the experience had the additional effect of transcending differences in faith perspectives among individuals while bringing the group as a whole to a transforming corporate witness.

In order to show the relevance of this experience to the healing of our Quaker divisions, let me digress briefly to recall Frances Irene Taber's provocative listing of the differences in faith and attitude characterizing Universalist and Christ-centered Friends in her search for the "living center" of Quakerism (*FJ* July 1992).

She notes, for example, that while Universalists find the holy as something "felt, sensed, experienced, uncontainable in words," Christ-centered Friends perceive it as "verbally explained"; that while Universalists see the life of Jesus Christ as "example, model, source of teaching," Christ-centered Friends see that life as "unique, essentially relevant to me"; that while Universalists tend to "seek to

embody and express the love of God," Christ-centered Friends tend to feel "empowered by God." Again, while Universalists are "mystical—experiencing God," Christ-centered Friends are "theological—thinking about God." And finally, where the first group "leans to social action," the second leans to "proclamation."

Let me now try to suggest how the experience I have referred to helped me to meld the opposites of Quaker faith as set forth in Frances Tabor's paradigm. It began in 1979, at the peak of the nuclear arms race, when a few Friends called me to join them in a weekly peace vigil at a nuclear weapons laboratory in Cambridge, Massachusetts. At the time, I knew little or nothing about United States' global nuclear strategy, much less about missile technologies. I simply knew the arms race was spiritual madness and the enslavement of the nation's soul. And though I knew little or nothing then about the history of the Quaker Peace Testimony beyond a few familiar phrases from Fox's 1676 Declaration, I knew that the search for national security through the threat of nuclear annihilation was its absolute negation.

The evolving group eventually became an amalgam of Quakers, Catholics, and mavericks from other faiths who all felt an undeniable call to direct action. Every Monday morning we conducted a prayerful witness at our site, often carrying signs and leaflets in which we proclaimed our "gospel of peace" in such a way as to try to appeal to the goodness of the scientists who worked there. Nevertheless, from time to time our actions led to arrests and sometimes to jail—usually relatively short stints. This witness continued for ten years.

What I would stress here is that the action, once begun, became a biblically-based, prophetic witness. The group studied the Gospels together, especially Mark and Luke, as well as other classics of nonviolence, including the writings of Gandhi, Tolstoy, Martin Luther King, Jr., and James Douglass, the radical theologian-activist and Trident resister. But we read those works, especially the Gospels, not for any doctrinal superstructure they might support, but to plumb their nonviolent spirituality. And our chief model for acting, to the extent we were capable of it (and we were momentarily all too aware of our human frailties) was the witness of Jesus.

This fact, and the risks we shared, made it possible for Quakers and Catho-

lics and others in the group to bypass our outward differences and unite in the strongest bonds of loyalty and loving fellowship. Can you visualize Quakers receiving communion from one of our Jesuit members while Catholics cheerfully entered into Quaker-style decision-making by consensus? and while Buddhist monks joined in the witness with drumming and chanting? The explanation is that while the Quaker peace testimony, along with all other Christian nonviolence, derives



Narcissa Weatherbee

ultimately from the spirit and model of Jesus, at its deepest levels nonviolence is grounded in a metaphysical reality: as Gandhi expressed it, "Love is the law of our being." But Friends' conviction of the presence of God in every person gives it a personal applicability, suggesting that each of us has the power at some level to "grapple with the adversary in love," as Jim Douglass puts it, "in the faith that reconciliation is possible." (Substituting *Christ-centered* or *Universalist* for *adversary* in this statement may yield a startling, new application for our peace testimony.)

Thus it can be seen that Christian nonviolence rides on articles of a universal faith, and these are no more explainable in rational terms than the doctrine of the atonement, for example. They can only be known experientially. "No one can understand the meaning of Jesus' life," writes Douglass in *The Nonviolent Cross*, "until he tries to emulate it." And only in the act of giving oneself to a nonviolent

action in love can one glimpse the meaning of the statement that "love suffers away men's evil," or, as Paul puts it, "overcomes evil with good." This is the mystery of the Cross itself. I assume that Buddhist monks, who have on occasion practiced self-immolation as a way of raising consciousness about the horror of genocidal war, would have something similar to say from their own faith perspective.

Finally—returning to my own experience—during the course of these nonviolent direct actions, I and my friends sometimes felt both empowered by God's love and a channel for expressing it. (We were also sufficiently humbled by the absence of any visible results from the witness on the part of the scientists to whom it was directly addressed.) Beyond that, at certain moments sometimes on the site of a vigil or in a courtroom—I experienced an unnameable joy and inner peace, stemming from a sense of being joined to all the world's people, to the earth's entire life community—to the Creation itself. These peak moments are the closest I have ever come to a mystical experience. Taken together, these experiences answered for me virtually all of Frances Tabor's criteria for the Universalist and most of the Christ-centered ones as well. They also involved the whole of being human—body, mind, emotion, and faith. In the lived reality of these experiences, the paradoxes seemed to dissolve under the influence of a transforming power.

I believe that power is still available to Friends today—of every stripe—just as it was to those early Friends who never allowed theological differences to impede their "Lamb's War" against social injustice. Now, as then, it could have the dual effect of making us inwardly tender and humble while, outwardly, a tightly knit community of revolutionaries. The world, with all its unsolved problems of "justice, peace, and the integrity of creation," lies waiting before us. □

Readers seeking a deeper understanding of Jesus as nonviolent activist will find it in Ched Myers's Binding the Strong Man: A Political Reading of Mark's Story of Jesus (Orbis, 1988); and in Walter Wink's Violence and Nonviolence in South Africa: Jesus' Third Way (New Society Publishers, 1987).

THOUGHTS ABOUT CHRISTMAS

by Jim Flory

Christmas and Easter are the two most important times of religious drama in North American Christendom. Christmas is a benign time of pure joy and thanksgiving untinged by the more sobering thoughts of the Crucifixion, which temper the joy of the Resurrection. Christmas is the event in which the theme of incarnation (the way in which God or Spirit takes bodily form) is played out in our culture with all its varied denominational nuances. Yet with all its importance, we are told by scholars that Christmas was not celebrated in the first several centuries following Jesus' death. We also find that when George Fox and company tried to get back to the essentials of Christianity, they too warned people about the celebration of Christmas.

You that be observing the day and days called Christmas, with your fooling, with your cards, with your Yule games, with your disguisings, with your feasting and abundance of pleasures and abundance of fullness, with your harps and viols, and your fiddles and music, see if these be not fruits of Sodom and Gomorrah and Egypt that crucified Christ spiritually. For [those] who live in pleasure kill the just and live rottenly upon earth, and in pleasures are dead while they live, and gluttonness and drunkenness. Woe is the end of them, woe is the portion of such! And you that do observe Christmas day and days with your cards, with your pleasures, with your Yule games and merriments and disguisings and gamings, see whether Christ be in your thoughts and in your mouths when you are in your exercises. To the light in your conscience I speak. . . .

Elsewhere Fox condemned Christmas observance, which he usually associated with Catholic and papal degeneracy—emphasizing “mass” rather than Christ. Some additional comments are made related to frivolity and waste. We even find confessions at a meeting for business in which a George Keith admits his offense of “going to his wife’s mother’s and remaining idle all day and keeping it in

Jim Flory’s article appeared in the December 1991 newsletter of Twin Cities (Minn.) Meeting.



Rita Corbin

**Though our forebears
did not celebrate the day,
Friends today might
consider incarnation as
being central at Christmas.**

feasting there.” Quaker boarding schools up to the 20th century purposely scheduled winter vacation so that it would not coincide with Christmas. Henry Cadbury, in studying the early letters and journals of Friends, found that when Christmas was mentioned it was as another time of suffering for early Friends as they were arrested, fined, and used as targets of violence for keeping their shops open on that day. In fact there were special committees of suffering appointed to deal with the problems associated with that day.

Yet is not the concept of incarnation central to a religious view of Christmas? And don’t you think George Fox would have agreed with the following statement of Aldous Huxley? “In Christendom, as well as in the East, contemplatives who follow the path of devotion conceive of and, indeed, directly perceive the incarnation as a constantly renewed fact of experience.”

What about the Christmas story itself? When we look at it with our adult minds it raises interesting questions. Mark, thought to be the earliest Gospel, omits the Christmas story and starts out with Jesus’ baptism by John the Baptist. The Gospel of John starts out with the Word becoming flesh and then follows

Mark’s lead. Why do you think that both of these Gospels leave out the Christmas stories? Matthew gives us the pre-Christmas events from Joseph’s point of view. Summed up it is, what should I do with a wife who is carrying a child which is not mine? And of course the angels answer. Luke gives us the pre-Christmas story from Mary’s point of view—the visitation. Mary wisely decides she needs a support group or at least some co-counseling and goes to talk things over with Elizabeth, who has had similar experiences of her own. In Matthew we find the story of the wise men, and in Luke the story of the shepherds.

Certain aspects of the story catch my attention. First, we have the theme of God choosing Mary and the everyday ordinary events as the setting in which the incarnation drama works itself out.

No big news media staging nor a spectacular flying saucer arrival. Rather the traditional form of arrival for people on this planet is chosen. Secondly, the arrival takes place, not in the home of a nobleman, but in the home of a working person. (Would present-day adoption agencies have selected this type of foster home over one that could have offered the child more opportunities?) We have the appearance of the star, which points out the cosmic importance of the event, and non-Hebrew wise men who emphasize the universality of the event. Birth announcements are sent to shepherds and wise men but not to Rome or Jerusalem. Finally, we have Mary, who remembered all these things and thought deeply about them. “What child is this, who laid to rest, on Mary’s lap is sleeping?”

Dale Rogers wrote a book titled *Christmas Is Always*. This phrase seems to me to express a basic Friends understanding also. There is a danger, however, that without a special time set aside we may rarely rather than continually celebrate incarnation. Maybe whether understood as a specific historical event, as a continuing experience in our lives, or both, Friends can consider and, in our own manner, celebrate incarnation. Perhaps, even at Christmas time. □

Salvage Operation

by Helen Weaver Horn

Dear Wendy,

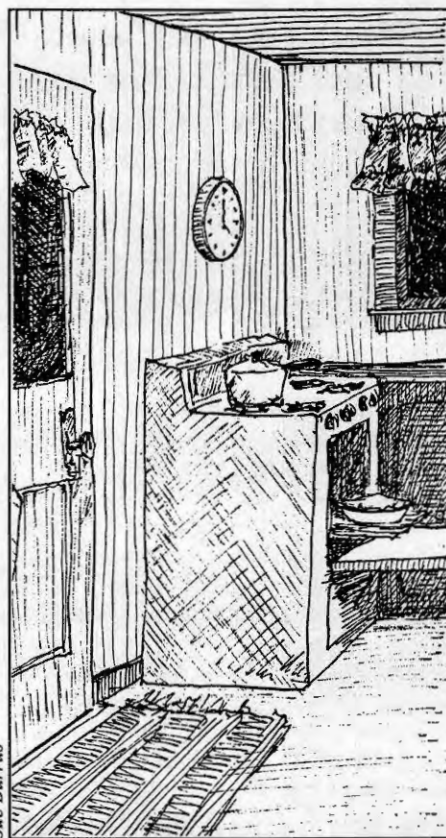
I need to ask your forgiveness for Christmas dinner. I was going to call you, but then I realized I needed to sort my thoughts out on paper. One thing I know. I hardly connected with you or John or the boys at all that night. I still feel soul starved. Beforehand I saw so clearly in my mind's eye how our two families and the refugees would savor the joy of Christmas together, but I guess I got beside myself. I even forgot to give them their presents. The practical challenges of a feast for ten made me lose touch. Of course you had offered to make it a potluck, but I knew what a hullabaloo there would be at your house all day with the boys so excited. You deserved a break. I should know better than to tackle such a project after all these years of singing " 'Tis the gift to be simple."

There were satisfactions. I loved hunting just the right spruce on Wally's land with David and Becky, and having her help me decorate with all our traditional treasures: the string of origami cranes, the wooden angel from the Black Forest, the Mexican straw star, the dried apple Santa heads carved by senior citizens. I wasn't going to bring out our ancient centerpiece since the cat chewed the hair off the skier, and the spring was sprung on the chimney-climbing Santa, but I decided that the cotton snow around the mirror skating pond might still be magical by candlelight for Leo and Danny and the refugees—and their eyes did shine. I don't even think I made a mistake in using the goblets and big linen napkins. They were what I had that matched for ten, and it's fun to pull out all the stops sometimes and say unabashedly, "This is our cultural heritage. This is the way we honor new-born kings and you, dearly beloveds."

It was certainly satisfying to have the four Haitians there by our warm hearth, cracking nuts while their own families were so far away. That was close to the root of Christmas. It was good that Rolland and Francis could talk about the difficulties they had relating to the white

A regular poetry contributor to our pages, Helen Weaver Horn is a member of Athens (Ohio) Meeting.

students in their literacy program. Most of the time they do so much nodding and smiling. I also remember fondly John's hilarious explanation to them in French about what it means to be a "party pooper." It was special to have Francis bring Haitian-style bread he had baked that morning and to have Edvert mash the potatoes and Leo and Danny carry in the Christmas cake and everybody pitch in on the dishes. But somehow, all together, it was too much. A production. A *tour de force*. When I finally got the food



Sue Burrus

stowed away and was out of the kitchen, I felt myself organizing all over again so we could sing carols together—getting out the guitar and jingle bells and songsheets, striking up the notes, straining for the perfect Christmas moment by the fire.

How to make it more real? How to connect with the wonder of the Presence in our midst, in each of us? God knows I tried. Maybe that's the trouble—trying

too hard. I got caught up in making things splendid and feeling it was all up to me. I was like the steward at the wedding at Cana, bustling about in a flap, scurrying off to check the storeroom for some more high-class wine and missing the miracle. I do feel affection for the steward, really. He's us. Blind as a bat to essentials. He was the comic in a puppet play I wrote once on that Bible story. But it's Mary the mother of Jesus I feel touching me now. At the wedding at Cana she had to put her hand on Jesus' arm and point out the hospitality crisis to him. Inside me a voice like hers is saying, "Dear woman, you're exhausted. Your old way of celebrating has given out just like the wine did at Cana." I know she's right, but I'm resistant too, just as Jesus was. "What are you saying, Mother?" he answered her. "My time has not yet come." A tight voice in me says, "But we have *always* had an advent wreath and Christmas bread and date-nut pudding and the sleigh on the dining room cupboard and a stocking for Becky. Everyone would be disappointed. And anyway, how would I know what to discard and what to keep?"

At Cana there was no way around her. "Do as he tells you," she told the servants. "Fill the jars with water." She knew Jesus had the power already, that his time *had* come. I guess she must be nudging me into some kind of salvage operation too. "Live up to the Light that you have, dear woman," she seems to be saying. "You know the Spirit that kindles between people when you are really present to them over a bowl of soup or a mug of cider. At 61 you don't have time any more for so much window dressing, so much eating and washing up. Only for slowly savoring each other's conversation, for breakthroughs to fresh questions and authentic belly laughs and secret wishes and cherished recollections. That is the real gifting, the Christmas anytime-it-happens, when simple sharing turns water into wine."

Oh, Wendy, she's right. How about coming over next Tuesday at 10:00?

Love,

Helen



CHRISTMAS EVE 1988

These are the lights of Bethlehem:
Neon glow under lowering clouds,
Arc lamp's gleam on wet umbrellas,
Flash-bulbs popped by rain-drenched pilgrims.
Close your eyes.
Within, above, stronger and more constant,
A star is shining.

These are the sounds of Bethlehem:
Tannoy-harsh carols in Manger Square,
Police sirens whining, loudspeakers barking,
"Keep moving, please, one way only."
Close your ears.
Within, above, stronger and more constant,
Angels are singing.

—Janet Cross

SYMBOLS OF LIFE CONTINUING

The year turns slowly to its darkened ending,
while we, contrary, carefully unwrap
and polish to a blinding dazzle of splendor
our symbols of non-ending—
the evergreen for earth's eternal spring,
the Child, re-born
over and over down the centuries.
With instincts tuned beyond our understanding,
we offer resurrection to time's death.

—Alice Mackenzie Swaim

EPIPHANY

The day after
the tree had been sent to mulch
last turkey sandwich eaten, gift exchanged
last party over, relative gone
bowl game won and lost;

the day after it was finished
it finally arrived.

I found myself humming a song
about the birth of a child,
a child of light to balance the dark;

felt the joy
and relief
that the joy would still come.

My thoughts drifted to
an ancient wanderer
forced to travel on winter's eve,
catching sight of Saturnalia fires
burning in a distant Time's Square,
fighting winter's encroaching darkness
willing the sun's return.

Felt a serenity in knowing
that even if I didn't light the fire
didn't dance and shout,
if I simply sat in silence
let the darkness have its moment
the light would still return.

—Alan Gann

Now deceased, Janet Cross was a Friend from Salisbury, England. She did United Nations relief work in the Middle East. Alice Mackenzie Swaim is from Harrisburg, Pennsylvania. A native of Scotland, she has won numerous awards for her poetry. Alan Gann, by profession, is an electrical engineer. "I feed my soul," he says, "as a Unitarian Universalist and by co-running Friday Night Live, a smoke- and alcohol-free folk music venue in the Dallas, Texas, area."

DARKNESS AND

by Anne

It was a Godless time. Week after week I struggled to meeting, finding the silence unbearably empty yet accepting the conventional religious instruction to attend faithfully. It was so hard experiencing a meaningless void when previously there had been a Presence. I felt trapped in a thick-walled vacuum—but it was full of dragons. I feared that if the walls were penetrated, the dragons would either overwhelm me or I would implode into nothingness.

Our style of worship is especially hard in times of despair. Silence is a most powerful mirror, revealing all-too-many raw nerves. But I had never experienced a time like this before, when the darkness welled up and threatened to overcome me. I felt I was facing it alone, impervious to prayer, immune to comfort and blessing, yet feeling that all around were open to it.

It is hard to remember what I did in those meetings. I sat still, I behaved nicely. I did not scream or shout or throw the flowers across the room. Once or twice I wept—but quietly, so as not to disturb people. I left my pain outside because it did not feel “acceptable” inside. My distress would shatter the cosy calm. And I felt too vulnerable to share it with a large group, of whom some were strangers.

Inwardly, I struggled for mastery, raged at the chaos and confusion. I was far beyond any dialogue with God. If I had been, I might have shared C.S. Lewis’s experience and accused God of being the “Cosmic Sadist.” My old ways of centering down no longer worked. I rarely dared to read, but longed to. I sat bleakly and uncomfortably waiting for the next ministry to fill my mind with distraction. Sometimes it helped, when expressing pain or reassurance in a way that reached me. Sometimes it portrayed such a comfortable, complacent existence that I felt a strong urge to shout angry disagreement.

I began to doubt if I was worshipping in

the right place. Quaker faith seemed to contain only light and goodness and sweet reason . . . how could all these stormy emotions belong? I knew our reputation of being “too good” to join was untrue, but I felt my darker side was unwelcome. A Friend said recently, “We need a Wailing Wall to supplement meeting for worship.” I considered other churches, needing words or music, something to carry me.

I also considered no worship at all and took sabbaticals of varying length. Hesitant to question my absence, people left me alone, with the best of intentions, ignorant of my need because I found it so hard to reach out. I felt neglected and unsupported, yet paralyzed to make the first move.

People who have experienced life-shattering events will recognize the place where I was. My whole world had collapsed; what was I to do with the fragments? No one seemed to understand, least of all me. Occasionally I tried, but Friends responded with efforts to diminish my pain, to suggest that “time will heal,” to point out the opportunities for positive growth. The events, as known within my meeting, did not seem to justify my degree of upset. The subtle implication was that I should pull myself together and be grateful for what I had. Yet how could I pull myself together when the pieces did not fit any more?

One Friend sensed the chaos within and did not try to “make it better.” She offered support, time together, but I did not dare to accept. Mainly because I feared rejection, that the enormity of my confusion would overwhelm us both. Yet I considered suicide in the early months,

I had never experienced a time like this before, when the darkness welled up and threatened to overcome me. What might have helped?

when I could see no other way out. If I had been more alone in the world, I might have done it. I was a classic case of someone responding to pain in the only way they know—to hide their suffering, giving an outward appearance of strength.

Like many Friends in the caring pro-

Anne's article appeared in the May 7, 1993, issue of The Friend, the excellent weekly publication of Friends in England.

BEYOND



fessions, I had always been seen as a strong, coping person. I needed professional help myself, but found that very hard to accept. Eventually, I found someone who could not easily be fooled by my air of articulate clarity.

This helped with the psychological dimension; but I now recognize the distinction between depression and spiritual darkness, though they may overlap. Simone Weil's phrase, "annihilation of the soul," describes spiritual darkness well. Yet—being so painfully aware of something missing—one struggles, perhaps unconsciously, to seek a deeper centeredness on God rather than self.

What might have helped? A smaller meeting with stronger ties of fellowship, to give more understanding support. Friends who could see beyond my pretense at coping, who weren't frightened by my pain and could gently pursue me in the sabbatical periods. Perhaps a small worship group to meet with me and pray for me. I was desperate for a sense of blessing and I still puzzled over where we are to find it when it feels absent from meeting for worship and from relationships. Without

paid clergy and explicit rituals, where do we turn? The challenge is to create a faith community where we know each other well enough to be able to bring healing in times of difficulty.

What has led me out of the wilderness? Several experiences have been important. Soothing alternative therapies, where the power of touch ministered more than words could do. Painting allowed me to see and acknowledge the terrifying force of my dragons. I realized the massive obstacle they had been in my spiritual life, yet the energy they could bring if I harnessed them. I also saw that I had been wrestling some of the time with evil, things not "of God." A breathing space in my life has given me time to catch up with myself and find words to describe my harrowing experiences.

What have I learned from it all? This dark night has taken me beyond the edges of my known self and extended the boundaries of what I can be and do. My knowledge of God is deepened and I am challenged to a whole new way of being.

I now realize that guidance is often found not in positive but in "negative" illumination: a sense of strong discomfort with the present path, demanding

change. I am learning to cooperate with these intuitions rather than fight them. I have had to develop new patterns in meeting for worship, more diverse responses to the silence. I still wonder about being faithful to meeting in dark times. Only in *Questions and Counsel* is there clear advice: "Go regularly to Meeting for Worship, even when you are angry or tired or spiritually cold." Is this right? Should we force ourselves even when it feels positively harmful?

Though the editor [of *The Friend*] knows my identity, I have chosen anonymity so that I can express myself freely. I did not wish to pinpoint my struggles with a particular meeting. I do not think my experience is unique and I want to raise the issues for every meeting. Part of my urge to communicate is to reach others who may be in the dark night and to let them know they are not alone. These dark times are part of life and need to be brought into the Light and shared. Lifting up the stones of such past experiences is frightening, and we need support. All sorts of creepy-crawlies come running out, but they do contain life. If these words speak to even one other person, they will have been worth the effort. □

How to Start a Youth Group



by Ron McDonald

When my eldest son was 12 and entering the seventh grade, I decided to provide for him a youth group that I hoped would be sponsored by our Friends meeting. I had loved the church youth group experiences when I was young, and felt that such an experience would be the best possible way to instill basic Quaker values into young lives, values they might carry with them into adulthood.

The first task was deciding the level of commitment I was willing to make. Once every two weeks on Sunday evenings for an hour and a half seemed appropriate. I thought I could stay away from burn-out at that level, and it would provide a consistent enough experience for the youth to be able to develop a strong community.

The second task was to plan the structure for the hour-and-a-half meetings. I decided to begin with gathering time that would normally include a good deal of free play like soccer outside. Then we would have a half-hour supper catered

by parents. Finally, the focus of the evening would be a half-hour program. I made a list of possible programs, tapping on the meeting and my friends as resources: simple, short discussions on medical work, economics, and teaching;

Ron McDonald is executive director of the Samaritan Counseling Center, Memphis, Tennessee, an ecumenical pastoral counseling ministry. A folksinger, storyteller, husband, and parent of two children, he is a member of Memphis Friends Meeting.

presentations by artists and musicians; shared experiences like nature walks, bowling, and cooking; and some major activities like a bike hike and a "lock-in." I thought that junior highs would be quite interested in anything for 30 minutes, and especially presentations that introduce them to the adult world.

Next, we needed space. At first I knew we could meet at my house, but knowing junior highs well, we knew that spilled Coke was not going to be permanently tolerable to us and that they would enjoy themselves more in a location less destructible and more conducive to a ram-bunctious group—especially on rainy evenings. Having a good relationship with the pastor of a nearby United Methodist Church with few youth, I asked him if we could meet there. He was happy to consent and offered a wonderful space.

Then I asked the Friends meeting for support. I was volunteering to organize and lead the meetings and recruit the young people, but I wanted the meeting to be the umbrella for the group. I hoped to receive some commitment from Friends to help when necessary. They were enthusiastic in their approval!

Next, I had to recruit the young people. Recruiting boys was easy. I had been coaching a baseball team for two years, and when I asked these boys, they all wanted to come. Junior highs like being with one another! I knew some girls, but not many, and junior high girls, from my experience, don't seem to be as quick to join mobs as boys are. Still, I found three interested girls. I also recruited their parents as helpers. I asked parents to provide the suppers on a rotating basis and stay the whole meeting to help me when they provided the meal.

A large part of my goal was to recruit a racially mixed group. We live in a very well integrated part of Memphis, so most of our personal activities are well mixed racially. I felt strongly that I did not want to lead a segregated youth group. It should not, I felt, be reflective of our mostly white meeting, but of the racial mix of Memphis. That decision has turned out to be one of the most important aspects of the experience.

In the fall of 1991 we began with a group of 12 racially mixed sixth, seventh, and eighth graders. Our first meeting was a planning meeting. I presented the group a list of 15 proposed programs, and they added another 10. We began to mark dates on a calendar. I was clear with them that final approval of each program would depend on my being able

to work out the details. Some ideas were vetoed as we went along, but I still affirmed the validity of the idea and wrote it down. By the end of the meeting the young people had pretty much gone along with the original suggestions and scheduling ideas, but they had tuned them up and laid claim to them as their own.

Our second meeting's program was a presentation by a professional musician from our meeting, who demonstrated his viola. He first played a slow, melodious piece, then just as their interest began to wane he began a very rapid, lively piece that demonstrated amazing dexterity. The youth were spellbound for the whole 30 minutes, and all applauded at the end! It was great.

In the fall of 1992 our group had grown to about 15, and the Friends meeting decided to invite all the youth to the regular potluck suppers held the first Sunday evening of each month. We schedule our more subdued programs on these evenings, and the group started to become one that the meeting claimed as its own.

I soon learned that my main role with the group was to know how to use three words: "That's far enough." As the year went on, I used variations of those words half a dozen times during each meeting. My job, I understood, was to provide social structure.

It took me a while to understand the spiritual significance of what we were doing. We had created a group based on *inclusiveness* and *relationships*. I had wanted from the start to help the youth accept each new person who came to the group. I helped them reach out, insisted that they be inclusive, and made sure that when I asked about a new person or some aspect of a person's life previously hidden, I did so when others could hear. Supper together was the ideal time for me to ask questions.

I believe that spirituality is relationally based. For me the fundamental meaning of faith is openness. Seen this way, spiritual doctrines and religious identity have become less and less important to me. I wanted the group to be more than Christian, more than Quaker. I wanted a Jew or Moslem, Hindu or Buddhist to feel welcome and valued. The silence we had before supper and the silent "Friendship Circle" at the end of the meeting lent themselves to inclusiveness and a nonparochial approach. I did not want to be trying to convince them of the value of Quakerism. I wanted to give them an experience that did not build walls and therefore would enhance relationships.

I knew also that adult leadership was an important key to the success of the group. They must not only like young teens, but be able to tolerate their level of energy and their bantering ("checking," they call it), and be able to say a firm "no."

Two events sum up the value of the group experience. At one gathering, most of the young people were outside playing basketball. Three girls came in to me saying, "The boys won't let us play basketball." I went out with them, thinking that this was a problem of sexism. I learned from the boys, however, that the game had already started when the girls came to play, and that three new people couldn't join because the teams would be uneven.

Sensing that rule was not necessary and would exclude the girls for quite some time, I said, "No, you have to work it out differently." They immediately let the girls in, redistributed the teams, and began again. I don't believe the rule was actually sexist.

One of the white boys in the group was elected president of his school's student council. Word had it that there were racial tensions at his school. I asked him, "Are there racial problems at your school?"

He replied, "Yes."

"How do you know?" I asked.

"One of my teachers says there are," he said.

"Well," I asked, "do you notice racial problems?"

"No," he said, "not really."

"But," I protested, "you're the student council president. Why wouldn't you know of them?"

"I guess because so many of my friends are black," he replied.

Even though I sensed what he had told me had some important meaning, it took me a while to get the insight. I came to realize that when blacks and whites join together as best friends, they do not focus on race and racial differences.

This youth group has been terrific. This fall, we have three tenth graders and three ninth graders—and I've become very aware of the big differences between senior and junior highs—so we're looking into creating a senior high group alongside the original group. We are also beginning a value sharing time in which, during supper, one youth shares a meaningful personal experience. It's going well, and will get even better.

Try it in your meeting! You'll like it. □

Signe Wilkinson:

OH, SWEETIE, YOU CAN TELL ME.
WAS IT POOR SEX ED?
LACK OF IN-SCHOOL COUNSELING?
NO CONTRACEPTIVES?

HECK NO, MA.
IT WAS JOEY.



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Narcissa Weatherbee

Reports

Iowa Yearly Meeting (Conservative)

The 116th annual meeting of Iowa Yearly Meeting (Conservative) met at Scattergood Friends School, near West Branch, Iowa, from 7th month 28th to 8th month 1st. About 125 people attended.

The Scattergood campus seemed like a lush island of green and a haven from flood waters as the theme, "Healing," was explored in evening programs:

Jean Eaden, a recent student at Pendle Hill, led the first evening program, "Healing Through Building Community."

Callie Marsh, a counselor, in addressing "Healing Our Inner Wounds," reminded us that physical and psychological violence exist in Quaker homes as they do in non-Quaker homes; the peace testimony doesn't exempt us. We were led to realize that grace allows us to move from hurting to healing.

Lydia Moore, a doctor in a family practice including poor and minority patients, spoke about "Healing in the Larger Community." When she injured a finger, many people expressed concern. The bandage was visible. Rape victims have no bandage, so nobody to tell about it. "If they had, they'd heal faster," she said.

Nancy Nye, a former headmistress at Ramallah Friends School, spoke about "Healing Broken Communities" and about having gone to a Palestinian refugee camp to visit the family of a young man who had been found dead, following his detention in an Israeli jail. His body showed marks of torture. His 14-year-old brother was taken away by soldiers. Nancy and a Catholic priest finally found where he was and begged to take him home, but the soldiers refused. She felt she'd failed his family, but his mother's faith kept her from feeling anger. He was released a few days later. Nancy said it is hard to have faith like that.

Roscoe Millett, of West Branch (Iowa) Friends Church, spoke First Day morning about "Experiencing Differences Within the Society of Friends." He said "differences" arose among West Branch Friends in the 1880s and his grandparents were involved. Healing must have taken place, he said, because he sees the two meetings as now offering alternatives in the form of worship, and cooperating on projects.

Some healing occurred spontaneously from expressions of concern about how Friends had fared in the recent disastrous floods. Young Friends went to Muscatine, Iowa, for a day-long work camp where they excavated a collapsed basement wall in a home that had been flooded, and North Carolina Yearly Meeting (Conservative) sent a check for \$270 for flood relief. That check and others were given to the American Friends Service Committee's flood relief fund.

AFSC North Central Regional Executive Secretary Kay Whitlock reported that the flood relief fund was nearing \$50,000, and would be used in Iowa and Missouri, where there are AFSC offices. There will be longer-term needs after the Red Cross centers close down and the Federal Emergency Management Agency application deadline passes, Kay said. Because only communities of faith are poised to address this problem, AFSC has convened an interfaith group in Des Moines.

Friends Committee on National Legislation lobbyist Nancy Nye reported that government doors are open now in ways they haven't been in recent administrations. She said Quakers who had traveled to Cuba found that 90 percent of U.S. trade with Cuba had been in food and medicine. Friends were relieved to learn, from the Friends World Committee for Consultation report, that U.S. aid still goes to Cuba by Canada.

The yearly meeting helped raise money for FCNL's capital campaign by holding a pledge walk and a craft sale. The walk, held in cooperation with West Branch Friends Church, brought in \$745, and the craft sale \$150. There was a birthday cake for FCNL one evening, and there are plans for a 50th anniversary dinner this fall.

An interest group met to discuss a minute on patriarchy from Southern Appalachian Yearly Meeting and Association. The group proposed, and the yearly meeting approved, several queries on patriarchy to be considered by monthly meetings during the coming year.

There were lighter moments, too—folk dancing, a talent show, singing, and a Quaker verse for "Gimme That Old-Time Religion":

Let us go to Quaker Meeting
And Pursue our inward leading
While we sit on rigid seating,
And it's good enough for me!

Sherry Hutchison and Horace Autenrieth

Ohio Valley Yearly Meeting

With the words "Thanks be to God for gathering us together again," Clerk Ellen Hodge opened the 173rd sitting of Ohio Valley Yearly Meeting, Aug. 4-8, at Manchester College, North Manchester, Ind. It was our second year at Manchester, a Church of the Brethren college, and our third year probing the contemporary truths of George Fox's 1656 letter ("Answering that of God," 1991, "Awakening the Witness Within," 1992, and "Witnessing for Change," 1993).

Ken Brown, Professor of Religion and Peace Studies at Manchester, outlined "7 C's" important in witnessing for change: Creativity, Courage, Confession, Conciliation,

Communication, Community, and Celebration. Christine Snyder, of Dayton (Ohio) Meeting, coupled a historical review of "What Have Friends Been Called to Do?" with the challenging "What Are They Doing Now?" Workshop sessions considered the activities of some of the Quaker-related groups witnessing for change: American Friends Service Committee, Friends Committee on National Legislation, Friends Committee on Unity with Nature, and Quaker United Nations Office. Worship-sharing groups considered related queries and reactions, plus issues raised in a role-playing session: What needs to be changed? What are Quakers called to do? and How are we to do it? Mike Heller, from Baltimore Yearly Meeting, discussed John Woolman and "A Quaker Methodology for Change." Henry Freeman, of Clear Creek (Ind.) Meeting, described his calling to help El Salvadoran children.

In the spirit of worship, meetings for business attended to the mechanics of yearly meeting function. We rejoiced that a part-time staff person for youth activities has been hired, and also that attendance of children and young people at yearly meeting has grown.

Two issues were raised which require longer, in-depth consideration. A concern was expressed for consistency; OVYM has continued to use in religious gatherings early Quaker language, which we rarely use in our daily lives. A request for recognition of ministers recorded by another yearly meeting initiated a searching consideration of the nature of ministry, and how Friends can best recognize and nurture individual strengths.

Opportunities for book-browsing, singing, fellowship, intergenerational contact, and fun strengthened our sense of a gathered meeting. We joined with members of the North Manchester Fellowship of Reconciliation in a candlelight Hiroshima remembrance. Our epistle conveys greetings to Friends everywhere, as we plan for our 1994 session at Georgetown College in Kentucky.

Mildred Mahoney

New York Yearly Meeting

Amidst the mountains and landmark buildings on the shore of Lake George, New York Yearly Meeting gathered July 25-31 for its 298th session. There were over 650 people in attendance, of whom more than 150 were children. There were some 120 first-timers.

After 16 years of wrestling within and among ourselves over the Faith section of



our yearly meeting book of discipline, Friends finally reached clearness over the first reading of the Faith section with the exception of the portion relating to marriage and sexual relationships. The deep spiritual searching on this issue challenged us to increase our level of trust.

Trust was also at issue in facing a crisis of choice concerning the assets of Friends World College. The theme of trust was highlighted in a message from Johan Maurer, General Secretary of Friends United Meeting, who also stated that it is fear which divides us. In Bible study, led by Ann Miller of Earlham School of Religion, trust was again a theme when Ann interpreted spiritual journey stories of Moses and other biblical figures.

Ruth Kinsey, pastor of Farmington (N.Y.) Meeting, in her message to our children, showed them a black and gray rock, which, when looked at in a different light (ultraviolet), appeared to be red and green. The implied lesson was not lost on adults either: our diversities may well arise from differences in perception. This understanding may allow us to look at situations in new ways and open the way for forgiveness as Jesus taught us.

Gretchen Hall, Jubilee Campaign Coordinator of Friends Committee on National Legislation, brought us a message of joy through ministry to our government's leaders as she recounted FCNL's 50-year history.

The "Quaker Tapestries" created by British Friends will be in New York City November 10 to December 23, and we will be actively assisting as guides and hosts in outreach to tens of thousands of visitors. A message in worship included the observation that, as in knitting or crocheting, sharp issues, like sharp instruments, knit us together into one fabric.

In the midst of our busyness we relaxed for an evening of inspired fun and joy, during which we raised about three thousand dollars for our witness. The children seemed calmer this year. Worship sharing has been a joyful experience for many of us in growing spiritually and in deepening friendships with people of diverse backgrounds.

We received many epistles that shared the theme of diversity within unity, reflecting our search, our prayers, and our frustration. We made an effort to deepen our worship in meeting for business. We sensed less animosity in these sessions. We are weary from our labors, but we wait for the Holy Spirit in faith and trust, so that our strength might be renewed, and we may "mount up with wings as eagles."

George Rubin

Children in our Meetings: Continuing the Dialogue

by Harriet Heath

Upon reading Mary Coffin's article in the July issue of the JOURNAL, I felt how fortunate Mary was to have found a meeting near her new home that welcomed the whispering, murmuring, cooing, and crying of children. Mary told of how she found she could relax and let the meanings of her daughter reach her. Over the weeks her child, using a typical three-year-old's loud whisper, would tell her mother how she was coming to understand what Quaker Meeting meant.

I also thought of the parent who had told me recently of being asked not to bring her infant to meeting. The sound of the nursing baby broke the silence others needed for their worship. I could sympathize with and understand each Friend: The mother with a young child who needed that time of community worship to strengthen her as she continued nurturing her young children, and those other Friends who needed a deep silence for their time of worship. Their diverse needs produced what appear to be irreconcilable differences as to the conditions under which people can worship.

Such diversity affects Friends outside of worship as well. As a consequence of my work with parents, I have had the fortune to visit many meetings and to hear discussions of even more. Differences abound in our meetings regarding our First-day schools.

When teaching children, we have differences regarding curriculum choices, expectations of behavior, methods used to deal with unacceptable behavior, and ways of interacting with our children. Some parents want their children well versed in the Scriptures; others feel there are other ways just as important to guiding children's spiritual development. Some will let a child sit on a table to see a demonstration; for others, tables are not for sitting on under any condition. Some will discuss with children why behavior is unacceptable and help them consider possible reparation; others will discuss feelings and drop the matter. Some assume that yelling at children is a part of life particularly when events are stressful; others feel yelling is disrespectful to children.

In last December's JOURNAL Pat McBee in her Viewpoint article raised the question of how great a diversification we as Quakers can tolerate, strive to accept, and welcome

into our midst. In the responses printed last June I was struck by the number that spoke of the need to respect, to support, and to be nonjudgmental of differences of beliefs—and a few that addressed differences and conflicts in practice.

The fifth Query in Philadelphia Yearly Meeting's *Faith and Practice* starts with, "Do your children receive the loving care of the Meeting . . . ?" How do we define "the loving care of the Meeting?" How do we deal with the diversity within our meetings regarding how that "loving care" is expressed? How do we deal with the diversity when providing that "loving care" conflicts with other needs? These questions deserve attention in our continuing dialogue about diversity. Is the vessel large enough, to use Pat McBee's analogy, to deal with diversity in practice as well as in beliefs; to meet the needs of all members of our meetings? □

Harriet Heath is a member of Radnor (Pa.) Meeting. She is a licensed psychologist and provides parenting workshops through Philadelphia Yearly Meeting's Family Relations Committee.



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News of Friends

Whittier (Iowa) Meeting celebrated the 100th birthday of its meetinghouse, August 14-15. More than 200 people returned to reflect on the history of the meeting and their Quaker heritage, and to share memories and stories of the meeting and the Whittier community. The occasion included an announcement that the meetinghouse had recently been added to the National Register of Historic Places. A trust fund has been set up for the maintenance of the building and grounds. The meeting, part of Iowa Yearly Meeting (Conservative), also displayed a collection of memorabilia, including many scrapbooks and old diaries. A booklet about the Whittier Friends and community, containing poems, pictures, articles, and historical information, is available for \$5, including postage. Copies may be ordered from Whittier Friends Meeting, P.O. Box 41, Whittier, IA 52336.

A Quaker Books in Print is being compiled and distributed by Quakers Uniting in Publication. The goal is to list the titles of commercially available publications in all languages dealing with Quaker faith, practices, and concerns. Periodicals, pamphlets, tracts, and audio and video tapes will be included. The initial listing will be available in 1994 in print or computer disk form, with updates coming every six months in the QUIP newsletter. For additional information, contact QUIP Clerk: Jan Hoffman, Friends Family Service, 343 West St., Amherst, MA 01002.

The Friends Conference on Religion and Psychology celebrated its 50th anniversary during its annual gathering, May 28-31. The group originally formed in 1943 to study from a Friends' perspective the ideas of psychiatrist Carl Jung, founder of analytical psychology. In the 1930s, Jung had told Friends in Geneva, Switzerland, that among religions, he felt his own spiritual beliefs were closest to Friends' teachings. As the conference grew, smaller regional groups were formed. In this the conference's 50th year, it was observed that Jung's work continues to be widely studied, as people look to human myth and dreams in a search for spirit and soul. The theme for the 1994 conference is "Renaming the World: Seeking, Anew, Afresh, Again." It will be led by Quaker writer Elizabeth Watson, Memorial Day weekend, at Lebanon Valley College, Annville, Pa. To receive a spring brochure, contact FCRP, 97 Gundersman Rd., Ithaca, NY 14850.

Beacon Hill Friends House is under new leadership. The Quaker-run residential community in Boston, Mass., announced in September that Sharon Frame and Jon Bourgault became director and associate director, respectively. Former Director Jonathon Burns left after two years of service to complete his

Roy Hampton



When Whittier (Iowa) Meetinghouse was built in 1893, Hannah Hoyle had a form of palsy that prevented her from sitting on the benches. Friends made room for Hannah's rocking chair near the door, where it remains today.

Ph.D. in the New Testament. Home of Beacon Hill (Mass.) Meeting, the house is open to students and working people of all faiths who have an interest in Quakerism, peace and social concerns, or community-building.

A capital campaign for Friends School of Atlanta is underway to raise funds for a new facility. Due to its rapid growth, the school is in need of a building of its own. The proposed structure will house eight grades and be designed for energy conservation. It will include passive solar technology, be wired for computer networking, and be handicapped accessible. Over one-quarter of the project's estimated cost of \$1.9 million has already been raised. For additional information or to contribute to the fund, contact Campaign for The Friends School of Atlanta, 112 Adair St., Decatur, GA 30030, telephone (404) 373-8746

An Earlham graduate is acting director of the U.S. Geological Survey. Robert M. Hirsh was appointed to head the nation's principal water, earth science, and mapping agency on Aug. 16. Hirsh, a 1971 geology major, expressed his appreciation for the school in a letter stating, "Earlham gave me a strong scientific foundation along with a broader perspective (especially from economics and history), and this has served me very well. . . ."

Debbie Binder of Moorestown Friends School was selected for volunteer mission in Vietnam with Operation Smile. The non-profit program is devoted to bringing modern medicine to Vietnamese children in need of reconstructive surgery, and is supported by teachers and students of the school. Binder, the only teacher chosen from New Jersey, traveled to Vietnam Nov. 11-24, and used art therapy to help develop the self-esteem of Operation Smile patients. She took with her 175 art activity books made by lower school students at Moorestown Friends. Upper school

students also became involved by collecting what they call "smile kits," containing items for personal hygiene, plus crayons, coloring books, pencils, pens, and stuffed animals. In addition, Binder was allotted funds for other art supplies for the Vietnamese children, and monies to purchase Vietnamese cultural items for the school.

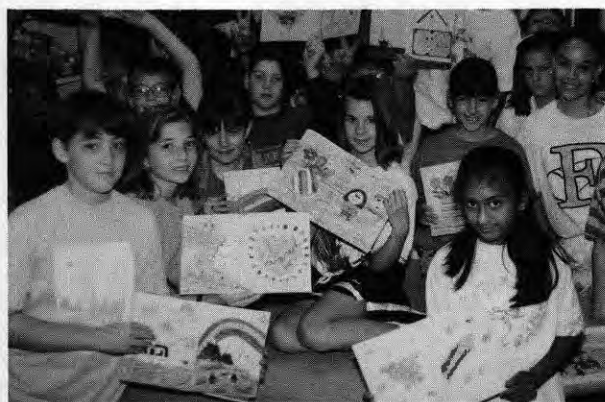
Uniting against capital punishment, Madison (Wis.) Meeting approved the following minute on Sept. 2:

... When an individual commits a grievous violent act, we all suffer. We grieve for the victim as well as the perpetrator. We believe that the act is evil, but the person committing the act has value and worth.

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Moorestown Friends School students display art activity books they made for children in Vietnam.

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Bulletin Board

•Would you like to become a member or supporter of a Quaker peacemaking team? A working group has been organized for Friends Peace Teams, following an expression of support during this year's Friends General Conference Gathering in Stillwater, Okla. The working group's proposal states, "As a religious society, we need to provide opportunities for Friends to participate in constructive, nonviolent responses to domestic and international crises, where the conventional responses of governments have been ineffective or where personal violence can be deterred by peaceful interpositioning. Within the Religious Society of Friends, there is a need to put the Peace Testimony into practice and to provide us and the world with examples of our faith in action." The Friends Peace Teams are envisioned as groups of rigorously trained volunteers who will accompany local peacemakers; share skills in conflict resolution, group facilitation, and mediation with all parties to a conflict; be a non-partisan monitoring presence; and communicate their experiences to Friends meetings and churches, and to the general public. Support groups at home will also be an important part of these teams. For more information, contact David Hartsough, 721 Shrader St., San Francisco, CA 94117.

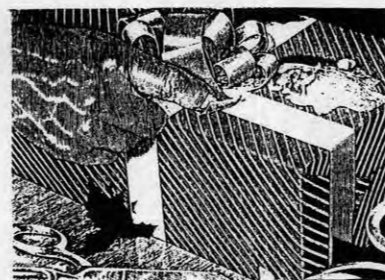
•The Friends for Lesbian and Gay Concerns Mid-Winter Gathering will be held Feb. 17-22, 1994, at the Dayspring Retreat Center in Ellinton, Fla., near Sarasota. FLGC is an association of lesbian, gay, bisexual, and non-gay Friends, and their children, who seek spiritual community within the Religious Society of Friends. For registration information, contact David Thurman, 669 Yorkshire Rd., NE, Atlanta, GA 30306.

•Bibliographies have been compiled by Philadelphia Yearly Meeting on several Quaker subjects. The list includes family challenges, family life, being single, Quaker values, simplicity, aging, sexuality, marriage, spirituality of women, art, Quakerism, plays about Quakers, environment, and ethical investing, to name a few. All are available from the Philadelphia Yearly Meeting Library, 1515 Cherry St., Philadelphia, PA 19102, telephone (215) 241-7220.

•Christian Peacemaker Teams (CPT) recently welcomed home a group of four Brethren and Mennonites who practiced a nonviolent presence in the Israeli-occupied Gaza Strip. The two-month initiative began July 18, following a surge of human rights violations in refugee camps. The team members lived with host families in the camps and observed first-hand "the facts of the Israeli occupation." The group reported their observations to the press and to church and human rights offices. CPT solicits prayers

and financial support for its ongoing work in the Middle East, and for a similar effort in Haiti. For more information on this project or future CPT plans, contact Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608, telephone (312) 455-1199, fax (312) 421-5762.

•The School for International Training has announced that in February 1994 the first-ever U.S. undergraduate lesbian, gay, and bisexual study abroad program will take place in the Netherlands. Hildamarie Hendricks, a member of Putney (Vt.) Meeting and the school's regional director for Europe, said, "We will be looking at the differences between the cultures of the Netherlands and the United States, as well as the lesbian, gay, and bisexual subcultures within them." The semester-long curriculum will include social theories of sexuality; studies of homosexuality and the law, lesbian and gay families, and AIDS and the lesbian and gay community; a survey of lesbian and gay literature; and a self-designed independent study project. For more information, call the School for International Training's College Semester Abroad Admissions Office at (800) 336-1616.



•Is Christmas too commercialized? The Alternatives Resource Center states, "Just as the Christ Child was crowded out of the inn all those years ago, Jesus has been crowded out of our Christmas celebrations. We are so busy with the 'things' of Christmas, we forget the reason we celebrate..." To help rectify this situation, the group has published *Whose Birthday is it, Anyway?* The 32-page booklet provides guidelines for alternative gift-giving, suggestions for services and activities, ideas for alternative Christmas traditions, and an Advent calendar. Also available from the publisher is *Gifts of Peace, A Christmas Packet for Congregations*, which includes study guides for group leaders, plus alternative Christmas resource materials. *Gifts of Peace Christmas Packet* is available for \$19, plus \$5 shipping, *Whose Birthday is it, Anyway?* is \$3, plus \$1.80 shipping, with quantity discounts available. Order from: Alternatives, P.O. Box 429, Ellenwood, GA 30049, telephone (404) 961-0102.

•The Wider Quaker Fellowship, a program sponsored by Friends World Committee for

Consultation, keeps members throughout the world in touch with international and personal concerns of Friends. The program mails to each member a packet of articles, pamphlets, poems, and lecture transcripts four times a year. Material from the August mailing included "Exile to the Promised Land," by Hugh Pyper, an essay reprinted from FRIENDS JOURNAL; "Darkness Is as Light with Thee," a meditation by John M. Hull, excerpted from *Touching the Rock: An Experience of Blindness*; "Eating the Bread of Anxious Toil," by Joe Ross; plus a Quaker bibliography. For a sample mailing and information about membership, write to WQF, 1506 Race St., Philadelphia, PA 19102.

Calendar

DECEMBER

3-5—Prayer Retreat, a program for beginners and those who are midway on their journey, at Pendle Hill, Wallingford, Pa. William Tabor will be leading the program. For more information, telephone Pendle Hill at (800) 742-3150.

11-18—Central and Southern Africa Yearly Meeting, South Africa. Contact Anita Kromberg and Richard Steele, Box 15045, Bellair, Durban, 4006, South Africa, telephone 031-301 5663.

17-19—Washington Quaker Workcamps, offering opportunities in community service, mutual aid, addressing social concerns in concrete ways, and bearing witness to the Quaker belief that we should lovingly answer that of God in every person. Cost for the weekend is \$50. Contact Washington Quaker Workcamps, 1225 Geranium St., NW, Washington, DC 20012, telephone (202) 722-1461.

25—Pemba Yearly Meeting, Chake Chake, Tanzania. Contact Emmanuel Shango Yohana, P.O. Box 100, Chake Chake, Pemba, Tanzania.

26-30—Burundi Yearly Meeting, Kibimba. Contact Nduwimana Manasse, B.P. 120, Gitega, Burundi.

27-Jan. 1—"Advanced Training for Trainers." Cosponsored by Nonviolence International, this workshop is open to those people who have already taken George Lakey's "training for trainers" course. For more information, contact Training Center Workshops, 4719 Springfield Ave., Philadelphia, PA 19143, telephone (215) 729-7458.

30-Jan. 2—"Peacemaker Conference 93-94," a conference jointly held by Christian Peacemaker Teams and New Call to Peacemaking in Chicago, Ill. The event's theme is, "Christian Alternatives to a Culture of Violence." To register, contact Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608, telephone (312) 455-1199.

JANUARY

In January—Aotearoa/New Zealand Yearly Meeting, Wellington, New Zealand. Contact Phyllis Short, 115 Mt. Eden Rd., Auckland 3, New Zealand, telephone (09) 787-867.

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Books

Democracy from the Heart

By Greg Calvert. Communitas Press, Eugene, Oreg., 1991. 301 pages. \$14.95/paperback.

I cannot pretend to write an "objective" review of *Democracy from the Heart*. I commented on a draft of the manuscript; I copy-edited the book just as the Gulf War was beginning early in 1991; and I contributed a blurb for the back cover, which says that the book is "better than anything yet written on the Sixties." Perhaps what I can do is highlight Greg Calvert's perceptive discussion of nonviolence.

In chapter three, "Black and White Together: SNCC and the new Activism," Greg begins by affirming that the "spiritual vision of nonviolence" gave black people and their white allies the courage to struggle.

It was the spiritual conviction that love is stronger than hate that made it possible for civil rights activists to imagine that a redemptive community of faith could overturn, through active nonviolence, a social order based on racism. . . . The notion of "black and white together" was the result of spiritual belief, not of materialist analysis.

The Montgomery bus boycott in 1955-56 and the sit-ins by black students that swept the South in the spring of 1960 acted out the spiritual vision of nonviolence. As Greg rightly stresses, those who did the acting also got to make the decisions.

In April 1960, students who had taken part in sit-ins in many different places gathered at a conference in Raleigh, N.C. They founded the Student Nonviolent Coordinating Committee (SNCC; pronounced "snick"). James Lawson, who had done much to inspire the Nashville student group including John Lewis, James Bevel, and Diane Nash, was the principal drafter of SNCC's founding statement.

That founding statement, quoted in full in the book, was both a moving description of the experience of nonviolence ("Through nonviolence, courage displaces fear; love transforms hate"), and a casting of that experience in the language of Judaeo-Christian belief in a personal God. As Greg properly asks: Why did Lawson, who was familiar with Gandhi's ecumenical spirit, narrowly refer to "Nonviolence as it grows from Judaic, Christian traditions"? Why couldn't he be satisfied with the assertion that "Love is the central motif of nonviolence," instead of insisting in addition that "Love is the force by which God binds man to Himself"?

The problem with the religious narrowness of these formulations is that from the beginning, SNCC promulgated a language with which most of its members did not fully agree. This meant that the founding statement could "not serve as a serious point of

reference of a basis for discussion when SNCC organizers faced crises of faith and direction." Moreover, the hypocrisy or public relations character of the SNCC founding statement made it, as Greg describes, easy for SNCC activists and subsequent historians of SNCC like Clayborne Carson to dismiss the language of nonviolence as mere "rationale" or "rhetoric."

In this connection, the chapter on SNCC raises the profound question as to why the Movement (including SNCC) tore itself to pieces, and whether this disintegration may not have had something to do with a loss of genuine, inner faith in nonviolence. May it not have been the case:

... that the beliefs and values of morally and spiritually inspired nonviolence had been the most authentic expression of the Movement and its constituencies and the only coherent set of values that could hold a racially diverse political movement together? And that once those spiritual values had been downgraded to "rhetoric," the possibility of sustaining the measure of unity necessary to a functioning democratic community had also been destroyed?

In asking these questions, Greg speaks for me as well. I believe that 90 percent of the Movement's defeats resulted not from external obstacles or government repression, but from the deep inability of Movement participants to behave like brothers and sisters toward each other.

Democracy from the Heart may be viewed as Greg Calvert's effort to articulate the ideas implicit in the Movement of the early '60s, which SNCC never managed adequately to develop. He lays special emphasis on the Pentagon demonstration in the fall of 1967, where, as he experienced it, he, Dave Dellinger, Barbara Deming, and other practitioners of nonviolence transformed what might have been an ugly and costly confrontation with the military into the famous occasion when activists placed flowers on the bayonets of soldiers and said, "Join us!"

I left the Pentagon that night absolutely convinced radical nonviolence had worked and was the salvation of the Movement. Furthermore I was convinced that we had demonstrated that it was possible to confront the state nonviolently and effectively without falling into adventurist tactics of street fighting with police or trashing property.

I think it is profoundly significant that these are the words and the continuing conviction of one of the few leaders of the Movement from a working-class background. At the time, Marxist-Leninists discoursed endlessly on the alleged necessity to scrap nonviolence and to adopt tough, macho, violent tactics and life styles in order to win respect

from "the working class." The idea is by no means dead today.

Yet Greg Calvert, child of Finnish lumber workers in the Pacific Northwest, became more, not less, committed to nonviolence as the '60s progressed. And since then, the idea of nonviolence has flourished in working-class settings like Polish Solidarity. My own experiment in nonviolence in the steelmaking community of Youngstown, Ohio, since 1976, convinces me that nonviolence can be rooted in the labor tradition of solidarity, just as it found fertile soil in the black churches of the South. A man like Brian Willson suggests how much may be possible. Brian came from a lower-middle-class family in rural New York. His father condemned Jews, Blacks, Catholics, and, above all, Communists. Brian himself, when he graduated from high school, wanted to be an FBI agent. But service in Vietnam, and later visits to revolutionary Nicaragua, led him to a new, nonviolent orientation, and to the moment in September 1987 when he sat down in front of a munitions train in California, was run over, and lost both his legs.

We have barely begun to discover what nonviolence could mean to a movement for revolutionary social change in this big, diverse, endlessly changing country of ours. Greg Calvert's *Democracy from the Heart* can be an essential companion as we find our way along that shining path.

Staughton Lynd

Staughton Lynd, a member of 57th Street (Ill.) Meeting, was very involved with racial and anti-war issues during the 1960s. He is currently editing a new edition of Non-Violence in America: A Documentary History for Orbis Books. His review is reprinted with permission from the Midwest Pacifist Commentator.

In Brief

The Spring of Nations

By J. Martin Bailey. Friendship Press, New York, N.Y., 1991. 166 pages. \$10.95/paperback. "Christian piety is the warp on which the tapestry of many Central and Eastern European nations is woven." This book, compiled from many testimonies, recounts the church's central and formative role in bringing about this region's momentous shift to democracy. Beginning with historical perspective, the author relates how the churches had been laying the foundations for revolution for years. He examines their leadership roles in various countries, and later addresses the current problems facing these nations and the church's role in helping to solve them.

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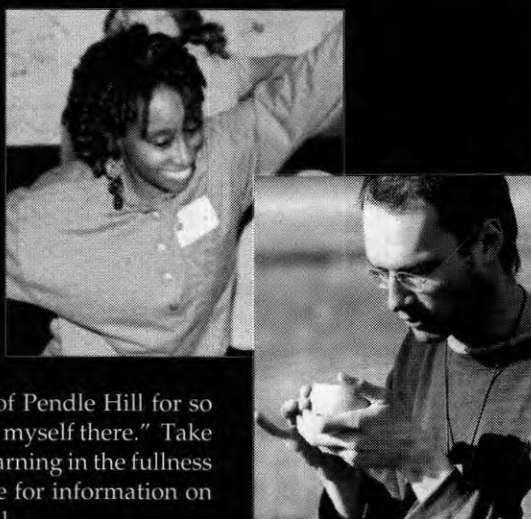
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•The dilemma in Bosnia is the subject of a three-session program from Study Circles Resource Center. The first session examines ethical considerations for military intervention, the second looks at who should take responsibility for resolving conflicts around the globe, and the third focuses on what should be done in Bosnia. \$4 per copy from SCRC, P.O. Box 203, Pomfret, CT 06258.

•*Peace in the Former Yugoslavia*, by Fellowship of Reconciliation, contains materials for interreligious services for peace, background information on the region, action guidelines, names and addresses of peace groups in the region, information on creative nonviolent initiatives that have been undertaken in the region, etc. To order, send \$5 to F.O.R., Box 271, Nyack, NY 10960.

•"Violence, Nonviolence, and the 20th Century" is a special issue of *Peacework*, a New England journal. It contains several essays about how United States peace and social justice movements responded to the challenges of each decade. Each pamphlet is 24 pages and costs \$1.50 (2-9 copies/\$1 each; ten or more/\$.75 each). Order from *Peacework*, 2161 Massachusetts Ave., Cambridge, MA 02140.

•What is it like to be a Mennonite woman? A 1994, 16-month calendar, full of interesting photos and information, is available from Good Books Press for \$9.95. The wall calendar includes an essay on Mennonite women by Phyllis Pellman Good. Contact Louise Stoltzfus at (717) 768-7171.

•*The Quakers: That of God in Every One* is a Philadelphia Yearly Meeting video professionally produced by Laura Jackson. It is an introduction to Quakerism and a great discussion-starter. Available for \$35 plus postage and handling from FGC Publications, 1216 Arch St., Philadelphia, PA 19107, (800) 966-4556 or (215) 561-1700.

•The *National Green Pages* is a listing of 1,000 of the most innovative and green companies in the United States ranging from community-based to major firms like Ben&Jerry's and The Body Shop. \$4.95 from Co-Op America, 1850 M Street, N.W., #700, Washington, DC 20036.

•*We Speak for Peace* is by Ruth Harriet Jacobs, of Wellesley (Mass.) Meeting, who placed two classified ads in periodicals subscribed to by poets during the Gulf War. She received over 3,000 responses. The 320-page anthology of poetry and prose is available for \$14 plus \$2.50 shipping and handling from KIT, the Positive Publisher, 1131-0 Tolland Turnpike, Suite 175, Manchester, CT 06040, telephone (800) 826-0529. A *We*

Speak for Peace bumper sticker is also available for \$1.

•A 1994 American Friends Service Committee wall calendar is available for \$11 including shipping. Each month has a photo representing an ASFC program, a thoughtful quotation, and a descriptive caption. Order from ASFC Pacific Mountain Region, 1611 Telegraph Ave., Ste. #1501, Oakland, CA 94612-2141

•*The Peace Kit*, by John Lampen, is a lively, empathic pamphlet for people ten years and older. It is filled with suggestions for ways to relieve tension and avoid conflict, and it is illustrated with funny, expressive cartoons. The price is \$9; it is available from Pendle Hill Bookstore, (800) 742-3150.



Cornac Downey/The Peace Kit

•“Africa: Endangered/Enduring” is a brief study resource from the Office on Global Education of the National Council of the Churches of Christ. It explores two of the many issues underlying Africa’s crisis: militarization and debt, and also provides a profile of Africa’s competence and resilience. It includes facts, stories, photos, prayers, related resources, and actions. Copies are available for \$.30/ea., 4/\$1, from Church World Service, P.O. Box 968, Elkhart, IN 46515. 1993, 4 pages.

•The Community Workshop on Economic Development, 100 South Morgan, Chicago, IL 60607, offers the following publications: *The Community Ventures Project: Empowerment through Community-Based Enterprise Development*, 1989, 120 pages, \$5. This book provides an overview of the community-based business venture strategy and includes seven case studies.

From the Bottom Up: Building Communities from Within—A CWED Workbook on Community-Based Planning. A hands-on guide. 1993, 75 pages, \$15.

Economic Home Cookin’: An Action Guide

for *Congregations on Community Economic Development*. Contains concrete suggestions, worksheets to guide discussions, and a directory of resources and organizations. By Kim Zalent for CWED, 1988, 101 pages, \$15.

Community Matters, a monthly newsletter on community development strategies, critical policy issues, and coalitional activities. \$15/year.

Poster: *What’s a City Without Neighborhoods?* 18” x 25”, color, depicting a surreal landscape of Chicago’s downtown skyline without its 77 richly diverse neighborhoods, \$10.

•“I’ve Never Been Old Before” is a musical workshop on aging that combines a lively performance of songs with an informative, open discussion by Bob Payton. The songs are also available on a one-hour audio cassette (\$12, plus \$2 shipping). Contact Bob Payton, P.O. Box 7480, Minneapolis, MN 55407, telephone (612) 822-1102.

•*Essential Living* is a newly-born newsletter created “out of respect for ourselves, for all living beings, and for our planet.” Published six times a year, subscriptions can be ordered for \$10 from *Essential Living*, c/o MAIA Institute, R.R. 1, Box 1310, Moretown, VT 05660.

•According to Bread for the World’s *Hunger 1994* report, U.S. citizens give billions of dollars and millions of volunteer hours to fighting hunger. Food banks, pantries, and soup kitchens distribute tons of food to hungry people. Yet, hunger is increasing in the United States and many other countries. Why? What is the missing component in the anti-hunger movement? *Hunger 1994* examines contemporary issues of hunger, and discusses solutions based on the media, public policies, direct-service agencies, and religious communities. Contact Bread for the World, 110 Wayne Ave., #1000, Silver Spring, MD 20910, Attn. Media Dept./Hunger Report.

•Fiction writings about Quaker issues and characters are catalogued in *Quakers in Fiction* by Anna B. Caulfield. This annotated bibliography lists over 370 adult titles written or reprinted in the 20th century, and each of the 250 children’s titles lists a recommended reading level. Available for \$13.95 from Rittenbrauch Press, P.O. Box 553, 15 Walnut St., Northampton, MA 01061.

•New Asian American film and video releases from CrossCurrent Media are available for rental at \$50 or \$75 apiece. Some titles are *Voices of the Morning*, *Mixed Blood*, and *The Kiss*. Contact NAATA, 346 Ninth St., 2nd floor, San Francisco, CA 94103, telephone (415) 552-9550.

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Milestones

Births—Adoptions

Hall—Owen William Hall, on June 9, to Debbie and Les Hall, of Norristown (Pa.) Meeting.

Meneghin—Jessamyn Ada Meneghin, on Aug. 24, to Kathy and Mark Meneghin, of Ridgewood (N.J.) Meeting.

Saunders—Olivia Holcomb Saunders and Graham Holcomb Saunders, on July 21, to Ingrid Holcomb and Neil Saunders, of Baltimore (Md.) Meeting, Stony Run.

Squadere—Anthony LaPoint Squadere, on Aug. 9, to Emily and Lou LaPoint Squadere, of Adirondack (N.Y.) Meeting.

Marriages

Cunningham-Swift—Mark Swift and Margaret Cunningham, on June 5, under the care of Haverford (Pa.) Meeting.

Dressel-Ambrose—Joseph Ambrose and Patricia Dressel, on Sept. 11, at the Abington (Pa.) Meetinghouse.

Gaffron-Tucker—Scott Tucker and Rebecca Gaffron, on June 5, under the care of State College (Pa.) Meeting, of which Rebecca is a member.

Gorman-Grieb—William Edward Grieb III and Diann Renee Gorman, on June 30. William attends Baltimore (Md.) Meeting, Stony Run.

Mellow-Thoburn—John Thoburn and Tina Mellow, on May 30, under the care of Haverford (Pa.) Meeting, of which John is a member.

Miller-Helrich—Carl Helrich and Kristin Miller, on Aug. 14, under the care of State College (Pa.) Meeting, where Kristin is a member.

Nisley-Sherman—Bill Sherman and Jenny Nisley, on Aug. 1, under the care of Wrightstown (Pa.) Meeting.

Deaths

Freund—Marjorie Alderfer Freund, 82, on May 21. A beloved member of State College (Pa.) Meeting, and a sojourning member of Mt. Holly (N.J.) Meeting, Marjorie was born in Upper Darby, Pa. Her schooling included study at Duke University and Hartford Theological Seminary. Both Marjorie and her husband, Hans, had strong ties to Pendle Hill, and when they moved to State College, Pa., in 1947, they brought a strong presence of Quaker faith and practice. In the late 1950s the couple spent a year in Berlin, Germany, as American Friends Service Committee representatives, in which capacity her reconciling spirit played a role in easing East/West tensions. Putting her beliefs into action, Marjorie served her meeting as clerk, as well as working on most of its committees throughout the years. She also was the founding clerk of State College Friends School Committee. Her influence extended into the wider community, helping to establish a county counseling service and the International Hospitality Council, and working with the League of Women Voters, the American Association of University Women, and the Schlow Memorial Library. Marjorie was an artist and a kind, caring person. She is survived by her husband, E. Hans Freund; three sons, George, Howard, and Peter; and two grandsons.

Maule—Virginia Hiner Maule, 82, on Feb. 18, 1992. A kind, considerate person, she was a car-



ing wife to her invalid husband for many years. Virginia was the senior secretary of Penn State's department of Elementary Education for almost 25 years, and a long-time member of State College (Pa.) Meeting. She is survived by two daughters, Margaret Ann Bartlett and Stephanie M. Kalin; a son, William L. Maule II; and three grandchildren.

Pomeroy—*Richard Durant Pomeroy*, 89, on June 5. Born in Burbank, Calif., he received his Ph.D. degree in Chemistry from California Institute of Technology. During and immediately after his college days, Dick was a star athlete in the 400-yard high hurdles and narrowly missed competing in the 1932 Olympics. Dick's professional career included working as chief chemist for the Los Angeles County Sanitation District; teaching at Cal Tech, UCLA, UC Berkeley, Loyola Marymount, and Occidental College; and developing his own consulting business. He was an acknowledged authority, teacher, and writer in the field of sewage disposal, wastewater treatment, corrosion, and water quality. After participating in family camps sponsored by the American Friends Service Committee, he became a member of Orange Grove (Calif.) Meeting in 1955. He was especially interested in introducing young people to the magic of chemistry. When he was in good health, he took an active part in the meeting. Upon his retirement in 1987, he and his second wife, whom he married in 1960, moved to Twentynine Palms, Calif. Richard is survived by his first wife, Margaret Robinson; four children, Douglas Pomeroy, Caroline Broussard, Sandra McCandless, and Daniel Pomeroy; and his second wife, Eva Belle Glassford Pomeroy.

Richards—*Mary Cowgill Barnard Richards*, 78, on April 5, suddenly, of sepsis. Born near Magnolia, Del., Mary became a member of Camden (Del.) Meeting at the age of 11. In 1935 she graduated from the Homeopathic Hospital School of Nursing in Wilmington, Del., and worked as a private-duty nurse. In 1936 she took a school nursing position which she held for the next five years. In 1941 Mary married Zera K. Richards. Mary worked with the American Red Cross and the Community Canning Center, in Camden, Del., through the 1940s. In 1950 she began employment as a public health nurse for the Delaware State Board of Health. She later continued her education at the University of Pennsylvania School of Nursing. Mary returned to school nursing in 1959 and worked until her retirement in 1975. She was involved in community service throughout her life, particularly activities including education, Quakerism, and history. During the past few years, she was committed to the preservation of an original railroad station, now on the grounds of the Delaware Agricultural Museum and Village. Her service to Camden (Del.) Meeting included membership on Overseers and Worship and Ministry committees, as well as being the meeting's treasurer. She was involved with Church Women United and the Laubach literacy program. She also found time for china painting and took modest pride and joy in maintaining a fine

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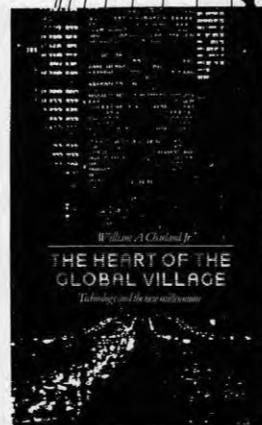
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garden. Mary lived her Quaker beliefs, and took pride that her ancestors followed William Penn from Yorkshire, England, across the Atlantic in 1682. A much beloved member of Camden (Del.) Meeting, she was always reaching out to others. She will be remembered for her sense of fairness and individual responsibility, and for her quiet manner and warm smile. Mary was predeceased in death by her husband, Zera, in 1954. She is survived by a son, Michael L. Richards; two granddaughters; and a sister, Elizabeth B. Sinclair.

Spanier—*Diana Walker Spanier*, 48, on Dec. 3, 1992. A member of State College (Pa.) Meeting, hers was a truly forgiving and compassionate nature, reaching out to the needy and the oppressed. Peace, the environment, the hungry, and the homeless were foremost in her thoughts and efforts. Throughout the struggles of her life she maintained her sense of humor, positive outlook, and keen mind. She is survived by her parents, Kenneth and Betty Walker; and by her children, Adam and Erin Spanier.

Stacey—*Joseph Stacey*, 49, on May 16, in Albuquerque, N.Mex. Joe was committed to Quaker witness and service over the course of his adult life. His first involvement with Friends was through Iowa Yearly Meeting (Conservative). In the early 1970s he moved to New Mexico and became active in Albuquerque (N.Mex.) Meeting, serving briefly as that meeting's clerk before his work in prisons took him to Missouri, Tennessee, and Arkansas. For nearly a decade Joe commuted to Little Rock (Ark.) Meeting, and he helped form a worship group in Texarkana, Ark., under the care of that meeting. During his service with the Bureau of Prisons, Joe wore Quaker garb and hat, and conversed openly with inmates and guards about nonviolence and the need for reconciliation. Suffering ill health, Joe retired to Albuquerque in 1986. His continuing work for peace included providing outreach to Intermountain Yearly Meeting Friends distant from their meetings, making Quaker links to Russia, and giving support for Central American refugees and gay and lesbian concerns. Up until his death, Joe shared his spirit with the world in the part-time jobs his health permitted him.

Van Kleeck—*Grace Van Kleeck*, 98, on March 24. Born in Little Neck, Long Island, Grace was a member of Manhasset (N.Y.) Meeting. In 1915 she married Louis Ashley Van Kleeck, who died in 1957. From the time of her marriage, Grace was an active member of the Nassau County Medical Society Auxiliary, and was its president at one time. During World War I she oversaw the Manhasset Navy League Knitting Unit. In 1918 she delivered soup to families stricken by the Spanish Influenza. She was also active in campaigning for women's suffrage in 1920. Throughout her married life, Grace spent much time and care in the management of her husband's office and her family's home. The happiness and comfort of those around her was of the greatest importance to her. She traveled widely and maintained an active interest in classical music. In addition to her husband, Grace was predeceased in death by a son, Louis, Jr. She is survived by a daughter, Martha Knoke; a sister, Agnes Van Nostrand; two grandchildren; and two great-grandchildren.

Correction: In the death notice for Robert Fahl Brown (*FJ* Sept.), the list of survivors should have included his wife, Constance P. Brown.

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United Friends School: coed; K-6; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

The Meeting School: a Quaker alternative high school for 30 students who want an education and lifestyle promoting Friends testimonies of peace, equality, and simplicity. Students live in faculty homes, sharing meals, campus work, silence, community decision-making. Characteristic classes include: Conflict Resolution, Native American Studies, Ecology, Human Rights, Alternative Housing, Mythology, Quantum Physics. College preparatory and alternative graduation plans. Wooded rural setting near Mt. Monadnock; organic garden, draft horses, sheep, poultry. Annual four week intensive independent study projects. The Meeting School, 56 Thomas Road, Rindge, NH 03461. (603) 899-3366.

Junior high boarding school for grades 7, 8, 9. Small, academic classes, challenging outdoor experiences, community service, daily work projects in a small, caring, community environment. Arthur Morgan School, 1901 Hannah Branch Rd., Burnsville, NC 28714; (704) 675-4262.

A value-centered school for elementary students with learning differences. 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.

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an after-school reading program, extended day, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (215) 446-3144.

Services Offered

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.

Celo Valley Books: personal attention; intelligent typing; professional copy-editing; 600 dpi camera-ready copy; book production (50 copies or more). One percent to charity. 346 Seven Mile Ridge Road, Burnsville, NC 28714.

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.

Authors—need editorial help, experienced writing counsel, advice, manuscript preparation, self-publishing? 20 years in London/NY. Special introductory fee for first consultation. Ann Roush, Writer's Helpers, Suite 201A, 917 Pacific Ave., Tacoma, WA 98402. (206) 272-1609.



Forum Travel

Quaker-owned and managed travel agency. Friendly, experienced service; domestic and international; overnight delivery. (800) 888-4099.

Friendly financial planning. Let me help you prepare for retirement or work out an estate plan. Socially responsible investments are my specialty. Call Joyce K. Moore, Registered Representative, John Hancock Financial Services, (215) 258-7532.

Loans are available for building or improving Friends meetinghouses, schools, and related facilities. We are Friends helping Friends to grow! For information contact Margaret Bennington, Friends Extension Corporation, 101 Quaker Hill Drive, Richmond, IN 47374. Phone: (317) 962-7573. (Affiliated with Friends United Meeting.)

Wedding Certificates, birth testimonials, poetry, gifts all done in beautiful calligraphy and watercolor illumination. Book early for spring weddings. Write or call Leslie Mitchell, 2840 Bristol Rd., Bensalem, PA 19020. (215) 752-5554.

Socially Responsible Investing

Using client-specified social criteria, I screen investments. I use a financial planning approach to portfolio management by identifying individual objectives and designing an investment strategy. I work with individuals and business. Call: Sacha Millstone; Ferris, Baker Watts; member NYSE, SIPC. (202) 429-3632 in Washington, D.C., area, or (800) 227-0308.

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.

Summer Camps

The Leavers (Quaker Performing Arts Project) invites Friends to join us in raising the creative spirit on holiday residential music and drama projects; open to anyone 16 years and over. For more information write to: The Leavers, 8 Lennox Road, London N4 3NW, England, U.K.

Give someone a break from the rat race.



Send FRIENDS JOURNAL.

Meetings

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

MEETING NOTICE RATES: \$13.50 per line per year. Payable a year in advance. No discount. Changes: \$8 each.

BOTSWANA

GABORONE-Kagisong Centre. 373624 or 353552.

CANADA

HALIFAX, NOVA SCOTIA-(902) 461-0702 or 477-3690.
OTTAWA-Worship and First-day school 10:30 a.m. 91A 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 64-50-56 or 64-50-36.

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

EGYPT

CAIRO-First, third, and fifth Saturday evenings, August through June. Call: Stan Way, 352 4979.

FRANCE

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

GERMANY

HEIDELBERG-Unprogrammed meeting 11:00 a.m. Sundays Hauptstrasse 133 (Junior year). Phone 06223-1386.

GUATEMALA

GUATEMALA-Unprogrammed. First and third Sundays. Call Trudie Hunt: 0343686, Nancy Espana: 0392461.

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. Sunday. 13 ave Mervelet, Quaker House, Petit-Saconnex.

UNITED STATES

Alabama

BIRMINGHAM-Unprogrammed meeting, 10 a.m. Sundays. Creative Mentorship School, 1650 28th Court South, Homewood. (205) 592-0570.

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

HUNTSVILLE-Unprogrammed meeting 10:00 a.m. Sundays in various homes. Call (205) 837-6327 or write P.O. Box 3530, Huntsville, AL 35810.

Alaska

ANCHORAGE-Call for time and directions. (907) 566-0700.

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

JUNEAU-Unprogrammed. First Day 9 a.m. 592 Seatter Street. Phone (907) 586-4409 for information.

Arizona

FLAGSTAFF-Unprogrammed meeting and First-day school 10 a.m. 402 S. Beaver, 86001.

McNEAL-Cochise Friends Meeting at Friends Southwest Center, 7 1/2 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. 318 East 15th Street, 85281, Phone: 968-3966.

TUCSON-Pima Friends Meeting (unprogrammed). 10 a.m. 931 N. 5th Ave. Information: (602) 625-0926.

Arkansas

FAYETTEVILLE-Unprogrammed. (501) 521-8657 or 267-5822.
HOPE-Unprogrammed. Call: (501) 777-5382.
LITTLE ROCK-Unprogrammed meeting, First-day school and adult discussion at 9:45 a.m., worship at 11 a.m. at Ouapaw 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 9:30 a.m. 524-9186.
CHICO-10 a.m. singing; 10:30 unprogrammed worship, children's class. 2603 Mariposa Ave. 345-3429.
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. Sunday 10 a.m. Child care. University Religious Center, 2311 E. Shaw Ave., Fresno, CA 93710. (209) 222-3796.
GRASS VALLEY-Singing 9:15 a.m., meeting for worship 9:45 a.m., discussion/sharing 11 a.m. John Woolman School campus, 12585 Jones Bar Road. Phone: 273-1611.
HEMET-Meeting for worship 9:30 a.m., 26665 Chestnut Dr. Visitors call: (714) 925-2818 or 927-7678.
LA JOLLA-Meeting 10 a.m. 7380 Eads Ave. Visitors call 456-1020.
LONG BEACH-10 a.m. Orizaba at Spaulding, 434-1004.
LOS ANGELES-Unprogrammed worship 11 a.m. Sun., 4167 So. Normandie Ave. (213) 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, 10:00 a.m. Call (408) 649-8615 or (408) 373-5003.
NAPA-10 a.m., 1777 Laurel. (707) 226-2064.
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) 583-1324.
SAN FERNANDO VALLEY-Unprogrammed worship, First Days, 11:30 a.m. to 1:30 p.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 AREA-Friends worship groups: SLO, 9:30 a.m., Univ. Christian Center, (805) 541-3101; Los Osos, 10:30 a.m., phone (805) 528-0871 or 528-1249; Atascadero, 9 a.m., phone (805) 466-0860.
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-Meeting 10 a.m., Loudon Nelson Center. Clerk: Terry Thiermann, (408) 336-2160.
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) 578-3327 for location.
VISALIA-Worship 10:30 a.m. 17208 Ave. 296, Visalia. (209) 739-7776.
WESTWOOD (West Los Angeles)-Meeting 10:30 a.m.; University Religious Conference, 900 Hilgard (across from SE corner UCLA campus). Phone: (213) 208-2113.
WHITTIER-Whitleaf Monthly Meeting, Administration Building, corner Painter and Philadelphia. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.

Colorado

BOULDER-Meeting and First-day school 10 a.m. Phone

Mary Hey at (303) 442-3638.

COLORADO SPRINGS-Meeting Sunday at 10 a.m. at 701 East Boulder Street, Colorado Springs, CO. Tel: (719) 685-5548. Address: Colorado Springs Friends Meeting, P.O. Box 2514, Colorado Springs, CO 80901-2514.
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 Fellowship. Unprogrammed worship 10 a.m. Phone: (303) 586-5521.
FORT COLLINS-Meeting for worship and First-day school 10 a.m. 484-6367.
TRINIDAD-Unprogrammed worship, 10 a.m. every First Day, 605 W. Pine St., Trinidad, CO. Clerk: Bill Durland, (719) 846-7480.

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: 873-9118.
NEW HAVEN-Meeting and First-day school, Sundays, 9:45 a.m. at Connecticut Hall on the Old Campus of Yale University. Clerk: Wendy Kravitz, 444 Vineyard Pt. Rd., Guilford, CT 06437. (203) 453-3815.
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.
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 10:30 a.m. 4th & West Sts. Phone: 652-4491.

District of Columbia

WASHINGTON-Friends Meeting, 2111 Florida Ave. NW (north of Dupont Circle Metro, near Conn. Ave.). (202) 483-3310. Unprogrammed meetings for worship are held at:
FLORIDA AVE. MEETINGHOUSE-Worship at 9 a.m. and 11 a.m. Sundays, also 7 p.m. Wednesdays. First-day school at 11:20 a.m.
QUAKER HOUSE-2121 Decatur Pl., adjacent to Meetinghouse. Worship at 10 a.m.
Interpreter for the hearing impaired at 10 and 11 a.m.
FRIENDSHIP PREPARATIVE MEETING-at Sidwell Friends Upper School, 3825 Wisconsin Ave. NW, Kogod Arts Bldg. Worship at 11:00 a.m.
WILLIAM PENN HOUSE WORSHIP GROUP-515 E. Capitol St., SE. (202) 543-5560. Worship at 9:30 a.m.

Florida

CLEARWATER-Clerk: Priscilla Blanchard, 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. (305) 360-7165.
FT. MYERS-Meeting at Lee County Nature Center Days at 10:30 a.m. Telephone: (813) 334-3533, 489-3531; or in Naples, 455-8924.
GAINESVILLE-Meeting and First-day school 11 a.m. 1921 N.W. 2nd Ave. 462-3201.

JACKSONVILLE-Meeting for worship, First Days. For location and time phone (904) 768-3648 or 733-3573.

KEY WEST-Worship group Sunday 10:30. 618 Grinnell Street in garden. Phone: Sheridan Crumlish, 294-1523.

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

LAKE WORTH-Palm Beach Meeting, 823 North A St. 10:30 a.m. Phone: (407) 585-8060.

MELBOURNE-10:30 a.m. Call (407) 777-1221, 724-1162, or 676-5077.

MIAMI-CORAL GABLES-Meeting 10 a.m. 1185 Sunset Dr., 661-7374. Clerk: Eduardo Diaz, 13625 S.W. 82 Ct., Miami, FL 33158. (305) 255-5817.

OCALA-Sundays 10 a.m. 1010 N.E. 44 Ave., 32671. George Newkirk, correspondent, (904) 236-2839.

ORLANDO-Meeting and First-day school 9:30 a.m. 316 E. Marks St., Orlando, 32803. (407) 425-5125.

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

SARASOTA-Discussion 9:30 a.m., worship 10:30 a.m., Cook Hall, New College. For directions, call 359-2207 or Mimi McAdoo, clerk, 355-2592.

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 and First-day school 10 a.m.; Hillsborough Developmental Center, 14219 Bruce B. Downs Blvd. Phone contacts: 238-8879 & 977-4022.

WINTER PARK-Meeting 10 a.m. Alumni House, Rollins College. Phone: (407) 894-8998.

Georgia

ATHENS-Worship and First-day school 10 to 11 a.m. Sunday; 11 to 12 discussion. Athens Montessori School, Barnett Shoals Rd., Athens, GA 30605. (706) 353-2856 or 548-9394.

ATLANTA-Worship and First-day school 10 a.m. 701 W. Howard Ave., Decatur, GA 30030. Sandy Beer, (404) 377-2474.

AUGUSTA-Worship 10:30 a.m. at Meeting House, 340 1/2 Telfair St. (706) 738-8036 or (803) 278-5213.

ST. SIMONS ISLAND-Weekly meeting for worship in homes, 10:30 a.m. Call (912) 638-1200 or 437-4708, Visitors welcome.

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

Hawaii

BIG ISLAND-10 a.m. Sunday. Unprogrammed worship, potluck lunch follows. Location rotates. Call: (808) 322-3116, 775-9780, 962-6957.

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. Contact: John Dart (808) 878-2190, 107-D Kamnui Place, Kula, HI 96790; or (808) 572-9205 (Witarelis).

Idaho

BOISE-Boise Valley Friends. Unprogrammed worship, 9:30 a.m. First Day. (208) 345-2049.

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

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

Illinois

BLOOMINGTON-NORMAL-Unprogrammed Sun. 11:00 a.m. Sept.-May, Campus Religious Center, 2201 W. Mulberry, Normal. Summer-homes. (309) 888-2704.

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. Phone: 445-8949 or 233-2715.

CHICAGO-Northside (unprogrammed), 2201 W. Roscoe. Worship 10:30 a.m. For further information call (312) 929-4245.

DECATUR-Worship and First-day school, 9:30 a.m. at Macon County Farm Bureau, 1150 W. Pershing Rd., Phone: 422-9116 or 877-0296.

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: (708) 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 and child care 10 a.m., Oak Park Art League, 720 Chicago Ave. Phone: (708) 386-8391.

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.

URBANA-CHAMPAIGN-Meeting for worship 11 a.m. 714 W. Green St., Urbana. Phone: (217) 328-5853 or 344-6510.

Indiana

BLOOMINGTON-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. (812) 336-5576.

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

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

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

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

INDIANAPOLIS-Valley Mills Friends Meeting. Meeting for worship 11 a.m., Sunday school 10 a.m. 6739 West Thompson Road. Catherine Sherman, pastor. (317) 856-4368.

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, Stout Memorial Meetinghouse, Earlham College, unprogrammed, 9:15 a.m. Clerk: Margaret Lechner. Paul Barton-Kriese: (317) 966-9286.

SOUTH BEND-Worship 10:30 a.m. (219) 232-5729, 256-0635.

VALPARAISO-Duneland Friends Meeting. Singing 11:30 a.m., unprogrammed worship 11:45 a.m. Community United Methodist Church, 2847 Calumet Ave., 46383. Information: (219) 462-9997.

WEST LAFAYETTE-Unprogrammed worship at 10 a.m. at 176 E. Stadium Ave., West Lafayette.

Iowa

AMES-Worship 10 a.m. Sun.; summer 9 a.m., 427 Hawthorne Ave. (4 blks west of campus) Ames, IA 50014. (515) 292-1459, 296-5160.

DES MOINES-Meeting for worship 10 a.m., classes 11:30 a.m. Meetinghouse, 4211 Grand Ave. Phone: 274-4717.

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. (913) 539-2636, (913) 537-2260.

TOPEKA-Unprogrammed worship 9:45 a.m. followed by discussion. 603 S.W. 8th Topeka. First-day school and child care provided. Phone: (913) 233-5210, or 273-6791.

WICHITA-Heartland Meeting, unprogrammed worship 11:00 a.m., First Days. Room 113, St. Paul's United Methodist Church, 13th and Topeka. (316) 262-8331. Carry-in lunch and business following worship on last First Day of month.

WICHITA-University Friends Meeting, 1840 University. Sunday school 9:30 a.m., Meeting for worship 10:45 a.m. Gene Maynard, pastor. Phone: (316) 262-0471.

Kentucky

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

LEXINGTON-Meeting for worship and First-day school 10 a.m. Sundays. 1504 Bryan Ave., Lexington, KY 40505. Phone: (606) 223-4176.

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

Louisiana

BATONROUGE-Unprogrammed meeting for worship 10 a.m. 333 E. Chimes St. Co-clerks: Marshall Vidrine, (504) 629-5362; Ralph McLawry, (504) 755-6595.

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

RUSTON-Unprogrammed. Call: (318) 251-2669.

SHREVEPORT-Unprogrammed. Call: (318) 797-0578.

Maine

BAR HARBOR-Acadia. Unprogrammed meeting for worship 6 p.m. (7 p.m. June, July, Aug.). 288-3888 or 288-4941.

BELFAST AREA-Unprogrammed meeting for worship, 9 a.m. Phone: (207) 338-4476.

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.

MID-COAST AREA-Unprogrammed meeting for worship, First-day school, 10 a.m. at The Community Center, Business Route 1, Damariscotta. (207) 563-3464, or 354-8714.

ORONO-Unprogrammed meeting for worship 10 a.m. Orono Community Center. 989-1366.

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.

WHITING-Cobscook Friends Meeting. Meeting for worship, First Days, 10:00 a.m. Walter Plaut, clerk. (207) 733-2191.

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 Metzert, near U. of Md. (301) 445-1114.

ANNAPOLIS-351 Dubois Rd. Worship 11 a.m. Phone: (410) 573-0364.

BALTIMORE-Stony Run: worship 9:30 and 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, 1 1 a.m. Call for directions. Phone: (410) 771-4583.

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 1 1 a.m. Clerk: Joseph Whitehill, P.O. Box 1020, Chestertown, MD 21620. (410) 778-1130.

DARLINGTON-Deer Creek Meeting. Worship 10:30; clerk, Anne Gregory, (410) 457-9188.

EASTON-Third Haven Meeting, 405 S. Washington St. 10 a.m. Kenneth Carroll, clerk, (410) 820-8347, 820-7952.

FALLSTON-Little Falls Meeting, Old Fallston Rd. Worship 10:30 a.m. Clerk, Nancy Paaby, (410) 877-7245.

FREDERICK-Meeting for worship 10 a.m. First-day school 10:15. Please call for location, directions. Richard Broadbent, clerk, (301) 447-6290.

SALISBURY-Unprogrammed worship 11 a.m. First-day school and adult class 10 a.m. Carey Ave. at Glen. (410) 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. George Fellers, clerk, (301) 831-9797.

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: Edith Gilmore, 371-1619.

AMESBURY-Worship 10 a.m.; 120 Friend St. Call 948-2265 or 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 10:30 a.m. First Day. Beacon Hill

Friends House, 6 Chestnut St., Boston, 02108. Phone: 227-9118.

CAMBRIDGE-Meetings, Sundays, 9:00 and 11:15 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 Thursday 5:30 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. Year round. 841 Edmonds Rd. (2 mi. west of Nobscot traffic lights). (508) 877-1261.

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.

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.

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

NORTHAMPTON-Worship 11 a.m., adult discussion 9:30; child care. Smith College, Bass Hall, room 210. (413) 584-2788.

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, 10:00 a.m. Central Village. 636-4963.

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

Michigan

ALMA-MT. PLEASANT-Unprogrammed meeting 11 a.m.; discussion 10 a.m. First-day school. Clerk: Don Nagler, (517) 772-2941.

ANN ARBOR-Meeting 10 a.m., adult discussion 11:30 a.m. Meetinghouse, 1420 Hill St.; guest room reservations, (313) 761-7435. Clerk: Walt Scheider, (313) 663-3846.

BIRMINGHAM-Meeting 10:30 a.m. Brookside School Library. N.E. corner Lone Pine & Cranbrook, Bloomfield Hills. Summer: Springdale Park, Strathmore Rd. (313) 377-8811. Clerk: Margaret Kanost: (313) 373-6608.

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

EAST LANSING-Unprogrammed Worship and First-day school, 12:30 p.m. All Saints Episcopal Church Lounge, 800 Abbott Road. Accessible. Call 371-1754 or 351-3094.

GRAND RAPIDS-Worship and First-day school 10 a.m. (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.

Minnesota

BRAINERD-Unprogrammed meeting and discussion, Sundays 6:30. Call: (218) 963-7786.

DULUTH-Unprogrammed worship, First Day, 9:30 a.m. Sundays, 1730 E. Superior St. David Harper, clerk: (218) 525-5877.

MINNEAPOLIS-Minneapolis Friends Meeting, 3125 W. 44th St., Mpls., MN 55410. Unprogrammed worship, 8:30 a.m.; First-day school and Forum, 10 a.m.; Semi-programmed worship 11:15 a.m. Summer worship schedule is 9:00 and 10:30. (612) 926-6159.

NORTHFIELD-SOGN-CANNON FALLS TWP.-Cannon Valley Friends Meeting. Unprogrammed worship 10 a.m. Child care. (507) 663-7969.

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

ST. CLOUD-Unprogrammed meeting 3:00 p.m. followed by second hour discussion. First United Methodist Church, 302 S. 5th Ave.

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

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

Mississippi

HATTIESBURG-Unprogrammed worship, each Sunday 10 a.m., Wesley Foundation, 210 N. 32nd St.; child care available. (601) 261-1150.

Missouri

COLUMBIA-Discussion and First-day school 9:30, worship 10:30 a.m. 6408 Locust Grove Dr. Call: (314) 442-8328 for information.

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

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

SPRINGFIELD-Preparative Meeting. Worship and First-day school 11 a.m. each First Day at the Ecumenical Center, SMSU campus, 680 S. Florence Ave. Contact Louis Cox: (417) 882-3963.

Montana

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

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

MISSOULA-Unprogrammed, Sundays. 1861 South 12th Street W. (406) 549-6276.

Nebraska

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

OMAHA-Unprogrammed worship 10:30 a.m.; University Relg. Ctr., 101 N. Happy Hollow. 289-4156, 558-9162.

Nevada

LAS VEGAS-Unprogrammed worship group. Call (702) 898-5785.

RENO-Unprogrammed worship, for information call: 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., 141 Central Ave. Contact: Pat Gildea, (603) 749-9316, or write: P.O. Box 98, Dover, NH 03820.

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

HANOVER-Worship and First-day school, Sundays, 10 a.m. Friends Meetinghouse, 43 Lebanon St. (next to high school). Clerk: Mayme Noda, (603) 643-4138.

LANCASTER-Unprogrammed meeting at the Episcopal Rectory nearly every Sunday evening at 5:30. Check for time. (802) 962-5290.

NORTH SANDWICH-10:30 a.m. Contact: Webb, (603) 284-6215.

PETERBOROUGH-Monadnock. Meeting at Peterborough/Jaffrey Line on Rt. 202. 10:30. (603) 924-6150, or Stine, 878-4768.

WEARE-10:30 a.m., Quaker St., Hanniker. Contact: Baker (603) 478-3230.

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) 652-2637.

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

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.

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 info.

MICKLETON-Worship 10 a.m., First-day school 11 a.m.

(609) 848-7449 or 423-5618.

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.

MOUNT HOLLY-Meeting for worship 10:30 a.m. High ana Garden Sts. Visitors welcome. Call: (609) 261-7575.

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 10:00 a.m. Wednesday at 8:00 p.m. 225 Watchung Ave. at E. Third St. 757-5736.

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

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

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

RIDGEWOOD-Meeting for worship and First-day school 11 a.m. 224 Highwood Ave. (201) 445-8450.

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: (908) 741-4138.

SOMERSET/MORRIS COUNTIES-Somerset Hills Meeting, Community Club, E. Main St., Brookside. Worship 10 a.m. Sept.-May. (908) 234-2486 or (201) 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 and primary First-day school 10 a.m. Hanover and Montgomery Sts. Children welcomed and cared for.

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

WOODBURY-First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone: (609) 845-5080, if no answer call 845-9516.

WOODSTOWN-First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone: (609) 358-3528.

New Mexico

ALBUQUERQUE-Meeting and First-day school 10:30. 1600 5th St., N.W., (505) 843-6450.

GALLUP-Friends Worship Group, First Day 10:30 a.m. For information, call: (505) 722-5315.

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 PREPARATIVE MEETING at Westminster Presbyterian Church, St. Francis and Manhattan. Worship and First-day school, 4:30 p.m. (summer varies). (505) 473-9110.

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 10:30 a.m. each First Day in The Parish House, West University St.

AMAWALK-Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 962-3045.

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

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

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

BULLS HEAD RD.-Worship 10:30 a.m. Sundays. N

Dutchess Co., 1/2 mile E. Taconic Pky. (914) 266-3223.

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

CENTRAL FINGER LAKES-Penn Yan, Sundays, Sept. through June, 270 Lake St., rear, adult and child's study 10 a.m., worship 11 a.m. July through Aug., worship in homes. Phone: (716) 526-5196.

CHAPPAQUA-Unprogrammed meeting for worship and First-day school 10:30 a.m. Rte. 120 Quaker Rd. (914) 238-3170.

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

CLINTONDALE-Clintondale Friends Meeting. 302 Crescent Ave. Sunday school 9:45 a.m., worship 11 a.m. (summer hours: July-Aug. 9:30 a.m.) Daniel P. Whitley, Pastor. Phone: (914) 883-6456.

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. (518) 664-6567, 692-9227, or 677-3693.

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

FREDONIA-Unprogrammed meeting 10:30 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 10:30 a.m. first and third Sundays. 343 Union St. (518) 851-7954, 966-8940, or 329-0401.

ITHACA-Worship 11 a.m., Anabel Taylor Hall, Oct.-May, worship 10:30 a.m., Hector Meeting House, Perry City Rd., June-Sept. Phone: 273-5421.

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

EASTERN LONG ISLAND (3 worship groups)
Sag Harbor: 96 Hempstead St., Sag Harbor. (516) 725-2547.

Southampton: Administration Building, Southampton College. (516) 287-1713.

Southold: 2060 Leeward Drive. (516) 765-1132.

FLUSHING-Discussion 10 a.m.; FDS 11 a.m. 137-16 Northern Blvd. (718) 358-9636.

HUNTINGTON-LLOYD HARBOR-11:30 a.m., St. Paul's Methodist Church, 270 Main St., Northport, NY. Tel: (516) 757-4548.

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 - August.) (516) 365-5142.

ST. JAMES-CONSCIENCE BAY-Friends Way, off Moriches Rd. Adult discussion, FDS, and singing. (516) 862-6213.

SHELTER ISLAND EXECUTIVE MEETING-10:30 a.m. Summers: Circle at Quaker Martyr's Monument, Sylvester Manor. (516) 749-0555. Winters: 96 Hepstead St., Sag Harbor. (516) 324-8557.

WESTBURY-550 Post Ave., just south of Jericho Tpke. at Exit 32-N, Northern State Pkwy. (516) 333-3178.

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

NEW PALTZ-Worship, First-day school and child care 10:30 a.m. 8 N. Mannheim. (914) 255-5678.

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 Street (Rt. 120) at Lake St. Meeting telephone: (914) 949-0206 (answering machine).

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; (518) 523-1899 or (518) 523-3548.

SARATOGA SPRINGS-Worship and First-day school 11 a.m. Phone: (518) 399-5013.

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.

SCHENECTADY-Meeting for worship 9:30 a.m. Albany Street United Methodist Church, 924 Albany Street. (518) 377-4912.

STATEN ISLAND-Meeting for worship Sundays at 11 a.m. Information: (718) 273-0493.

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.

BOONE-Unprogrammed worship 11 a.m., Unitarian Fellowship. King Street, Boone, N.C. Call for information. Michael Harless, (919) 877-4663.

BREVARD-Unprogrammed meeting for worship, 11 a.m. Oakdale and Duckworth Aves. (704) 884-7000.

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

CHAPEL HILL-Meeting for worship 9 a.m. and 11:15 a.m. First-day school 11:15 a.m. Child care. During June, July and August, worship at 10 a.m. 531 Raleigh Rd. Clerk: Mike Green, (919) 929-2339. Meetinghouse, (919) 929-5377.

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.

DAVIDSON-10 a.m. Carolina Inn. (704) 892-3996.

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

FAYETTEVILLE-Unprogrammed. Phone 485-5720.

GREENSBORO-Friendship Meeting (unprogrammed) 1103 New Garden Rd. Worship 10:30 a.m. Call: (919) 294-2095 or 854-5155.

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.

GREENVILLE-Unprogrammed worship and First-day school. 355-7230 or 758-6789.

HICKORY-Unprogrammed worship, First-day school 10:15, forum 11:30. 328 N. Center St., (704) 324-5343.

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 worship 11:00 a.m., discussion 10:00 a.m., 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. United Church of Christ, 750 Work Dr., 44320; in little chapel in the back; 253-7141 (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, clerk, (419) 358-5411.

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

TOLEDO-Rilma Buckman, (419) 385-1718.

CINCINNATI-Eastern Hills Friends Meeting (previously Clifton Friends Meeting), 1671 Nagel Road, Sunday 10 a.m. (513) 232-5348.

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. Cindi Goslee, clerk.

CLEVELAND-Meeting for worship and First-day school 11 a.m. 10916 Magnolia Dr. (216) 791-2220.

COLUMBUS-Unprogrammed meeting 10:30 a.m. 1954 Indianola Ave. Call the Meetinghouse at (614) 291-2331 or Gerry Brevoort at (614) 268-2002.

DAYTON-Friends meeting FGC. Unprogrammed worship and First-day school 10 a.m. 1516 Salem Ave., Rm. 236 Phone: (513) 426-9875.

DELAWARE-Unprogrammed meeting and First-day school, 11:00 a.m.-12:00 p.m., room 311 of the Hamilton/Williams Campus Center at Ohio Wesleyan University. For summer and 2nd Sundays, call (614) 362-8921.

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

KENT-Meeting for worship and First-day school 10:30 a.m., UCM lounge, 1435 East Main Street. David Stilwell, clerk. Phone: (216) 869-5563.

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

MARIETTA-Mid-Ohio Valley Friends unprogrammed worship First Day mornings at 10:30 o'clock. Betsey Mills Club, 4th and Putnam Sts. Phone: (614) 373-2466.

OBERVILLE-Unprogrammed meeting, First Days: (216) 775-2368 or (216) 774-3292.

WAYNESVILLE-Friends meeting, First-day school 9:30 a.m., unprogrammed worship 10:45 a.m. 4th and Hight Sts. (513) 885-7276, 897-8959.

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 262-7650.

YELLOW SPRINGS-Unprogrammed worship, FGC, 10 a.m. Rockford Meetinghouse, President St. (Antioch campus). Clerk, John Eastman: (513) 767-7919.

Oklahoma

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 worship 5:15 p.m. Forum 4 p.m. For information, call (918) 743-6827.

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.

FLORENCE-Unprogrammed worship (503) 997-4237 or 964-5691.

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

SALEM-Meeting for worship 10 a.m., Forum 11 a.m. YWCA, 768 State St., 399-1908. Call for summer schedule.

Pennsylvania

ABINGTON-First-day school (summer-outdoor meeting) 9:45 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 10 a.m., worship 10:15. 1245 Birmingham Rd. S. of West Chester on Rte. 202 to Rte. 926, turn W. to Birmingham Rd., turn S. 1/4 mile.

BUCKINGHAM-Worship and First-day school, 11 a.m.-12 (June, July, Aug.: 10-11, no FDS). Routes 202-263, Lahaska. (215) 794-7299.

CARLISLE-First-day school (Sept.-May). Worship 10 a.m. 163 E. Pomfret St., (717) 245-8899.

CHAMBERSBURG-Meeting for worship 10:30 a.m. (717) 263-6576.

CHELSEHAM-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.

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

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

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

ERIE-Unprogrammed worship. Call: (814) 866-0682.

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. Summeytown Pike and Rte. 202.

HARRISBURG-Worship 11 a.m., First-day school and adult education (Sept. to May) 9:45 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 and third Sundays. United Ministry, 828 Grant St. (412) 349-3338.

KENDAL-Worship 10:30 a.m. Rte. 1, 1 mi. N. of Long wood Gardens.

KENNETT SQUARE-First-day school 10 a.m., worship 11 a.m. Union and Sicksies. Betsy McKinstry, clerk, (215) 444-4449.

LANCASTER-Meeting and First-day school 10 a.m. 110 Tulane Terr. 392-2762.

LANSDAWNE-First-day school and activities 10 a.m. Meeting for worship 10 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHEHEM-Worship and First-day school 9:30 a.m. Programs for all ages 10:45 a.m. On Rte. 512, 1/2 mile north of Rte. 22.

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

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, 105 N. Providence Rd. (215) 566-1308. Worship 11 a.m. Joint First-day school 9:30 at Providence, Feb.-June and at Media, Sept.-Jan.

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. 358-1528.

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

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

NEWTOWN (Bucks Co.)-Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 219 Court St., 968-3804.

NEWTOWN SQUARE (Del. Co.)-Meeting 10 a.m. Rte. 252 N. of Rte. 3. (215) 566-4808.

NORRISTOWN-Meeting for worship and First-day school 10 a.m. on First Day at Swede and Jacoby Sts. Phone: 279-3765. Mail: P.O. Box 823, Norristown, PA 19404.

OXFORD-First-day school 10 a.m., Meeting for worship 11 a.m. 260 S. 3rd St. (215) 932-8572. Janet P. Eaby, clerk. (717) 786-7810.

PENNSBURG-Unani Monthly Meeting meets First Days at 11 a.m. Meetinghouse at 5th and Macoby Sts. Geoffrey Kaiser, clerk: 234-8424.

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

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

CENTRAL PHILADELPHIA-Meeting for worship 11 a.m. (10 a.m. July and August). 15th and Cherry 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.-10 a.m. on Thursdays.
FRANKFORD-Penn and Orthodox Sts., 10:30 a.m.
FRANKFORD-Unity and Wain Sts., Friday eve. 7:30 p.m.
GERMANTOWN MEETING-Coulter St. and German-town 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.; 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 St., First-day school and meeting for worship 10:30 a.m.

RADNOR-Radnor Meeting for worship and First-day school 10 a.m., Conestoga and Sproul Roads, Ltham, Pa. (215) 688-9205.

READING-First-day school 10 a.m., meeting 11 a.m. 108 North Sixth St. (215) 372-5345.

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

SOUTHAMPTON (Bucks Co.)-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. High St. Caroline 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., For summer and vacations, phone: (717) 675-2438 or (717) 825-0675.

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

WRIGHTTOWN-Rte. 413. Gathering 10 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-Unprogrammed meeting for worship 11 a.m. 135 W. Philadelphia St.; clerk, Lamar Matthew: (717) 843-2285.

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. (401) 596-0034.

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

South Carolina

BEAUFORT/FRIPP ISLAND-Unprogrammed meeting, 11 a.m. First Day, in homes. Call Diane or Ash Kesler: (803) 838-2983.

CHARLESTON-Worship 9:45 a.m. Sundays: The Christian Family Y, 21 George St. (803) 723-5820.

COLUMBIA-Worship and First-day school 10 a.m. PALM Center, 728 Pickens St. (803) 256-7073.

GREENVILLE-Unprogrammed worship and First-day school 5:00 p.m. First Christian Church, 704 Edwards Road. (803) 233-0837.

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 10 a.m., discussion 11 a.m. Rt. 8, Box 25. Gladys Draudt, clerk: 484-6920.

JOHNSON CITY-Tri-Cities Friends (unprogrammed). Information: Sharon Gittlin, (615) 282-5034.

MEMPHIS-Unprogrammed meeting and First-day school 11 a.m. year round. S.E. corner Poplar & E. Parkway. (901) 323-3196.

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

WEST KNOXVILLE-Worship and First-day school 10 a.m. W.N. 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. Paul Stucky, clerk.

CORPUS CHRISTI-Unprogrammed worship 9:30 a.m., discussion 10:45 a.m.; 5672A Everhart, 993-1207.

DALLAS-Sunday 10 a.m. 5828 Worth St. Clerk, Jim Garretson: (214) 238-0546, or call 821-6543.

EL PASO-Meeting at 10 a.m. Sunday. 2821 Idalia, El Paso, TX 79930. Please use the back door. Phone: (915) 534-8203. Please leave a message.

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

GALVESTON-Worship, First Day 11 a.m.; 1501 Post Office St. (409) 762-1785 or 740-2781 or 762-7361.

HILL COUNTRY-Unprogrammed worship 11:00 a.m., discussion 10:00 a.m. Kerrville, TX. Clerk: Polly Clark: (512) 238-4154.

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) 747-5553 or 791-4890.

MIDLAND-Worship 5 p.m. Sundays. Clerk, Mike Gray: (915) 699-5512.

RIO GRANDE VALLEY-Winter worship group Sunday mornings. For location call Carol J. Brown 686-4855.

SAN ANTONIO-Unprogrammed worship 10 a.m. Discussion 11 a.m. at Methodist Student Center, 102 Belknap. Mail: P.O. Box 6127, San Antonio, TX 78209. (210) 945-8456.

TYLER-Unprogrammed. Call: (903) 725-6283.

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, 12:30 p.m. in winter; 11:30 a.m. in summer. Second Congregational Church, Hillside St., Bennington. (802) 442-6010, or 442-4859.

BURLINGTON-Worship 11 a.m. Sunday. 173 North Prospect St. Phone: (802) 660-9221.

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

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

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

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, 446-2565.

Virginia

ALEXANDRIA-Worship every First Day 11 a.m., unprogrammed worship and First-day school. Woodlawn Meeting House, 8 miles S. of Alexandria, near US 1. Call (703) 7654-6404 or 455-0194.

CHARLOTTESVILLE-Discussion 9:45 a.m., worship 8:30 a.m. and 11:00 a.m. (child care available). Summer worship only 8:30 a.m. and 10:00 a.m. 1104 Forest St. Phone: (804) 971-8859.

FARMVILLE-Quaker Lake, discussion 10 a.m. worship 11 a.m. (804) 223-4160.

FLOYD-Unprogrammed meeting and First-day school 10 a.m. Call for directions. (703) 745-4340, or 929-4848.

HARRISONBURG-Unprogrammed worship, 4:30 p.m. Sundays, Rte. 33 West. (703) 828-3066 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.

NORFOLK-Worship and First-day school at 10 a.m. Phone (804) 627-6317 or (804) 489-4965 for information.

RICHMOND-Worship 9:30 & 11 a.m., children's First-day school 11:20 a.m. 4500 Kensington Ave. (804) 358-6185.

RICHMOND-Midlothian Meeting. Worship 11 a.m., children's First-day school 11:15 a.m. (804) 379-8506.

RESTON-Singing 10:45 a.m., First-day school and worship 11 a.m. K. Cole, (703) 391-0824.

ROANOKE-Worship 10:30 a.m. Info.: Fetter, 982-1034; or Waring, 343-6769.

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.

KENT-South King County Worship Group. Sundays 11 a.m. in homes. (206) 631-3945.

OLYMPIA-Worship 10 a.m. 219 B Street S.W., Tumwater. First Sunday each month; potluck breakfast at 9 a.m. Address: P.O. Box 334, Olympia, WA 98507. Phone: 943-3818 or 357-3855.

PULLMAN-See Moscow, Idaho.

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

SPOKANE-Unprogrammed worship. 747-7275 or 536-6622.

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

TRI-CITIES-Unprogrammed worship. Phone: (509) 946-4082.

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-Mid-Ohio Valley Friends. Phone: (304) 428-1320.

Wisconsin

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

EAU CLAIRE-Menomonie Friends Meeting for worship and First-day school at the Meetinghouse (1718 10th Street, Menomonie, 235-6366) or in Eau Claire. Call: 235-5686 or 832-0721 for schedule.

GREEN BAY/APPLETON-Meeting for worship and First-day school 11 a.m. Contact Peri Aldrich, clerk: (414) 865-4151.

MADISON-Meeting House, 1704 Roberts Ct., (608) 256-2249. Unprogrammed worship Sunday at 9:00 and 11:00 a.m., Wednesday at 7:00 a.m., 12:00 noon, 5:15 and 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

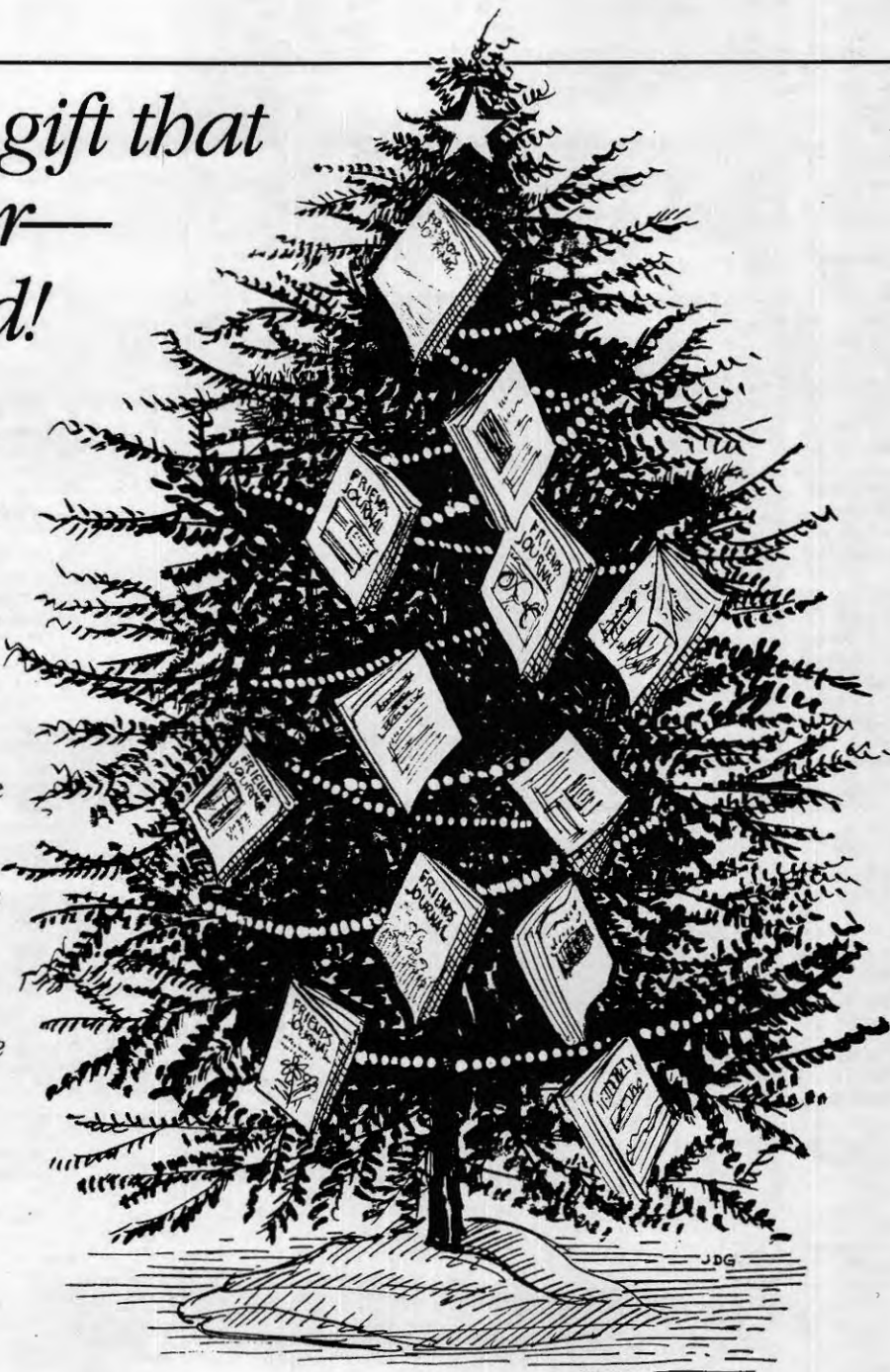
JACKSON HOLE-Meeting for worship 9 a.m. (May 1 through September 30, 8:30 a.m.) Unprogrammed. For location, call (307) 733-5432.

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