The only real security in the end is the love we have given and the love we have received.
PAX VOBISCUm, PAX DOMINI

Again I say goodbye to friends—
reluctant, as always: wanting more time;
wishing I could leave you
something better.

For I have given you
the worst parts of me—often:
the anger, the pain, the impatience,
the black heart pumping fire
over dry wood in high winds;

I have been what I am
with an honesty too crude to be contrived—
a poor substitute, at best, for wisdom;
at times, almost beyond belief.

That you have accepted me,
turning a gentle eye toward
my mistakes and my embarrassment,
always a hand in the dark to hold
when I was frightened by my own shadow
in the half-moonlight,
sharing my joy, making it possible,
amazes me—

And I weave my wonder into dreams
radiant
and steady as the Pole Star
blazing in the sky above you.

—W.D. Ehrhart
There are really two kinds of people in the world: day people and night people. Day people bound out of bed with the dawn, disgustingly cheerful and eager for activity. They gradually run down by the end of the day, and by 10 p.m. they are ready to retire and sleep soundly. I know all about day people. I've been married to one for over forty years.

Night people, on the other hand, struggle reluctantly out of bed. They doze through morning classes, or drink coffee copiously to try to keep awake on the job. By 10 p.m. they are just getting into high gear. Their most creative time is apt to be between midnight and 4 a.m. I know all about night people. I'm one of them.

The world is run by and for day people. Night children are dragged out of their beds, stuffed full of oatmeal, and shoved off to school regardless of whether or not they can absorb any knowledge in the morning. And at the proper bedtime for day children, night children are put to bed and expected to sleep. Night adults, also, often try to retire with day adults, especially if they are married to them. After all, they too have been up a full day. But sleep is another matter. Most night people are insomniacs, unless they are fortunate enough to be able to arrange their personal schedules to fit their internal rhythms.

David, who presumably wrote many of the poems in the book of Psalms, was a night person, as those poems bear witness. He was the second king of Israel, from about 1010 to 970 B.C. He was not born to be king, you will remember, and in his youth he had one of the few night shift jobs available three thousand years ago. He was a shepherd, “abiding in the field, keeping watch over the flocks by night.” The job left him much time for looking up at the clear Judean night sky, and thinking.
And his thoughts turned into poetry:

_When I consider the heavens, the work of your fingers, the moon and the stars which you ordained, Who are we that you are mindful of us? and our children that you visit them?_ 

(Psalm 8:3-4)

God seemed very close to him under the night sky:

_Thou hast proved mine heart; thou hast visited me in the night._

(Psalm 17:3)

and again:

_I will bless the Lord who has given me counsel; in the nighttime wisdom comes to me in my inward parts._

(Psalm 16:7 NEB)

He saw that idle chatter belongs to the day, but wisdom comes in the night:

_Day unto day uttereth speech, (but) night unto night sheweth knowledge._

(Psalm 19:2)

His work ended with the dawn, when the sun came up

...as a strong man to run a race...

_and there is nothing hid from the heat thereof._

(Psalm 19:5,6)

How good to go home then, and sleep away the hot daylight hours!

David knew firsthand that night people suffer from sleeplessness. When Saul, the first king of Israel, had insomnia that drove him out of his mind, the young man David was sent for and he brought his harp and sang some of his beautiful songs. (Music does help. I keep the FM radio by the bed, tuned to a station that plays classical music all night.) Later when David became king and had to be up all day long, he records his own battles with insomnia:

_0 my God, I cry in the daytime but thou dost not answer, in the night I cry but get no respite._

(Psalm 22:2 NEB)

At times it was really bad:

_I am wearied with groaning; all night long my pillow is wet with tears._

(Psalm 6:6 NEB)

I soak my bed with weeping.

The conclusive proof, however, of David's night person status is in the last verse of the fourth Psalm, which no day person could have written. Here he recognizes that going to bed does not necessarily mean going to sleep. They are two separate acts:

_I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety._

And having stated his determination to sleep thus positively, I am willing to wager that he no more dropped off to sleep immediately than any other night person. He probably stayed awake and wrote another Psalm!

_Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me..._ 

(Psalm 42:8)

(And indeed, night is the best time for writing poetry. I keep a pad of paper on the bedside table by the FM radio.)

David's insomnia and mine were linked in my early childhood. Along with my tremble going to sleep, I was afraid of the dark. My Methodist minister grandfather endeavored to deal with both my problems at once by teaching me this final verse in Psalm 4, urging me to repeat it over and over:

_I will lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety._

God would keep me safe, he said, so there was nothing to be afraid of in the dark. And if I only put my mind to it, I could go to sleep. Thus spoke the day person!

I had a cousin who lived near enough that we saw one another frequently. She too was afraid of the dark. I shared my magic Bible verse with her, and we made a pact to say it each night when we went to bed.

Then a terrible thing happened. My cousin's house caught fire one night. She woke, gasping for breath, aware of ominous shadows on the wall and much noise and confusion. Presently someone put a ladder up to her window, grabbed her and scrambled down with her. She was still shaken when I saw her the next time. I questioned her about that fatal night. She assured me broken-heartedly that she had not omitted the magic Bible verse that night, nor neglected her usual bedtime prayers. My faith, as well as hers, was profoundly shaken. We stopped saying David's verse at bedtime.

Somthing was terribly wrong with what my grandfather had told me. Either God did not care, or else God couldn't really make you dwell in safety. There began for
me then the long search to reconcile what I had been taught with what I had experienced—a search that would lead me to graduate study in theology. Out of my need, I have had to work out a concept of God with which I can live honestly. For me, God is not outside the universe, a *deus ex machina* who can step in to save us arbitrarily if we just pray hard enough. I reject a God who can be 'bribed. No! God is part of the universe, and limited by the same chain of cause and effect. And God suffers with us. This I know experientially.

There came to me at that time in my childhood a growing awareness of the vast numbers of human beings who do not dwell in safety, and the terrible knowledge that children are not exempt from the danger, or the misery. My call to the ministry came in the words that open the fortieth chapter of Isaiah:

Comfort ye, comfort ye my people, saith your God.

I found I could no longer ask to dwell in safety, not only because I had no assurance God would or could grant such a request, but, more important, as one member of the human family, I could no longer ask for special favors.

Henceforth I ask not good fortune!

*(Song of the Open Road, line 4)*

That line was written by Walt Whitman, another poet, another night person. As with David, the proof of his being a night person is in his poetry:

I am he that walks with the tender and growing night...

*(Song of Myself, line 431)*

In what is to me his most moving poem, “Out of the Cradle Endlessly Rocking,” he speaks of the night child he was:

Over the sterile sands and the fields beyond, where the child leaving his bed wander’d alone, bareheaded, barefoot...

*(line 4)*

And in “Crossing Brooklyn Ferry” and elsewhere he described his adult battles with language as vivid as David’s:

I too felt the curious abrupt questioning stir within me... In my walks home late at night or as I lay in my bed they came upon me... It is not upon you alone the dark patches fall, The dark threw its patches down upon me also,

The best I had done seem’d to me blank and suspicious, My great thoughts as I supposed them, were they not in reality meagre?

*(lines 59, 61, 65-68)*

But, like David, he loved to look up at the clear Long Island sky and think long thoughts and God seemed very close to him also. In his most familiar poem, David called God “my shepherd.” Walt Whitman called his God “the great Camerado.”

Whitman was the poet who gave voice to my adolescent grappling with the problems of human suffering:

Whoever degrades another degrades me, And whatever is done or said returns at last to me... I speak the pass-word primeval, I give the sign of democracy, By God! I will accept nothing which all cannot have their counterpart of on the same terms. *(Song of Myself, lines 504-505, 506-7)*

I decided that if I could not have the security of dwelling in safety, I would seek for intellectual and spiritual security. When I got through college, I said, I would study theology and figure it all out. I would get it all together, wrap it up neatly, tie it with a bow knot, and, secure in intellectual certainty, I would spend the rest of my life comforting God’s people and working on the world’s problems.

So after college I headed for the University of Chicago, where I did study theology and shaped my basic view of God as a process at work in the universe and in human society.

One of the most useful courses I had, however, was not in theology, but in pastoral counselling. It was taught by a psychiatrist, William H. Sheldon, who later did major work at Harvard, classifying human beings according to body types, a field known as human morphology. The thrust of this course was to help us would-be ministers understand what human problems we could safely deal with, what need other professional help, and what kinds of professional help are available. Much that I learned stayed with me—little practical bits of wisdom in human relations, as well as a basic understanding of psychiatric insights.

One day Dr. Sheldon tossed off a definition that shattered my dream of intellectual certainty. “Maturity,” he said, “is the ability to tolerate ambiguity and conflict.”

The world of that day—the 1930s—did seem ambiguous. We were emerging from the Great Depression, and we were watching the rise of fascism in Europe. We wondered if problems of unemployment could only be solved by going to war. Yet, looking back, it was a much
safer, less ambiguous world than we have now, or will ever have again. The Depression had drawn us together: we were all in the same boat. We had learned to do without things and to take pride in coping. "Community" was a key word in theology in those days.

Moreover, we were certain that fascism was unequivocally evil. How could we foresee Hiroshima, Korea, Vietnam, Watergate—and recognize that the evil is within us too? With Hiroshima the last vestige of security left us. Our own government did the unspeakable deed.

The chances of dwelling in safety, for anyone in the world, have dwindled year by year since then, and the world becomes more ambiguous all the time. Our problems are compounded because so many people have not achieved the maturity that can tolerate ambiguity. We are still looking for security, both physical and intellectual. As a nation we seek it in bigger and more destructive armaments. As individuals we seek it in possessions, in drugs, in cults, in handguns, and sometimes in mental illness. And as technology brings more gadgets, more mind-boggling ways of getting places and doing things, the hollowness of life deepens. Violence increases: more crime against innocent strangers; more suicide, even among children. Our streets and countryside are full of alienated, confused, fearful, lonely, desperate, trigger-happy people. It is no longer safe for night people to go out and meditate under the stars, like David, like Walt Whitman.

One thing the world needs now is people who can tolerate ambiguity, people who are challenged, not threatened by the state of the world. I want to suggest a few things such maturity might require.

First, do not seek security in things, nor yet in status. The care of possessions, and position, is time-consuming and energy-consuming, and they can be taken from you by a thief in the night, by a fire in the night, by a change in political fortunes, by any numbers of disasters. Whatever security you have lies in yourself:

Henceforth I ask not good fortune. I myself am good fortune.

If you understand yourself, both your strengths and limitations, if you like the person you are, if you acquire coping skills through experience, if you are not too encumbered, and if you know—inwardly—that disaster cannot ultimately overcome you, then you have gone a long way to maturity. You will be part of the solution, not part of the problem.

Second, don’t rest in intellectual security, for your philosophy and the knowledge on which it rests are likely to become obsolete. Although history can and should illuminate our considerations, do not prejudge the present or the future by the knowledge of the past, your own or our collective past. Wisdom is not amassing facts. Wisdom is reflection: putting things together in new combinations and juxtapositions; it is asking the right questions. Become a life-long learner, open to new truth from whatever quarter, willing to change your mind. And may the words of your mouth and the meditations of your heart be acceptable in God’s sight.

Third, the only real security in the end is the love we have given and the love we have received. All else can be taken from us. So pour out your love and friendship and do not hoard it. Don’t put off the display of affection or the kind, or loving, or encouraging word or thoughtful act. And don’t delay or hesitate in standing up to be counted with the oppressed.

Finally, cultivate the light touch. Develop a sense of humor. Learn to light up a room with joy when you enter. Accept the challenge of our chaotic and dangerous world with a sense of adventure, of gratitude that our time is now.

I began with a story of two children trying to bargain with God to dwell in safety. When I was a child, I spoke like a child; I understood like a child; I thought like a child. When I became an adult, I put away childish things.

Sometimes life restores to us something we had thought irretrievably lost. New archeological findings and new linguistics research have resulted in new, more accurate translations of the Bible. I find now that the New English Bible has given me back my magic Bible verse. No longer does that final verse in Psalm 4 assert that God will let us dwell in safety. It now reads:

Now I will lie down in peace, and sleep; for thou alone, O Lord, makes me live unafraid.

Living unafraid is a vastly different thing from dwelling in safety. The last two words have radically changed their meaning. Fearlessness and safety are not at all the same. And the verb has changed too. To dwell means “to reside, to stay as a permanent resident.” A dwelling is “a place of residence, a shelter.” To live, on the other hand, has half a column of meanings in my dictionary, including “to exist,” “to breathe,” and also “to experience and enjoy life to the full.” And living, as contrasted with dwelling, is a way of life, not a fixed abode. It can mean, among other things, “flowing freely, like water.”

God did not really promise us that we could “dwell in safety.” God promised us that we need not be overcome. Therefore, no longer ask to dwell in safety. Ask not good fortune. Seek not security in intellectual analyses or theological formulas. Ask, rather, to love and to live unafraid.

“Grant us wisdom, grant us courage, for the living of these days.”
Grammar Lesson:
REVIEW OF THE ESSENTIALS

THE HARDEST LESSON

Emblazoned high upon my wall,
Brown on gold, the letters state,
"Love is the hardest lesson."

And, burdened under piles of tasks,
I stare at it, and ponder;
Is love so hidden that it takes
A crowbar or an axe to get it out?

My enemies have chosen names
Like Time and Entropy,
Not lack of love.

And yet, as papers fly, and phone bells jeer,
And questions sound like sirens loud,
I wonder how my love is faring,
Like a wee born chicken in a box,

Its peeping very small, but still a force,
An individual view of things;
Where does it go?

And can I stand upon my desk and handle things,
And hold that chicken in my hand,
Its beedy eyes aglow,
Now peering out between my fingers stretched?

And will its fragile self survive and grow,
From chaos born to be a red fringed rooster,
Calling the day awake,

Perching and swaying on my head,
Pulling my hair and crowing loud,
Triumphant, feathers blowing,
Throat wide open to the sky?

—Ramona Braddock

Life the Teacher said
is not a proper noun
composed of an infinite
number of common nouns:
nouns are static:
death children
buried cities
bread that does not nourish;

nor as some moderns think
is it intransitive:
action for action's sake
wheels spinning within wheels
for the marvelous tick-tock
of the ego's clockwork;

life the Teacher said
is a transitive verb
connecting with style
one noun to another:
the deer with a tree
mountain to the sea
Samaritan walking
toward the man waiting

—Francis E. Kazemek
Peacemaking and Compassionate Living

by Avis Crowe

What does Koinonia Partners, a Christian community in south Georgia, have to offer the concerned seeker of today? How can it "speak to our condition?"

The Religious Society of Friends, along with the Church of the Brethren and Mennonites, have issued a New Call to Peacemaking. In response to the appeal made by Colin Bell at the 1978 Friends General Conference in Ithaca, meetings throughout the country are reformulating the historic Quaker peace testimony. One such example, reported in the Friends Journal (12/1/79) by Herbert Spiegelberg, was a statement which, in part, says:

... we call upon our fellow human beings to awaken to the necessity of total peace as the condition for the survival of humanity. We base this call on our reverence for all life and for that of God in every human being.

In the current explosive climate of potential nuclear holocaust and the bankruptcy of human relationships at all levels, it is essential that we know what that call means. It is no longer enough to sign petitions and write letters to presidents, editors and congresspeople. It is no longer enough to demonstrate against the military, defense spending, nuclear power. Of what value is it to hold a picket proclaiming peace, when we harbor feelings of envy, hatred, bitterness and judgment?

Christian peacemaking must be a way of life. We must proclaim it in the way we live. Every day. Ladon Sheats, former IBM executive, who served for a time as coordinator of Koinonia Partners, has put it this way: "We must begin coming together in spiritual communities and acting out peace." The admonition to love our neighbor and our enemy alike must be at the core of all peacemaking.
Throughout the country in recent years, there has been much discussion of alternative life-styles. The catch phrase is “simple living” and is defined differently according to who’s talking. It is generally understood to mean a back-to-basics, no-frills kind of life, and has given rise to concerns about such issues as health, nutrition, and ecology, as well as spawning a new literature and language. Self-sufficiency is often the central message.

But Christian community goes beyond mere simple living for its own sake, which can become merely a fad. One can live simply—and ignore one’s neighbor. Partners at Koinonia generally prefer to speak of compassionate living, which includes simplicity of life-style, but is motivated and sanctified by Christian love and concern for our sisters and brothers throughout the world. Compassionate living demands downward mobility for the sake of the kingdom rather than for its own sake, and in place of upward mobility for the sake of myself. And compassionate living must include peacemaking.

Koinonia provides a unique opportunity to put the theory and theology of compassionate living into daily practice. Writer Rainer Maria Rilke in Letters to a Young Poet urges him to “live the questions.” In spite of differences in individual style—or even substance of belief—it is this mutual commitment to the search and to each other that is striking at Koinonia, with the common ground being social outreach in the spirit of servanthood. It is this shared purpose that makes possible all other elements of community, and is the glue that holds it all together.

Founded in 1942 by farmer-theologian Clarence Jordan, Koinonia (from the Greek, meaning community) Farm brought improved farming methods to Sumter County, Georgia, and sought to demonstrate that black and white could work together in friendship and shared purpose. Clarence believed the kingdom of God is to be lived out here and now, not in some unspecified future time. This simple yet extraordinary effort came up against violent opposition during the racial upheaval of the fifties and sixties. Gunfire, arson and a total boycott of Koinonia Farm was the order of the day, as members of the Christian community were shunned and the Jordans themselves were asked to withdraw membership from the Baptist church where Clarence had served as deacon. Unable to withstand the constant threat of physical violence, many left the community. Clarence and Florence Jordan, along with Margaret and Will Wittkamper, stood their ground.

The spirit of Koinonia could not be quenched; the dark time gave way to a new era. The boycott had forced the community to reach for broader support and gave rise to a successful mail-order business. The work of Koinonia expanded and became even more widely known. Visitors of all ages made their way to Americus, Georgia, and

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An example of the new housing built by Koinonia’s construction crew
some stayed. The community grew—and along with it, its ministry.

John Dorean, a partner since 1976, came to Koinonia from the radical activism of the sixties. He had come to feel that the "nay-saying" of that time was not enough. He felt a personal need not just to say no, but at the same time to say yes. Koinonia offers John and others the opportunity to say yes and to create and live out a tangible witness to that yes.

In 1968, a year before Clarence Jordan's untimely death, the present shape of the community was defined. Housing was identified as a critical need in that area, with one of three houses declared substandard. A unique concept of partnership ministries was developed, revolving around a Fund for Humanity which would make available long-term, no-interest mortgages to those needing a decent place to live. While income from the mail-order business and commercial crops help to sustain the community itself, the Fund for Humanity operates as a conduit for private contributions and no-interest loans which underwrite the various ministries of Koinonia Partners. Housing is the major thrust, with ninety-plus houses completed since 1968. Explorations into new materials and alternative energy sources, such as solar energy, are an important part of this effort to provide the most efficient and cost-effective housing possible. All houses are constructed by a crew which includes Koinonia partners and county residents.

Mortgages are awarded primarily on the basis of need and are repayable over a twenty-year period. A four-bedroom, $20,000 home can be purchased for $700 down and monthly payments of approximately $80. A committee of partners, village residents and townspeople review the applications; there is a long waiting list for each house.

In addition to housing, the Fund subsidizes day care and childhood learning centers that are run by experts in early learning, with the participation of parents, and which are an important part of Koinonia's commitment to its neighbors. A modest crafts industry is also part of the nationwide mail-order business which offers a variety of pecan and peanut products. Books, records and tapes of Clarence Jordan's Cotton Patch translations of the New Testament as well as of his lectures and sermons are also available through the catalogue.

Koinonia is a fully working farm of 1,400 acres. Commercial crops include corn, grapes, soybeans, pecans, and peanuts, and the community works a five-acre garden which produces vegetables for its own consumption. A small herd of grazing cattle is maintained; goats, chickens and bees are also part of the south Georgia farmscape. Other service ministries are a cooperative grocery store and small thrift shop. Most of the projects outlined provide part-time, seasonal employ-
hood under the Lordship of Christ. Community worship reflects the ecumenical diversity and spirit of the partners, and for some it is sufficient. Others have established ties to area churches, both to fulfill personal needs, as well as to build and strengthen relationships with the people of Sumter County. The nearest Friends meeting is in Atlanta. At present one of the partners is a Quaker, and several interested people gather at the farm for silent worship each week.

An extensive volunteer program allows for eight to fifteen people of all ages to come for several months to participate fully in the life of the community. Workshops and discussions are held on such topics as race relations, housing, sharing global resources, world hunger, peacemaking, militarism and compassionate living. All are approached from the context of the question, “How shall I respond as a Christian?” Special arrangements can be made for groups wishing to come for briefer periods of work/study.

Koinonia hosts hundreds of short-term visitors, who are introduced to the community through conducted tours and sharing food and fellowship at the common noon meal or for supper in extended households. Books and tapes are available for study, and there is plenty of opportunity to share in the work of the farm, as well as to talk with partners and volunteers.

Because the need is so great and the desire so strong, it is tempting to assume that Christian communities (or communities of Christians, as some prefer) have found the answers, have somehow “overcome” human nature and attained a state of perpetual grace and harmony. Those illusions are quickly dashed, and what we find, instead, are mere mortals gathered together in pilgrimage and struggling as individuals and collectively to discover, in the words of Simone Weil, the “harmonization of the contraries” which leads to God.

In recent years, the people of the area have relaxed over the presence of Koinonia and its purposes. Certainly the overt hostility of a decade ago is gone and many have come to respect the work of the community. A recently retired mayor of Americus, once an ardent foe, has publicly stated his admiration for what he considers one of the most successful housing projects he's ever seen. But decades of hate and misunderstanding do not change easily, and there are still bridges to be built. Exploring the reasons for residual suspicion toward Koinonia, a September, 1979, editorial in the Plains Monitor asked, “What do you fear and why?” and goes on to urge each reader to discuss it with his/her pastor:

He is a Christian and so are the folks at Koinonia—and I might add practicing Christians. Since you won't do it, you should be damn glad that there are people in your county helping to get a roof over the heads of poor but deserving people.

Koinonia is now in the local news once more, as some partners—with the community’s support—are on the cutting edge of the fight for adequate county schools, which rank among the nation’s lowest. Through a local organization of parents and concerned citizens, the partners joined in supporting a successful school boycott, which has brought the conditions of county schools to the attention of the media and state education officials. The battle for good education for all the county’s children will continue until it is an accomplished fact.

The message of Koinonia has spread far beyond its 1,400 acres. Its concept of partnership housing and the Fund for Humanity has generated a totally independent project, Habitat for Humanity. International in scope, with headquarters in Americus, projects now exist in Zaire and Guatemala, with new ones contemplated in Uganda and Brazil. In the U.S., affiliated projects are in various stages in Florida, South Carolina, Michigan, Texas, California and Tennessee. Founder and director of Habitat for humanity is attorney Millard Fuller, a former Koinonia partner.

In addition, following much discussion and prayer, Koinonia Partners sent out several of their number to form a new community. Located in Comer, Georgia, Jubilee Partners has, as its primary ministry, the development of a welcome center and orientation program for Cambodian refugees. Work has been going full steam since last April, in order to be ready for their first group of refugees in the summer of 1980. Jubilee also offers a volunteer program similar to that of Koinonia.

Even those most deeply committed to community as a life-style recognize that it is not for everyone. One young volunteer remarked during a summing-up period that she saw no point or purpose in intentional community. There is, on the other hand, an enormous appeal for many young—and not so young—people with a pioneering spirit and desire to live out what they believe. It is, for many, a viable option to contemporary living which often leads to isolation and self-centeredness. A community such as Koinonia offers an opportunity to enter into active discipleship with the support and care of others. It provides the channel through which one can become an active part of important ministries and at the same time be nurtured along one’s own personal journey. It offers opportunities for exploration of the question, “What can I do?” During the course of such exploration, some may even discover—to their surprise—that they are already doing something.

The call to peacemaking is a call to compassionate living. It is an urgent call, and demands a response. Koinonia Partners is one attempt to respond.
Why do we say God transcends male and female designations and then persist in calling God "Father," "He," "Him"? If you are a man, how does reading this make you feel:

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness: Come before her presence with singing.
Know ye that the Lord she is God: It is she that hath made us and not we ourselves; we are her people and the sheep of her pasture.

Enter into her gates with thanksgiving, and into her courts with praise: Be thankful unto her, and bless her name.
For the Lord is good; her mercy is everlasting; and her truth endureth to all generations.

(slightly revised version of Psalm 100)

Did you feel as if your sex were invisible and unimportant? If you are a woman, how did reading the passage make you feel?

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In Genesis 1:26, we read:

*And God said, let us make man in our image, after our likeness... So God created people in God's own image, male and female (Genesis 1:27).*

Though the cultural influence on the writer's language caused him to translate the words for God in some of this passage in an exclusive way (using "He," "His"), the plural, inclusive translation of *Elohim* did somehow survive, too. Women and men of today, therefore, know that they both were created in God's image and that is both female and male.

Why do we in the Society of Friends affirm the equality of men and women created in God's image and then continue to use the supposedly generic term "man"? It is generic nonsense to say that "man" includes women, when women are excluded by so many daily practices.

To say that God is above sexual identification, or is both male and female, and then call God "Father" lends evidence for our limited concepts of God and the need for new ways of thinking and naming. If humans were created in the image of God, then to think of God only as male, a Father, a patriarch, distorts our images of God and ourselves. Use of the words "man" and "brother" as supposedly including women, when they are not functionally included, is symptomatic of a sexism which pervades all aspects of life and does not include women equally in leadership and decision-making. Since language affects what we think and do, attempting to change our language will help to change attitudes and actions (the Sapir-Whorf hypothesis of linguistics). It will also reveal a desire to improve the overall situation of women and give women and men reason to hope for the liberation of all, as expressed in Galatians 3:28:

*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: For ye are all one in Christ Jesus.*

Friends have long been in the forefront of the women's rights movement. Lucretia Mott, an outstanding feminist of the nineteenth century, was a Quaker. Within the Society, women and men have always had equal rights. Women hold positions of leadership at all levels. Yet, even the Society of Friends, perhaps too confident in its liberalism, reveals discrimination in some instances. Major collections of Quaker writings lack women's contributions. All seven writers and the editor of the *New Call to Peacemaking* are men. And many of us still refer to God as "Father," and use "man" as if it included women.

There are many actions individuals and meetings can take to promote the use of language about God and people which affirms the full personhood of all created in the image of God, who has both male and female aspects. My own meeting has begun to try some of them, and many of us have noted a new vitality in our community.

First, biblical images of God as feminine or not gender-linked can be explored and used when attempting to name the Divine. A task force of the United Presbyterian Church states in its document, "Language about God: Opening the door," (1975) that the...

...assertion that God is not male attained prophetic status and became a criterion of proper language about God. This claim cast doubt on the idea that God's saving and loving intervention in Israel's historical experience must—almost by definition—be warlike, vengeful, violent.

These two attitudes about God's power and forcefulness never became entirely reconciled among Israel's teachers and prophets. In the course of time more and more attention came to be paid to God's wisdom, love and compassion, while relatively less attention was given to God's wrath... One result of this development was a relatively greater attentiveness to features of the divine character which lack any specific sexual association, or which, indeed are commonly considered feminine characteristics. (p. 5)

As Margaret Bacon points out (FJ 6/1/79), the Society of Friends has...

...always treasured the intuitive, creative side of the Divine. One of our great scholars, Howard Brinton, wrote that Friends stressed the feminine side of God, long before the present women's movement had arisen... God is a growing, living, organic force, struggling to create a Holy Community and those who are in touch with and obedient to their deepest spiritual impulses are partners in that creation.

This is the sort of image we should foster. Bacon goes on:

*The image is less that of obedience to a stern father, as openness to the nurturing of a loving mother who yearns to see us evolve to our highest potential.*

While the "loving mother" image of the Divine is certainly one to affirm, it is hoped that the stereotypes of
fathers as “stern” and mothers as (the only) “loving” parents will diminish in strength, along with exclusively masculine images of God.

Terms which might be used for God rather than “father” and “king” are:

<table>
<thead>
<tr>
<th>Creator</th>
<th>Most Holy One</th>
<th>Esse (to be)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parent</td>
<td>Holy</td>
<td>Rock</td>
</tr>
<tr>
<td>Infinite</td>
<td>The Holy One</td>
<td>Fire</td>
</tr>
<tr>
<td>Great Spirit</td>
<td>I AM</td>
<td>First and the Last</td>
</tr>
<tr>
<td>Justice</td>
<td>Holy Spirit</td>
<td>Ultimate</td>
</tr>
<tr>
<td>Holiness</td>
<td>Unnameable</td>
<td>Ground of Being</td>
</tr>
<tr>
<td>One</td>
<td>The Eternal One</td>
<td>Spirit</td>
</tr>
</tbody>
</table>

**Shekinah**

(Hebrew for God’s protective presence with people)

Giver of Life

**Esse**

Bennett wonders whether the plural word *Elohim* reflects the actual situation and feeling of the early Hebrews that God included somehow both El (the male God of the early Semites) and Eloth (the female God and consort of El). After all, the biblical text reads, “Let us make humans in our image and likeness.” Deliberate changes in the biblical text seem to have been made for dogmatic reasons. Hundreds of feminine words in the Hebrew Bible were changed to masculine to express reverence for the Holy. (Ibid., p. 6)

The possibilities of *Esse* as a term for God are reinforced by Mary Daly, in *Beyond God the Father* (1973). Though she does not recommend *Esse* specifically, she asks why “God” must be a noun. Why not a verb, the most active and dynamic of all? Isn’t a verb more personal than a static noun? The writer has only begun to try using verb forms for God but experiences a whole new relationship to the Divine when doing so.

A second action that meetings can take to acquire new language about God and people is to adopt usage of the hymnal, *Songs of the Spirit* (recently published by Friends General Conference, 1520 Race St., Philadelphia, PA 19102). This hymnal suggests new, inclusive language for people which can be substituted for words in old hymns. It also contains a section explaining the need for inclusive language about God and provides several completely rewritten hymns set to old tunes.

Third, meetings might hold weekend programs and workshops or an evening potluck on the topic of inclusive language. Our meeting devoted one of its monthly Friday evening potluck gatherings to it, and those attending grew in their mutual understanding of each other’s concepts of God and awareness of the painful effects of sexist language. We “brainstormed” for other terms that might be used when referring to God. Some appear in the above list. Another idea was to address God in hymns as “You,” avoiding the less direct terms altogether.

Fourth, at a potluck gathering or monthly meeting, a concerned group might distribute a questionnaire on sexism in worship and teaching similar to that published by the Methodist Federation for Social Action (76 Clinton Avenue, Staten Island, NY 10301). This questionnaire contains twenty-five items pertaining to words used for God in printed materials (e.g., church bulletins) and speaking; use of amended hymns and newly created non-sexist hymns; education about sexism in worship and women’s rights; strategies for confronting sexism in the congregation; and general participation of women in worship.

Some will, no doubt, see the whole issue of language about God as trivial. Some will say that this concern detracts from attention to more significant causes. However, as Anne Bennett points out, “chauvinistic militarism, impersonal ecocide and genocide, racism and sexism are inexplicably bound together.” To continue to use exclusively masculine terms for God and the “generic” term “man” not only distorts our concepts of God and ourselves but helps to perpetuate much that we are against.

Amos Wilder said, “The language of a people is its fate.” Will the Society of Friends more resolutely set about the task of “restoring wholeness” to our concepts of God and ourselves?
I sat in the Wilmington Friends Meeting for worship recently, listening again to the query on race relations:

What action is your meeting taking to help assure members of racial minorities in your community equal opportunities in education, housing, employment, business and the professions? What else are you doing, as a meeting, to help remedy the consequences of racial injustice? Do you endeavor to cleanse yourself of every vestige of racial prejudice, and firmly but lovingly oppose it in your home, among your friends and acquaintances, and in business? Are you open to personal friendships with individual members of racial minorities? Do you actively support equal opportunities for members of—

Bob Morgan is director of counseling and associate professor of psychology at Carnegie-Mellon University in Pittsburgh. Preparing to lead a workshop on "Men’s Issues" at Friends General Conference in Ithaca this summer, he is a member of Pittsburgh (PA) Meeting.
As long as the same right is denied to women, gays, and people of color, I don't see any chance then the white male would no longer have the power and privileges which he now has. I am; for instance, one of the thirty people in an academic department of a university. Twenty-seven of us are white males, three are women, and only one of those women has tenure.

I recognize that times are changing, that an increasing number of women as well as an increasing number of people of color are finding it possible to obtain employment in many of our institutions—our business institutions and our academic or social welfare institutions. I recognize that many women receive only about sixty percent of the salary which men receive for comparable work, but they are employed, and in many cases (very recently) are even given positions fairly high in the hierarchy of management. The fact remains that the power in most institutions remains in the hands of men, and that we still operate on the assumption that men are better trained and more competent than women or people of color.

It is probably true that men are more competent in today's world, but this is solely because men are given better training in our elementary schools, our high schools, our colleges, and our graduate schools. After all, women and people of color do not see very many models ahead which encourage them to seek the training, and therefore the credentials and the competence, which would permit them to be considered for positions in academia or the business world.

I want also to say to my white male Quaker friends that there is not going to be any real progress in the relations between people as long as we white males retain the power and the privileges which we now have, and in particular the privilege we have to be considered first for employment. Changes will take place between people only when women, gays, and people of color share the same rights to employment that white men now have.

I want also to say to my white male Quaker friends that we have a great deal to gain by giving up some of our power and listening and learning from women and our friends of color. We may lose some of our special power and privileges, but we may gain a more fulfilling way of living. We may learn that it is quite all right to have feelings of tenderness and compassion, and even all right to express those feelings. We may learn that we don't have to be task-oriented and highly productive twenty-four hours a day. We may learn how to relax and take life easier while retaining our ability to be competent, assertive, and productive. We may learn that we don't always have to compete.

In essence, then, if we are to "actively support equal opportunities for members of racial minorities in the business, educational, and social organizations" of which we are a part, we white males will have to let go some of the power and privileges we now have.
For many years, Friends have been at the forefront of campaigns for peace and social justice. More recently, we have played a major role in organizing demonstrations and civil disobedience actions against the threat from nuclear power and weapons.

Yet, as Friends, we realize that despite the importance of such actions, they are no substitute for one-to-one dialogue. Our belief in the essential goodness of human beings and our commitment to Truth has made peace education and persuasion the cornerstone of our work for social change. This is what Survival Summer is all about.

Survival Summer is a project of the Mobilization for Survival, a coalition of over 250 groups dedicated to stopping nuclear power, nuclear weapons, and the arms race, and to meeting human needs. With the help of the American Friends Service Committee and other sponsoring organizations, we hope to put thousands of new organizers on the streets around the country to educate and mobilize people on these interrelated issues. In the tradition of John Woolman, we intend to build a constituency on a grassroots level, to challenge people's previous assumptions and old ways of thinking, and to present some realistic and enlightened alternatives.

It is not too early to act. As we enter the 1980s, the very economic and physical survival of the United States is endangered. We must build a movement in this country and around the world to prevent war, to reverse the arms race, to eliminate the dangers of the nuclear age, and to redirect economic priorities toward socially beneficial and economically sound goals. We need a broad-based coalition for survival.

Survival Summer is a national effort to build such a movement. In 1964, the Civil Rights movement organized Mississippi Freedom Summer to register black voters, changing the basis of political power in the South. In 1967, Vietnam Summer coalesced the anti-war movement at the grassroots level throughout the country, sending canvassers door-to-door, organizing house meetings, setting up anti-war offices in hundreds of cities. Survival Summer will follow in these traditions as we confront the current crises.

Already, previously divergent groups are joining together. Native Americans—whose land and people are now being sacrificed for uranium and coal—are allying...
with the growing anti-nuclear movement. Recent demonstrations against the draft are bringing together students, women, anti-nuclear activists, and environmental groups. This growing coalition will reach out to minorities, labor, and fixed and low-income people to help ensure our mutual survival.

The Summer project seeks to create a new consensus around the redefinition of “national security.” The perspectives currently being put forward by the media are inadequate to inspire a well-informed, widespread public debate called for by the gravity of the situation. Alternative foreign and energy policies should be made the center of national political debate in 1980. Survival Summer is committed to launch an intensive grassroots educational and organizing campaign which reaches into every community throughout the country.

As Friends, our belief in the sanctity of human life and our rejection of “all outward forms of strife” enables us to see the dangers inherent in recent developments of U.S. foreign and military policy. Yet one does not need to be a pacifist to appreciate the need for a massive mobilization to reverse the current trends. We in the U.S. are again being prepared for war. The new Carter Doctrine calls for military intervention—including the possible first use of tactical nuclear weapons—to protect our “vital interests” in the Persian Gulf. We stand on the brink of World War III, since any armed confrontation could escalate into a nuclear holocaust.

The increasing assertiveness of developing countries is changing the balance of power and upsetting United States dominance. The proposed establishment of a “Rapid Deployment Force” signals a likely resumption of direct U.S. military intervention, possibly against national liberation movements asserting their right of independence from economic domination by major powers. Instead of an interventionist foreign policy, the United States must acknowledge and respect the legitimate rights of other nations. At the least, this means that conflicts must be resolved through diplomatic, not military procedures.

The Soviet military incursion into Afghanistan must be opposed; however, the basis for the “new” Cold War foreign policy of the United States is not Soviet expansionism alone. Indeed, the United States has provoked the Soviet Union to a more aggressive stance by threatening military action in the Persian Gulf even before Soviet troops moved into Afghanistan, by strengthening an alliance with China, by developing new first-strike nuclear weapons systems, by introducing nuclear missiles into Western Europe, and by virtually abandoning SALT II and detente.

Future peace and prosperity demands new definitions for national security. The arms race and the move toward war mean an increasing militarization of our society and a threat to our civil liberties. An expanding military budget erodes the nation’s resources, while unemployment, inflation, and social service cutbacks make daily life increasingly insecure for most U.S. citizens.

Energy needs—our “vital interests”—are at the heart of the United States’ move towards war. While the rising profits of energy corporations call into question the blame placed on OPEC and Iran for higher energy costs, U.S. dependence on foreign oil must be lessened to eliminate the economic basis of an interventionist foreign policy. Energy self-sufficiency, however, cannot rely as proposed on capital-intensive, hazardous technologies such as nuclear power and synthetic fuels. Instead, our energy future lies in decentralized technologies appropriate for a planet of limited resources. If the proposed increases in military spending were instead put into research and development of these renewable resources such dependence on foreign oil would be substantially diminished.

Survival Summer volunteers will be bringing these issues to the United States public through a variety of means, including: door-to-door canvassing, neighborhood forums, symposiums, teach-ins, leafletting, touring a mobile education unit, developing films and video presentations, and holding Survival Summer festivals and concerts. Other local actions might include: referendums or initiatives on the arms race; city council, church, or union resolutions; presence at meetings and appearances of political candidates; supporting campaigns aimed at weapons facilities, and major defense and nuclear contractors, including nuclear export industries; and organizing a tax resistance campaign based on the percentage of taxes going to the military budget.

Volunteers will receive intensive training from experienced movement leaders and organizing support from existing local groups in the communities where they work. Survival Summer will provide training, organizing materials, and resources free of charge to organizers. Most volunteers will be self-supporting, though a limited number of scholarships will be available for those who cannot otherwise afford to participate. College credit may also be available.

In the past, an aroused public has been successful in moving government policy away from the course set by the military-industrial complex and other vested interests. It can be done again with your help.

If you are interested in joining this collective effort for a safer, saner world, or would know of anyone who might consider volunteering, please let us know. Financial contributions also would be greatly appreciated. For more information, contact us at: Survival Summer, Mobilization for Survival, 3601 Locust Walk, Philadelphia, PA 19104 (215) 386-4875.

May 1, 1980 FRIENDS JOURNAL
In anticipation of a "public" meeting on May 31 to be addressed by Elise Boulding, among others, The Norwester quotes Vermont AFSC on the theme of "national security" which has "...developed a definition which is almost exclusively military." Noting that this image has been pushed ever more strongly not only by the military itself but also by government and the media, the quotation concludes: "We must work to redefine national security so that its social, economic and spiritual elements are made clear. Such a vision of national security will emphasize justice in the production and distribution of resources, social equality and environmental health, and will call for a moratorium on nuclear weapons."

The texts of two of the many letters being sent by Friends meetings to the President and to the Congress in regard to the U.S. hostages in Iran have been received recently by Friends Journal.

Both commend the restraint in the use of force which has been shown by the U.S. government. Both support placing the affair in the hands of an international tribunal. Penn Valley Meeting (Kansas City) is particularly concerned lest U.S. feelings of frustration be taken out on innocent Iranian people, whether in their home country or in the United States. Baltimore Yearly Meeting's letter stresses the danger of nuclear war inherent in any further escalation of the arms race, and referred to President Carter's campaign promises to work for "zero nuclear weapons."

The Quaker newsheet from Brussels, Around Europe, reports a public hearing organized by the European Parliament's Political Committee in January regarding recent events in Afghanistan, in which it cites former West German Chancellor Willy Brandt's plea for keeping up the dialogue with the Soviets.

He maintained that to "suddenly discover" the importance of Yugoslavia, Turkey, Africa or other areas was to create a poor impression in the Third World, since the significance of these countries in world affairs was in no way dependent on any recent event, such as the invasion of Afghanistan.

He also argued that it was pointless to condemn Soviet action in the Sakhrajov case via newspaper articles without protesting it face-to-face with the Soviet leadership.

It seems that the European Democrats and the Italian Communists disagreed, while the French Communists maintained that considering the "beam" of seven million unemployed in its own eye, the European Parliament had no business finding such "motives" in the Soviet eye.

$500,000 were appropriated in October to fund a study on creating a National Academy for Peace and Conflict Resolution, according to an item in the FCNL Washington newsletter. The House and Senate named several Congresspeople and others to serve on a nine-member commission, but at this writing President Carter had not yet acted on his appointees.


LETTERS TO THE EDITORS

Our Readers Respond
To Our New Paper

I am appreciative of your efforts and decisions in regards to the Journal.
As one of those who lives below the taxable income level in order to be able to succeed in not paying for military machinery, I am most appreciative of the decision to keep the publication within reach of the voluntary poor—especially when it is not done at the cost of cheapening content.

Perry O. Sliwa
Decorah, IA

To echo the thoughts of many who have written to you already, may I add my compliments on the continuing quality of the editorials and articles in the "new" Journal, even while I regret, along with those others, the necessity to go to the newprint paper format. Aesthetically, it is not so pleasing, but is there any other course for those who profess a doctrine of simplicity and thrift? (Also, I might add, as a "friend of the tree," I'm always happy to see less of these friends chomped up to make slick paper.)

Lois R. Wythe
Sandpoint, ID

Don't worry about the paper quality. What really counts is the quality of the ideas between the covers. And they're great!

Merial Scott
Boulder, CO

Pleased that Friends Journal begins new decade by saving wood pulp. We switched from the New York Times to Christian Science Monitor for much the same reason. Just be sure that your printer uses good black ink; our aging eyes require it.

Walter and Clarice Ludwig
Yonkers, NY

I can understand the exigencies of economics demanding a lowering of expenses, the reduction of issues from twenty-one to nineteen (a ten percent cut), thinner paper to save mailing, but why use brown paper, which is not only ugly, but difficult to read for old and tired eyes.
You went too far.

F.G Irwin
Yardley, PA

I approve of the "simplification" of our paper. It is something I often suggested when a Board member—and I, too, do love good paper and good printing, etc.

Mildred Young
Philadelphia, PA

I applaud your decision to publish the Journal on less expensive paper. This move certainly squares with Friends' renewed interest in simplicity and conservation.
The January 15 and February 1 issues are outstanding. It is very heart-warming and exciting to see the Friends' movement coming together spiritually and practically. If we keep working at it surely the Society of Friends will have a real effect on world conditions.

Agnes Hole
Madison, WI

That was a fine editorial, Ruth Kilpack, explaining the new format. I detect something of a stiff upper lip in your writing and I have the same reaction in accepting the frugal Journal. Keep up the good work.

Mike Yarrow
Swarthmore, PA

New format is excellent! Good idea.

Richard Bech
Swarthmore, PA

Appreciate the new format.

Russell Tuttle
Lansdowne, PA

May 1, 1980 FRIENDS JOURNAL
Since I’m writing, I’d like to say we are very disappointed with the grade of paper now used in the Friends Journal. Such beautiful wood carving prints in the last issue deserved better. Are there any other alternatives? The content stays fine and we save our issues.

Margaret Edwards
Claremont, CA

I regret that the new paper in the Journal won’t hold up for fifty years, but I do find it easier to make marginal notes, clip articles for friends and use the contents when the paper seems less sacrosanct. You do fine work.

Angela Weyhaupt
DeKalb, IL

I am impressed by your sensible paper in the January issue.

Helen Zimmermann
Saunderstown, RI

Friends Journal, no doubt, will get complaints about the use of newsprint. But it is certainly consistent with the testimony of simplicity. The Catholic Worker has always used newsprint and it is a beautiful publication that I have always valued. The design is outstanding. I especially like the clean lines of the new cover logotype. Your editorial quality matches or exceeds the graphic quality. You will be interested to know that Friends Journal is frequently quoted in messages in meeting for worship of the Chapel Hill Meeting, as, I am sure, is true throughout the nation.

Robert J. Gwyn
Durham, NC

You have started the decade with two good changes.

First, the change to simpler newsprint, with all the thought behind this “pragmatic” shift; and

Second, the simultaneous printing of the three articles for the eighties from FUM, FGC, and Evangelical Friends. I was challenged and renewed by them all.

Marcy Hicks Marshall
Phoenix, AZ

I must admit that I also prefer the glossier paper. But I can also tell you in all honesty that the January 1 issue, on the “newspaper” paper, is the best in some time (and not just because my wife’s article is in it!) The articles on our future, Chip Poston’s thoughtful and timely essay, and certainly Leslie’s helpful article all make me at first forget, and then not care, what kind of paper they’re printed on. Besides, articles of particular interest can be photocopied for permanency.

To your—and your talented staff’s—credit, I find it impossible to recycle (we don’t throw away; we recycle) Friends Journal issues I haven’t yet read. I say to myself, “Well, I’ll read the current issue and simply recycle the back issues I haven’t got to yet,” but then make the error of thumbing through them! There are always at least two articles that prevent my “simply dispensing with” back issues. Friends Journal is that good!

And so, dear Friends, print it on A&P grocery bags if you must, but please do print it! Friends Journal brings to me a source of spiritual richness, and solace, and thoughtfulness, and ecumenicalness, and yes, pain I must deal with in my conscience. In an age when so many church periodicals are reinforce of dogma, Friends Journal broadens rather than narrows our spiritual world. What you do is essential.

David W. Pitre
Columbia, SC

This is to express my approval for the new format and economics in the Friends Journal. The content of the January issue is excellent.

As far as the Journal is concerned, it is the content, inspiration and stimulation that counts, not the paper it is printed on. I don’t expect the Journal to be any the less for the paper economics. We have to work out all kinds of economies.

Betty Hutchinson
Riva, MD

The new format, especially the lighter and less durable paper was a major decision, and, given costs, understandable, but is still lamentable. Perhaps we can soon have some cheaper non-acid papers available. At a course last summer for archivists (University of

Friends Journal, May 1, 1980
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While I am as distressed as others over our common financial crisis, the new year issue of Friends Journal brings much hope. The “loss of the snowy paper of the past” is regrettable, but the light-weight newsprint speaks just as honestly and simply. I am pleased that the change has been made. As you say, we must, in hard times especially, remember that it is the content of our lives and relations, of our words and journals that carries the spirit forth into each successive day. I hope no Friend shall feel this change in paper will lessen the value of Friends Journal nor its witness to our present circumstance.

I am pleased as well in the inspired attempt of Friends Journal, Quaker Life and the Evangelical Friend to unite U.S. Friends through the simultaneous publication of articles in the New Year issue. The time has been long coming for Friends to discover a new solidarity, and I hope this kind of joint venture will recur throughout the year. I am ever reminded of Thomas Story when he
wrote in 1737, "The unity of Christians never did nor ever will nor can stand in uniformity of thought and opinion, but in Christian love only." And of the words of Papunehang, the Delaware Chief who, not understanding John Woolman's language yet, said, "I love to feel where words come from."

Is it not time for Friends—however different their expression and however varied their thoughts—to feel that space within, that pied light within, where all our words find source?

Let us come to know that love and grace in the new year.

Shawna V. Carboni
Closter, NJ

Another Slip

'Twas nice of Bill Jeffreys, of Austin, TX, to send you his version of the monogram in FJ 10/15/79. If I remember aright, it was the usual IHS.

Now these symbols do happen to represent the first three letters of Jesus' name in Greek. The problem comes from the fact that the Greek symbol for a long e, when written as a capital letter is H. This has been taken for an English alphabet h and so can be seen written as a small h, so that we get this: IHS instead of IHE.

Bill Jeffreys' incorrect interpretation is only one of a number. Some thought it stood for "I have sinned." Others said it was supposed to stand for the Latin "Iesus Hominum Salvator" (Jesus, savior of men).

'Tis easy to get trapped by these things, as somebody was at your shop when "seraphims" got by.

Latest issue is fine. I don't think the change to less expensive paper hurts a bit.

John F. Gummere
Haverford, PA

Fine

Excellent! Sensitive! Wonderful! Perceptive! even Exciting! if one can use such an unQuakerly term for an inspirational publication.

Francis G. Irwin
Yardley, PA

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BOOK REVIEW


Artists tend to preserve a certain innocence of eye and heart, and Fritz Eichenberg is no exception. This has nothing to do with style or technique, but is a way of looking at the world. This utterly enchanting book is both ingenious as well as sophisticated.

Fritz Eichenberg is, of course, an internationally known master of the woodcut genre, an illustrator of the first rank who continues in the age-old tradition of figurative design. What makes his art so appealing and universal is his deep concern for the human condition and a certain pathos that informs all of his woodblocks.

This collection of short fables reveals another dimension of the artist: a pixyish quality with sly humor. Through these fables—some known, but with new endings, others invented by him—he points out our foibles and attitudes in the guise of talking animals, as good fables should. Some are amusing, others charming, and several profound. What makes their reading so delightful is that they always contain an element of surprise. You will encounter "The Ant and the Cricket," "The Country Mouse and the City Mouse," "The Donkey and the Lion," "The Dove and the Hawk," and many more familiar—yet unfamiliar—fables, prefaced by the artist in the most captivating and disarming manner.

Of special interest is that every finished woodblock is preceded by one or more of the preparatory sketches, revealing the artist's creative process. Changes are relatively few because he has a clear concept and a sure line, but the finished woodblocks always have more strength and character.

Eichenberg has given us a marvelous book with visual, intellectual, and moral delights for all ages.

Peter Fingesten
May 1, 1980 FRIENDS JOURNAL
CALENDAR

May

4—The regular Circular Meeting will be held at the Chichester Meetinghouse, 611 Meetinghouse Road, Boothwyn, PA, at 3:00 p.m.

9-11—Celebrate Your Family—A family enrichment retreat for the whole family, Friday dinner through Sunday lunch, to be held at a meetinghouse in the Philadelphia area. For information call Lila Cornell, 215-567-1965, or Brad Sheeks, 215-349-6959.

10—“South Jersey Quaker History Harvest,” a great chance to learn about South Jersey’s Quaker History. At the Mullica Hill Friends Meetinghouse and Friends School, Rt. 45, Mullica Hill. Questions? Telephone 609-478-4343.

13-14—The 1980 Conference of the National Conference on Religion and Labor will be addressing the theme “Defending Workers Rights.” The main purpose of the conference will be to build local religion and labor coalitions with emphasis on an action-oriented response to the new attacks on the labor movement and social decency in the 1980s. It will be held at St. Thomas More College, Covington, KY. If interested, write: Religion & Labor, c/o The Center of Concern, 3790 13th St. NE, Washington, DC 20017. 202-635-2757.

29-June 1—Nebraska Yearly Meeting will meet in the Council House. For information contact Kay Mesner, Rt. 1, Box 65, Central City, NE 68826.

June

1—An Open House of The McCutchen Yearly Meeting Friends Home, 21 Rockview Avenue, North Plainfield, NJ 07060, will be held from 2:30 to 4:00 p.m.

COUNSELING SERVICE
Family Relations Committee of Philadelphia Yearly Meeting

A Confidential Professional Service
For appointment call counselors between 8 and 10 PM
Nancy Darling, ACSW Reading 582-3783
Frances T. Dreisbach, ACSW Easton 258-7313
Rachel T. Hare-Mustin, Ph.D. Wayne 215-687-1130
Josephine W. Johns, M.A. Media 606-7238
Ariane Kelly, ACSW 988-0140 (10 AM-10 PM)
Helen H. McKoy, M.Ed. Germantown GE8-4822
Christopher Nicholson, ACSW Germantown VIa-7076
Anne Margaret Casterkamp, ACSW Wynnewood 646-6341
George A. Rogers, M.D., 609-385-1119 (9 AM-5 PM)
Alexander F. Scott, MSS Wilmington 302-655-0412
Charlotte P. Taylor, Ph.D., Lindley Winston, M.D. Malvern 647-4216
Consultant: Ross Roby, M.D.

CLASSIFIED ADVERTISEMENTS

CLASSIFIED RATES
MINIMUM CHARGE $5.00. 25¢ per word. Please send payment with order. (A Friends Journal box number counts as three words). Add 10% if boxed. 10% discount for 3 consecutive insertions, 25% for 6. Appearance of any advertisement does not imply endorsement by Friends Journal. Copy deadline: 30 days before publication.

Announcements

EVENING WORSHIP
Philadelphia Area
At 5 p.m.
Unami Meeting
See FJ Meeting Directory under Sumneytown, PA for location and phone number.

Books and Publications

Wider Quaker Fellowship, 1596 Race Street, Philadelphia, Pennsylvania 19102. Quaker oriented literature sent 2 times/year to persons throughout the world who, without leaving their own churches, wish to be in touch with Quakerism as a spiritual movement. Also serves Friends cut off by distance from their Meetings.


Camps

Communities

Integrate work and friendship with progressive social values in six rural communities, including Twin Oaks and East Wind. A gentle culture based on cooperation, equality, and environmental concern. Where women may lead and men nurture children. Information send $2.00 (tree if needed): Federation of Equitarian Communities, Box 60-FJ, Tecumseh, MI 49286.

For Sale

Downeast Maine. 1-2 acre wooded shore lots. Sandy, rocky beaches. Magnificent views. Last reasonable American shore-front left for grandchildren and/or protection against inflation. Selling only 2 lots per year. From $14,000. Box 183, RFD 1, Milbridge, ME 04658. 215-649-7037 or 207-546-2650.

Personal

Martell's offers you friendliness and warmth as well as fine foods and beverages. Oldest restaurant in Yorkville. Fireplace—sidewalk cafe. Serving lunch daily. Saturday and Sunday brunch. American-Continental cuisine. Open seven days a week until 2 a.m. 3rd Ave., corner of 83rd St., New York City. 212-881-6110. "Peace."

Single Booklovers enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

Positions Vacant

Spiritual/physical wellness enthusiasts with skills in organic food preparation, organic gardening, promotion/publications, program development, bookkeeping, or office work. Meals and housing provided, small cash stipend. KOINONIA Foundation, 1400 Greenspring Valley Road, Stevenson, MD 21153. 301-486-6262.

Curator, Swarthmore College Peace Collection, starting September 2, 1980. The curator administers, facilitates, and makes operational decisions for the research, archival, and operational functions of the Swarthmore College Peace Collection, including responsibility for the staff. Write J. William Frost, Director, Friends Historical Library, Swarthmore College, Swarthmore, PA 19081.

Small Quaker boarding high school seeks art teacher, also several positions in English, math, history, maintenance. Includes housekeeping. Married couples preferred. Single persons considered. Contact: Storrs Oids, The Meeting School, Thomas Road, Rindge, NH 03461. 603-893-3306.

Scattergood School, West Branch, Iowa 52358. Anticipated teaching positions available September, 1980—Spanish, English, Biology. Also, girls' and boys' dorm sponsors. Write: Peter Ewell, Director.

Winthrop Center Friends Meeting looking for a pastor for a rural community of 4,000 in close proximity to Augusta, Maine, starting July-August, 1980. Job description on request. Linda Wade, Pamela Drive, Winthrop, ME 04364.

Schooling for change. The School of Social Development, University of Minnesota, Duluth, offers an innovative, accredited M.S.W. program geared towards social change. Key components of the program are community development and organizing, social planning, public health, research and program evaluation, administration, rural development and services to American Indians. Applicants are admitted either to a 60 credit (12 month) or 90 credit (18 month) plan, depending upon their background. Block field placements are available around the county and in developing countries. Entrance to the program is ordinarily in September. For further information about the program and possible financial assistance, write Irl Carter, Dean, School of Social Development, University of Minnesota, Duluth, MN 55812. The school is also sponsoring a workshop on Comparative Strategies in Rural Organizing and Development, June 18-20, 1980. For more information, write the above address.


Horizons School—small school advantages with urban resources—offers quality academic preparation and personal growth. Quaker values. Brochure. Boarding and day: Box 8465, Atlanta, GA 30306.

Schoolly Spring Friends School, Sandy Spring, Maryland 20960. 301-774-7455. 10th through 12th grades, day and boarding; 6th-9th grades, day only. Academics; arts; bi-weekly Meeting for Worship; sports; service projects; intersession projects. Small classes. Individual approach. Rural campus, urban area. Headmaster: Edwin Hinshaw. School motto: "Let your lives speak."

Services Offered

General Contractor. Repairs or alterations on old or historical buildings. Storm and fire damage restored. John Fite, 1147 Bloomdale Road, Philadelphia, PA 19115. 484-2207.

Study Tour

June study tour of Mexico—summer courses exploring solar energy, field geology, sailing, etc. for students 18-7. Day and boarding. Brochure. HORIZONS, Box 6465, Atlanta, GA 30306.

Summer Rentals


Vacation

Relax this summer in a peaceful place. Enjoy a family vacation or group retreat in a 17 room farm house (2 kitchens, 2 1/2 baths, solar room, fireplace.) 60 Catskill acres to climb, wander, meditate. Fishing, swimming nearby. Holistic renewal; clean air, organically grown vegetarian produce and/or your special regimen. Rates reasonable. Write or call Barron's Bounty, Downsville, NY 13755. 607-363-2356.

Wanted

Couple for year-round living in Vermont to assist community with developing farm and woods activities. Opportunity for income. Box D-743, Friends Journal.

Alaskan ghost town restoration project. Room/board in exchange for assistance. Artists also sought. Art Koeniger, Box 39, Chitina, AK 99666.
### MEETING DIRECTORY

| Argentina | **MEETING FOR WORSHIP** Sundays
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<td><strong>Meeting for Worship</strong> every First day 11 a.m. First-day school same.</td>
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| Canada    | **MEETING FOR WORSHIP** Sundays
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| Mexico    | **MEETING FOR WORSHIP** Sundays
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| Peru      | **MEETING FOR WORSHIP** Sundays
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| Armenia  | **MEETING FOR WORSHIP** Sundays
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| Colorado | **MEETING FOR WORSHIP** Sundays
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| Connecticut | **MEETING FOR WORSHIP** Sundays
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Friends Journal, 152-A N. 15th St., Philadelphia, PA 19102
Delaware
CAMDEN—2 miles south of Dover. First-day school 10 a.m.; worship 11 a.m. Phones: 284-9636; 697-7725.
HOCKESSIN—NW from Hockessin-Yorklyn Rd. at 1st crossroad. First-day school 9 a.m.; meeting for worship 10:30 a.m. NEWARK—Worship, Sunday, 10 a.m., United Campus Ministry, 20 Orchard Rd. Phone: 368-1041. ODESSA—Worship, first Sundays, 11 a.m. REHOBOTH—5 Beach Rd., Rehoboth Beach. 227-2888. Worship First-day 10 a.m.
WILLINGTON—Alapocas, Friends School. Worship 9:15; First-day school 10:30 a.m.
WILLINGTON—4th & West St., 10 a.m., worship and child care. Phones: 652-4491; 475-3090.

District of Columbia
WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m., adult discussion, 10 a.m.-11 a.m., babysitting 11 a.m.-noon; first school, 11 a.m.-12 noon. Worship group, Thursday evenings 5-8 p.m. 2111 Florida Ave., N.W., near Connecticut Ave.

Florida
CLEARWATER—Meeting 10:30 a.m.; YWCA, 222 S. Lincoln Ave. Phone: 854-1242.
DAYTONA BEACH—Meeting 10:30 a.m., 201 San Juan Ave. Phone: 677-0457.
GAINESVILLE—1921 N.W. 2nd Ave., Meeting and First-day school, 11 a.m.
JACKSONVILLE—Meeting 10 a.m.; YWCA, phone contact 383-6435.
LAKE WORTH—Palm Beach Meeting, 10:30 a.m. 625 North A St. Phone: 855-8600 or 848-3148.
MIAMI-CORAL GABLES—Meeting 10 a.m., 1185 Sunset Place, Heather C. Molf, clerk, 316-2699. AFSC Peace Center, 236-4975.
ORLANDO—Meeting 10:30 a.m., 318 E. Marks St., Orlando 32803. Phone: 843-2631.
SARASOTA—Worship 11 a.m.; American Red Cross Annex, 307 S. Orange Ave., Mary Margaret McAdoo, clerk. Phone: 355-2932.
ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Ave., S.E. Phone: 813-386-0310.
WINTER PARK—Meeting 10 a.m. Alumni House, Rollins College. Phone: 644-7402.

Georgia
ATLANTA—Worship and First-day school, 10 a.m. 1364 Fairview Rd., 30006. Phone: 657-4542. Quaker house phone: 373-7906.
Augusta—Worship 10:30 a.m. 340 Telfair St. Margarettes Race, clerk. Phone: 738-6529 or 735-1475.
Savannah—Meeting for worship 10 a.m. 110 E. Taylor. Phone: 236-4703 or 236-2056.

Hawaii
HONOLULU—Sundays, 2426 Iwilei Avenue, 9:45, hymn singing; 10; worship and First-day school. Over-night inquiries welcomed. Phone: 988-2714.
MAUI—Friends Group. Please call Mr. and Mrs. Blaine Treadway, 876-6662, 231 Kaho'ow Place, Kula, HI 96730.

Idaho
SANDPOINT—Unprogrammed worship group forming. Meeting in members’ homes. Call Lois Wythe, 282-8636 or write 504 Euclid Ave., 83864.

Illinois
BLOOMINGTON—Normal—Unprogrammed. Call 309-454-1329 for time and location.
CARBONDALE—Unprogrammed worship, Sundays, 10:30 a.m. 545-0572.
CHICAGO—57th Street. Worship 10:30 a.m., 5615 Woodlawn. Monthly Meeting follows on first Sunday. Phone: BU 8-3066.
CHICAGO—Glen Ellyn Monthly, 1074 S. Artesian. Phones: HI 5-8949 or BE 3-2715. Worship, 11 a.m.
CHICAGO—Northside (unprogrammed). Worship 10:30 a.m. For information and meeting location, phone Ogden Ashley, clerk, 564-1203 or 743-0984.

Kentucky
LEXINGTON—Unprogrammed worship and First-day school, 4 p.m. For information, call 206-2635.
LOUISVILLE—Meeting for worship, 10:30 a.m. 5030 Blue Air Ave., 40205. Phone: 452-6812.

Louisiana
NEW ORLEANS—Worship Sundays, 10 a.m. 3033 Louisiana Avenue Parkway. Phone: 822-3411 or 961-8022.

Maine
BAR HARBOR—Acadia meeting for worship in evening. Phone: 286-5449 or 244-7113.
MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. at Damariscotta library. Phone: 565-2683 or 663-2526.
ORONO—Unprogrammed meeting, 10 a.m. at MCA Blvd., College Ave. Phone: 885-2198.
PORTLAND—1845 Forest Ave. (Route 302). Worship and First-day school 10 a.m. (summer 9:30). For information call Harold N. Burnham, M.D. 207-839-5557.

Maryland
ADELPHI—Near University of Maryland, 2303 Metzrod Rd. First-day school 10 a.m.; worship 10 a.m. Lowell Woodstock, clerk. Phone: 438-8897.
ANNAPOLIS—First-day school, 10 a.m. YWCA, 40 State Circle, Mall address box 314, Annapolis 21403. Clerk: Betty Hiebtech, 705-966-2495.
BALTIMORE—Worship 11 a.m.; Stony Run, 5116 N. Charles St., 337-7373; Homewood, 3107 N. Charles St., 235-4438.
BETHESDA—Sidwell Friends Lower School, Edge- moor Lane, Bayside Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.
CHESTERTOWN—Chester River Meeting. Worship and First-day school, 11 a.m. 127 High St. George Gerebenek, clerk. 632-2165.
EASTON—Third Haven Meeting and First-day school 10 a.m. 608 S. Washington St. Carl Boyer, clerk, 756-2106; Lorraine Ogilvie, 662-0069.
SANDY SPRING—Meeting, 10 a.m. at 108, Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30 a.m.
SPARKS—Gunpowder meeting for worship, 11 a.m. For information call 472-2651.
UNION BRIDGE—Pipe Creek Meeting. Meeting for worship, 11 a.m.

Massachusetts
ACTON—Worship and First-day school, 10 a.m., Harvey Wheeler Community Center, comem Church Bldg., 537 Conford. (During summer in homes.) Clerk: Elizabeth Luken. Phone: 982-2593. 369-9039.
AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day school 11 a.m. Summer worship 10 a.m. Mt. Toby Meetinghouse, Rte. 63, Leverett. Phone: 253-9247 or 268-7508.
BOSTON—Worship 11 a.m. (summer 10 a.m.), First-day, Beacon Hill Friends House, 8 Chestnut St., Boston 02106. Phone: 227-9118.
CAMBRIDGE—5 Longfellow Pk. (near Harvard Sq.), off Brattle St. Meetings Sunday 9:30 & 11 a.m. From 3rd Sun in June through 2nd Sun in Sept. 10 a.m. Phone: 876-6863.
DORCHESTER-JAMAICA PLAIN—(Circuit), First-day, 5:30 in homes. Weymouth TDS, potluck. Summers, a week night. Phone: 522-3935.
FRAMINGHAM—841 Edmans Rd. (2 mi. W of Natick). Worship 10 a.m. First-day school. Visitors welcome.
SOUTH YARMOUTH, CAPE COD—N. Main St. Worship and First-day school 10 a.m. Clerk, Barbara Day, phone 255-7419.
WELLESLEY HILLS—Meeting for worship and Sunday school, 10:30 a.m. at 26 Bournville Street. Phone: 237-0266.
WEST FALMOUTH, CAPE COD—Rt. 28A, meeting for worship 11 a.m.
WESTPORT—Meeting Sunday, 10:45 a.m. Central Church, Ck: J.K. Stewart Kialdhey. Phone: 635-4711.
WORCESTER—Unprogrammed meeting for worship 11 a.m. 901 Pleasant St. Phone: 754-3887.
New Mexico

ALBUQUERQUE—Meeting for worship and First-day school, 10:30 a.m. 815 Grand Blvd., N.E., William Myers, clerk. Phone: 243-3057

GALLUP—Sunday, 10 a.m., worship at 1715 Helena Drive. Chuck Dotson, convenor. Phone: 863-4673 or 863-6725

LAS CRUCES—Worship, 10 a.m. at 251 Charpal, Cynthia Moore, 382-5784.

SANTA FE—Meeting for worship, Sundays, 11 a.m., Olive Rush Studio, 530 Canyon Rd. Phone: 983-7241.

SOCORRO—Meeting for 1st, 3rd, and 5th Sundays 10 a.m. 11 Olive Lane. Phone: 835-0277.

Michigan

ALMA-MT. PLEASANT—Unprogrammed meeting 10:30 a.m. First-day school. Nancy Nagler, clerk, 724-2277.

ANN ARBOR—Meeting for worship, 10 a.m.; adult discussion, 11:30 a.m. Meetinghouse, 1420 Hill St. Clerk: Bruce Graves. Phone: 734-453-0588.

BIRCHMORE—Phone: 313-846-7022.

DETROIT—Meeting, Sundays 10:30 a.m., 2nd floor Student Center Bldg., Wayne State University. Correspondence: 4401 Detroit, 84221. Phone: 313-444-7045.

EAST LANSING—Worship and First-day school, Sunday 12:30 p.m., All Saints Church Library, 800 Abbott Road. Call 371-1754 or 301-3914.

GRAND RAPIDS—Worship and First-day school 11 a.m., 11 Cherry St., SE. For particulars phone: 616-306-2040 or 616-854-1429.

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


Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m. First-day school 10 a.m. programed meeting 11 a.m., W. 4th St and York Ave. So. Phone: 926-6159.

ROCHESTER—For information call Sharon Rickett, clerk, 285-0306, or Richard J. Maria Van Dellen, 282-4556.

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

Missouri

COLUMBIA—Worship and First-day school, 10 a.m. Ecuemical Center, 813 Madison. Phone: 509-4311.

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

ROLLA—Preparative Meeting.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 11 a.m. Phone 522-3116.

Montana

HELENA—Meeting for worship, Sunday 10:30 a.m., 1214 8th Ave. Phone 443-5165 or 443-4333, or Box 314, Helena, MT 59601.

Nebraska

LINC0NL—331 S. 46th St. Phone: 486-4178, worship 10 a.m. Sunday schools 11 a.m.

OMAHA—Unprogrammed worship. 453-7918.

New Hampshire

AMHERST—Souhegan Meeting for worship, 9:30 a.m. For information call 673-4826.

CONCORD—Worship 10 a.m. Children welcomed and cared for. Meetinghouse Valley Day Care Center, 19 N. Fruit St. Phone: 783-6382.

DOVER MONTHLY MEETING


WEST EPPING MEETING—Friends St., West Epping, Worship Sunday 10 a.m. Phone: 273-2280.


KEENE—Meeting for worship, Sunday, 10:30 a.m. Unprogrammed, 95 Littlebranch residence, 97 Wilber St. Phone: 357-0796.

PETEBOROUGH—Monadnock Monthly Meeting. Worship 9:45 a.m. Sunday School 10 a.m. Meeting for worship 1:45 p.m. (Except First-day School). New Hampshire. Phone: 603-279-2470.

RICKERT—Meeting for worship and First-day school, 10 a.m. (July, August, Sept., Oct., Nov.) Phone: 603-279-2470.

ROLLA—Preparative Meeting.

ST. HILLL, 11 a.m. Phone 522-3116.

ST. JOHN—Friends Meeting House, 10 a.m. Phone: 603-332-5476.

SUMMIT—Meeting for worship 11 a.m. First-day school, 11:15 a.m. 158 Southern Blvd., Chatham Township. Visitors welcomed. 201-635-2181.

TRENTON—Meeting for worship, 11:40 a.m. Main St., Trenton, 08692. Phone: 609-354-2117.

WOODSTOCK—First-day school, 8:45 a.m. Meeting for worship 11 a.m. July & August, worship 10 a.m. N. Main St. Phone: 769-1591.
Rhode Island

NEWPORT—In the restored meetinghouse, Marlborough St., unprogrammed meeting for worship on first and third First-days at 11 a.m. Phone: 849-7345.

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

WESTERLY—57 Elm St. Unprogrammed worship, 11 a.m., except June through Sept., 10:30 a.m. Sunday school, 11 a.m.

South Carolina

COLUMBIA—Worship, 10:30 a.m. at Children Unlimited, 2560 Gervais St. Phone: 776-7471.

South Dakota

SIOUX FALLS—Unprogrammed meeting 11 a.m., 2397 S. Center. Phone: 605-334-7894.

Tennessee

CHATTANOOGA—Worship, 10:30, forum, Sunday; 2nd Place, 1216 Vine St. Larry Ingle: 626-5914.

NASHVILLE—Meeting and First-day school, 10 a.m., Nashville Masonic, 1304 2nd Ave. Phone: 615-329-0823.

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

Texas

AUSTIN—Worship and First-day school, 10:30 a.m. Forum 12:00, 3014 Washington Square, 452-1841. Ethel Barrow, clerk, 459-6378.


EL PASO—Worship 11 a.m., 1100 Claire St. Clerk: William Cornell, 564-7254.

GALVESTON—Unprogrammed meeting. Worship and First-day school, 10:30 a.m., Old Mission Church. Phone: 409-766-4573.

Houston—Worship and First-day school, 10:30 a.m., 1540 Su Ross. Clerk: Malcolm McQueen, 628-4975.


TEXARKANA—Worship group, 832-4786.

Utah

LOGAN—Meetings irregular June-Sept., contact Mary Roberts 753-2766 or Cathy Webb 752-0692.

SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 a.m., 23rd University Street. Phone: 801-487-1538.

Vermont

BENNINGTON—Worship, Sundays, 10:30 a.m. Monument Elem. School, Main W. Main St. opp. museum, Mail P.O. Box 221, Bennington 05201.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone: 802-962-9449.

MIDDLEBURY—Worship, Sundays 10 a.m., St. Mary's School, Shannon St. Elizabeth Colman, 802-389-7400.

Plainfield—Worship, 10 a.m. Sunday. Phone
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