Big Christmas

Unto the

Least

of These . . .

Building

Community

in Conflict
Among Friends

Messages of Hope

I t’s really difficult to be thinking about Christmas just now. For one thing, as I write my column it is the week of Halloween.

Philadelphia is experiencing summer-like weather (no frost yet on the pumpkin, and the leaves on the chestnut tree outside my office window are only beginning to drop). I haven’t seen a single advertisement in the mail yet either, and the local department stores haven’t shown their familiar “signs of the season.”

The international news seems pretty far removed too from any theme of peace on earth, good will to all. At this writing U.S. generals and politicians take belligerent poses before news cameras. Our troops, they say, can “obliterate Iraq” in quick fashion, if the president so orders. The rhetoric sounds vaguely reminiscent of the Vietnam War.

(remember, “Destroying a country to save it?”) Even now, plans are under way to send 100,000 more U.S. troops. The selection of such numbers sounds like a sort of game of international roulette. A dangerous wheel is spun: “Round and round she goes, where it stops nobody knows...”

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

I am grateful to those Friends who share messages of hope, however, in this December issue. December should be a month of hope, after all, as we celebrate a sacred birth. A prisoner shares a memory of another Christmas when he worked in a shelter for the homeless; a Friend reflects on the nature of giving and receiving; a meeting finds a precious way to come together in community; Mildred Young’s article written in this December issue. December should be a month of hope, after all, as we celebrate a sacred birth. A prisoner shares a memory of another Christmas when he worked in a shelter for the homeless; a Friend reflects on the nature of giving and receiving; a meeting finds a precious way to come together in community; Mildred Young’s article written in this December issue.

I am grateful to those Friends who share messages of hope, however, in this December issue. December should be a month of hope, after all, as we celebrate a sacred birth. A prisoner shares a memory of another Christmas when he worked in a shelter for the homeless; a Friend reflects on the nature of giving and receiving; a meeting finds a precious way to come together in community; Mildred Young’s article written in this December issue.

I am grateful to those Friends who share messages of hope, however, in this December issue. December should be a month of hope, after all, as we celebrate a sacred birth. A prisoner shares a memory of another Christmas when he worked in a shelter for the homeless; a Friend reflects on the nature of giving and receiving; a meeting finds a precious way to come together in community; Mildred Young’s article written in this December issue.

I am grateful to those Friends who share messages of hope, however, in this December issue. December should be a month of hope, after all, as we celebrate a sacred birth. A prisoner shares a memory of another Christmas when he worked in a shelter for the homeless; a Friend reflects on the nature of giving and receiving; a meeting finds a precious way to come together in community; Mildred Young’s article written in this December issue.
### Features

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Unto the Least of These</td>
<td>R. J. M.</td>
</tr>
<tr>
<td></td>
<td>Christmas finds us where we are.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>The Christmas Biscuit</td>
<td>Paddy Kennington</td>
</tr>
<tr>
<td></td>
<td>Letting another be the giver can be a gift.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Big Christmas</td>
<td>Mildred Binns Young</td>
</tr>
<tr>
<td></td>
<td>The biggest Christmas ever was a lesson in simplicity.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Christmas at Live Oak Meeting</td>
<td>Yvonne Boeger</td>
</tr>
<tr>
<td></td>
<td>A celebration of candlelight draws Friends together.</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Looking for True Unity</td>
<td>Christopher E. Stern</td>
</tr>
<tr>
<td>17</td>
<td>A Christmas Message</td>
<td>Alan Eccleston</td>
</tr>
<tr>
<td></td>
<td>Three messages from meeting form a complete cycle.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Beyond the Power of Myth</td>
<td>Greg Pahl</td>
</tr>
<tr>
<td></td>
<td>Joseph Campbell's ideas have immediate application.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Building Community in Conflict</td>
<td>Judith Brown</td>
</tr>
<tr>
<td></td>
<td>While groping toward reconciliation, we are in the Spirit.</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Bethlehem Reminiscences</td>
<td>Peter Barry</td>
</tr>
<tr>
<td></td>
<td>This view at the manger is through the eyes of a child.</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Stretching, Sharing, Growing in Faith</td>
<td>Margaret Hope Bacon and Jamie Tyson</td>
</tr>
<tr>
<td></td>
<td>A report from the first International Theological Conference for Quaker Women</td>
<td></td>
</tr>
</tbody>
</table>

### Poetry

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Bethlehem</td>
<td>Jean Sparks Ducey</td>
</tr>
<tr>
<td>12</td>
<td>A Lamb and a Star</td>
<td>Dorothy M. Williams</td>
</tr>
</tbody>
</table>

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

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

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

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

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

Thomas Martini
London, England

An important ministry

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

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

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

Pat Smith
Boulder, Colorado

Forgive our trespasses?

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

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

Louise R. Wilson
Bedford, Mass.

Baha’is and Friends

It is good to read Elisabeth Buffington’s report on Friends and the Baha’is (FJ July). They are an offshoot from Islam, originating in the 1800s, who have been severely persecuted by older, more orthodox branches of Islam. Baha’is have many worthy goals similar to Quaker ideals, but my logic denies two of their ideas to notions. They consider nine to be the perfect number and have made great use of it in the design of their U.S. headquarters in March after several years of preparation. They are to provide oversight to program and administrative committees. One of the explicit objectives is regular review to assess the need for and functional health of committees. Just as we eschew theological “doctrine,” I believe Friends will find no mandated management rules will serve our faith as well as deliberate, case-by-case evaluation using the best tools and the most discerning care we can offer.

Suzanne Day
Egg Harbor City, N.J.

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

Peter Rabenold
St. Leonard, Md.
Viewpoint

“Yes Virginia, there is . . . World Peace”

Last Christmas I read an article headlined, “Is something sacred? Holiday symbols under fire.” It was just one of many similar articles surfacing in these contemporary times that dealt with the issue of differing beliefs during the holiday season. However, this particular article struck me in a way most others did not because the story was right out of the 1947 movie Miracle on 34th Street. A little girl, whose mother had told her there was no Santa Claus, was telling her fellow kindergarteners that the old gentleman didn’t exist. The teacher overheard her and asked her not to tell the other children because it was upsetting them. The child’s mother pulled the girl out of school on the grounds that her free speech was being compromised.

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

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

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

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

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

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

Stephanie Golightly Lowden
Madison (Wis.) Meeting
and Greek psyche. Still we should remember Paul’s careful differentiation in 1 Corinthians between the things of the spirit and the “natural” things of this world (pneumatikoi and psychikoi). For God is pneuma, and must be worshiped in pneuma and in truth. It is the pneuma, not the psyche—the rach, not the nepesh—that which we hope is of God in us, not what we seem in the eyes of this world and its impermanent life—that we must test.

Philip G. Anthony
Roslyn, Pa.

Friends and abortion

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

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

June Robinson
Waltham, Mass.

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

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

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

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

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

Jean Driever
New Windsor, N.Y.

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

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

Betty Stone
Wilmington, N.C.

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

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

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

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

Howard Brod
Richmond, Va.

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

December 1990 Friends Journal
'Unto the Least of These . . .'

by R.J.M.

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

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

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

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

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

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

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

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

by Paddy Kennington

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

Strings of white sparkling lights outlined Christmas tree lots where parents and excited children circled firs, white pines, and balsams. The adults viewed each tree with an eye to shape, freshness of needles, and the height of the living room ceiling. The children dreamed only of Christmas Eve and Santa. A perfect tree for a perfect Christmas, I thought, as I shivered in the cold car.

Since home was many miles away, I had time to reflect on my own Christmas hopes. I had just spent my first evening "teaching" literacy education and life skills at an inner-city shelter for homeless people. After an 18-month absence, I had returned to the world of soup kitchens and night shelters. Nine years of begging, scrubbing floors, organizing meetings, scheduling volunteers, and doing whatever was necessary to keep food and shelter available to homeless people had left me with an oppressive case of burnout. My sabbatical year was spent studying spiritual direction, spirituality, and theology at a Roman Catholic seminary near Washington, D.C. But there were times in the middle of exams and papers when I wondered if I would ever get back to my life with homeless people.

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

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

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

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

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

As we give to others, we may discover the joy of others reaching out to share themselves with us.
curity to search for a new job and a new niche. Cathy didn’t realize I was lonely and fearful of being accepted. She only wanted someone to teach her $3x = 15$ and support her effort. Cathy had trusted me to help her, but in fact, I needed her as much as she believed she needed me.

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

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

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

---

FluENDs JourNAl December 1990

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

—Jean Sparks Ducey

Jean Sparks Ducey is a retired librarian who lives in Niles, Mich.
At the time this article was first published in FRIENDS JOURNAL, December 13, 1958, the author and her husband, Wilmer Young, were living at Pendle Hill. Previously they had lived in voluntary poverty for many years among Southern sharecroppers. Out of these experiences grew Mildred's Pendle Hill Pamphlet, Insured by Hope.

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

From the 16 Christmas seasons we spent among very poor people in the South, I have remembered two often-repeated phrases. The first, an after-Christmas greeting, was always said by the better-off people who had cash income to spend. It was on their lips whenever they met just after Christmas: "Did you have a big Christmas?"

The other saying, which came from the poorest people and oftenest from the Negroes, was in reply to our own pre-Christmas wishes to them. They said; "Us ain' got nuthin' t' make Christmas with." At that, it wasn't much that it

Mildred Binns Young, widowed in 1983, now lives with her daughter and son-in-law, Gretka and Ralph Wolfe, in Champaign, Illinois.
too took to be enough to make Christmas with—a dozen eggs so Mama could "cook us a cake," or maybe a bag of oranges (for, though few of us realize it, there are places in our rich country where Christmas is oranges, and oranges are only for Christmas).

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

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

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

cause Christmas had already been made.

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

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

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

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

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

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

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

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

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

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

We do not know exactly what Jesus said; his words have come to us distorted and out of context. But that they mean something, meant something to those who crowded about him, have meant
something to millions since, and mean something now, and not just something to hear but something to do, this we know. The ring of command is unmistakable, and so is the authority of the certainty. Power is here, power that we have barely tapped, not even so much as we have already tapped the unmeasured power in the atom.

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

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

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

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

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

These still-unmastered—nay, these still-unstudied—lessons, this still-unharnessed power, this still-untrodden way, these are the meaning of Christmas. This is the “big Christmas,” big with the future in our common life toward God.

And there is not one of us, no sinner, no one black or white, no potentate or preacher, no drunkard, no widow with (or without) a mite to cast in, no egoist, no mountebank or demagogue, no laborer in the vineyard (or outside it), no rich person or king or child, no one old or young, none of us all, who has not what it takes to make this a “big Christmas.” The provision needed is the seed already planted in every human heart, which makes it capable of growing upward, rejoicingly, into the life of God.

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

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

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

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

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

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

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

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

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

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

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

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

by Christopher E. Stern

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

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

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

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

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

George Fox called the Quakers, "God's free men and women" (Epistles 260, 302, and 307). They became freed from the pressures of society by finding a living faith that stood firm and supported them through all their trials and troubles. Through the work of God in their hearts they were transformed to live in a different way. Through this same power, they were united and sent forth to bear witness to the Light in a world of darkness. They shared their faith and in it they were free: free from the greed and hatred that ruled the world around them, free from the false hopes of religious individualism; free from the conformity of religious fundamentalism, servants of the living God. Their faith stood primarily in a God who speaks to his people. It was a faith deeply rooted in the Hebrew faith. Their message was simple: God who spoke to the people in the past through the law and the prophets now speaks to his people by his Son (Heb. 1:2). The time of the outward written law is fulfilled, the law of God is now written in the heart (Heb. 8:10). The time of outward temples and priesthoods has come to an end; our bodies have become the temples for God and the Holy Spirit to dwell in (Heb. 9, 1 Cor. 6:19). We need no human mediators between us and God; Jesus Christ has come to teach his people himself (Lk. 9:35).

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

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

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

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

Through the work of God in their hearts, the first Quakers were transformed to live in a different way.
and give them the strength to bear witness to that Truth in a hostile world.

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

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

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

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

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

I have heard many answers. The most popular one is that this vision is okay as long as it remains one of many co-existing visions within Friends. Does this not automatically change the very nature of the early Quaker vision? The Quaker vision is a call to a radical discipleship of Jesus, following him together wherever he would lead us. This is not a vision that can co-exist as one of many, empty religions to hear and follow the Word of God together. This Word became flesh and dwelt among us. He gave his life for us and was raised from the dead. He calls us to leave our old life behind and follow him. He is alive and present in our hearts and in our midst when we gather in his name. Jesus calls us to a new life as we listen to and follow him together.

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

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

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

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

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

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

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

Alan Eccleston is a doctoral candidate in organizational development and is former clerk of Mt. Toby (Mass.) Meeting. This article is reprinted from his meeting's newsletter.
It has been more than two years since Bill Moyers's PBS television series *Joseph Campbell and the Power of Myth* was first aired (“Mythology and Thee,” by Greg Pahl, *FJ* April 1989). The PBS series has been rebroadcast numerous times on most stations due to unprecedented viewer response. It is, in fact, the most requested PBS series ever and has been seen by an estimated 30 to 40 million viewers worldwide. Ironically, when PBS was first approached about the series it was reluctant to make a commitment, fearing lack of viewer interest.

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

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

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

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

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

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

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

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

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

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

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

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

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

During the *Power of Myth* discussion group at New England Yearly Meeting this August, one Friend said, “I’d really like to follow my
bliss, but I've got a family and two kids, and by the end of the day I don't have any time or energy left over. Maybe after they are grown up I'll have the time."

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

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

Perhaps it could be one of the arts: painting, sculpting, poetry, music, writing—there are lots of possibilities. It could be something a bit more practical: carpentry or woodworking, handcrafts, electronics, gardening, or perhaps social activism, peace work, health care, environmental concerns—you name it, somewhere there's something waiting to "catch hold" of you. When it does, hang on and don't let go, unless something else even more exciting should evolve out of your first "bliss."

There is nothing wrong with that; in fact, it's almost to be expected if you're really paying attention.

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

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

“Joseph Campbell wasn’t a Quaker,” I replied.

“He wasn’t?” she responded with obvious surprise. “But he sounds so Quakerly.”

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

“He does have a way with words,” she added.

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

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

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

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

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

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

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

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

And, of course, he was right.

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

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

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

Joseph Campbell said, quoting the Thomas Gospel, “Heaven is spread upon the earth, yet [most of us] just don’t see it.” If we, as a global family, could just accept that fact, we would be a lot closer to truly creating and experiencing it for ourselves—right here and now.
Building Community in Conflict

by Judith Brown

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

London Yearly Meeting articulated in 1968 a vital fact about our meetings: "The insistent questioning of the seeker, the fire of the rebel, and the reflective contribution of the more cautious thinker—all have a place amongst us." We attract, and we thrive on including in our meetings rebels and mystics and the cautious. We want them all, but it takes the Spirit to help us live together. Many of us cherish diversity in our meetings, but it takes the Spirit to help us live together.

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

Fuller truth is, after all, what we are seeking. A fuller truth fits our testimony that the Religious Society of Friends is open to continuing revelation. Fuller truth is continuing revelation. Many of us cherish diversity in our meetings, but it takes the Spirit to help us live together.

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

Many of us cherish diversity in our meetings, but it takes the Spirit to help us live together.
times we come to fuller truth only through the clash of opposites, involving ourselves in a conflict we feel deeply, either in our meetings or within ourselves.

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

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

Philosophical

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

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

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

Mechanical

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

There are meetings which cannot agree on whether children should be in
wonder at the beginning or the end. Friends feel strongly on one side or the other of this issue. It’s a mechanical conflict, but again, in working through it, I believe we come to better honesty and to a fuller truth.

Then there are differences of opinion as to how a meeting should house its meeting for worship. Some smaller meetings have opposing views among them as to whether to meet in homes or to settle into a central meeting place. Some larger meetings who own permanent meeting places may well remember the difficulty in deciding to acquire a meetinghouse. Many Friends truly believe it should not be part of Friends business to be tied down with the materiality of a building. This conviction is alive among us, and thank God it is.

In the middle of these mechanical conflicts, Friends on each side feel they are just as right or just as wrong as those on the other side. Such differences don’t seem petty. There is health in the way conflict involves people, if Friends face it head on and use the reconciliation methods we have in our tradition.

**Process**

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

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

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

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

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

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

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

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

The Spirit also asks us to give it time. We have our schedules, and frequently they do not correspond with the divine’s timing. We need to be reminded to have patience. We need to have faith that while groping conscientiously with these conflicts toward reconciliation we are in the Spirit, whether we have come out with a resolution or not. To achieve that faith is to grow and know a fuller truth. It just might be said about the Religious Society of Friends, as it was about early Christians, “See how they love one another.”
My name is Esther and my father was Aaron, the innkeeper at Bethlehem. I was only seven when it happened: the census and that awful jam at the inn. Father was distracted by all the people clamoring to get in. We just didn't have room for them all. I was put out of my bed, with nowhere to sleep. When the couple from Nazareth arrived in trouble, pretty late, finally my father Aaron said in despair, “Well, you can sleep in the stable. It’s shelter, anyway. Esther, you lead them down.”

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

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

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

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

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

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

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

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

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

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

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

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

Stretching, Sharing, Growing in Faith

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jamie Tyson

Lake Erie YM focuses on environment

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

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

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

Adult workshops and discussion groups also focused on the environment. Kamyar Enshayan, from North Columbus (Ohio) Meeting, talked about dangers of food contamination in view of increasing pollution of our agricultural lands and water. On a different topic, Jana Schroeder, from the American Friends Service Committee office in Dayton, Ohio, discussed AFSC’s 200 years project on penitentiaries. The first penitentiary, intended as an “enlightened” model of punishment, opened in Philadelphia in 1810. This year, a National Commission on Crime and Justice will hold hearings, and urban projects will sponsor projects on criminal justice reform.

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

David Lore

Ohio Yearly Meeting hears ministry

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

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

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

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

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

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

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

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

Frances Sidwell

Ohio Valley Yearly Meeting examines worship and work

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

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

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

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

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

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

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

Nancy F. Neumann and Margaret Webster

Iowa YM (Conservative) minutes AFSC support

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

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

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

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

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

Horace Autenrieth and Deborah Fisch
Focusing on criminal justice

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

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

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

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

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

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

In Brief

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Joe Volk
Executive Secretary

THE ECUMENICAL HYMNAL FOR TODAY'S CHURCH

Hymns, Psalms, and Spiritual Songs

Enthusiasm is building for this long-awaited hymnal that praises the glory of God with language that is familiar yet inclusive. The hymnal is available now!

Chairied by Melva W. Costen, Professor of Worship and Music at the Interdenominational Theological Center in Atlanta, Georgia, a committee of eighteen men and women—diverse in nationality and ethnic background—worked diligently for over four years to develop this highly acclaimed worship aid in response to the changing music needs of church congregations in the '90s.

- A full-size 716-page resource for congregational singing, committed to theological, literary, and musical integrity
- More than 600 traditional and contemporary hymns, psalms, spiritual songs, and service music chosen for ease of singing and playing
- Seven indexes for quick reference and selections
- The traditional Lord's Prayer and the Apostles' Creed featured in Spanish and Korean
- Inclusive language that reflects a sensitivity to age, race, gender, and physical limitations


For information, a free brochure, or to order

**call toll-free 1-800-541-5113, 9:00 a.m. to 4:30 p.m. Eastern time.**

Published by Westminster/John Knox Press, Louisville, KY
BUILDING A MEETING HOUSE

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

For information, please contact: Sid Cook 12 W. Mount Airy Ave Philadelphia, PA 19119

DELAWARE VALLEY FRIENDS SCHOOL a secondary school for students with unique learning needs.

The full college preparatory curriculum has intellectually challenging courses supported by explicit teaching of organizational skills.

Teacher student ratio is 1 to 5. Fine arts as well as outdoor education are integral to the program.

For information call: (215) 526-9595
On the campus of Harcum Junior College in Bryn Mawr, Pa.

Irene McHenry, Head

GFS

“Behold I have set before thee an open door…”

GERMANTOWN FRIENDS SCHOOL

Philadelphia, PA

Eleanor M. Elkinton
Director of Admission and Financial Aid
(215) 951-2346

Notes Between Measures

In silence and song

by Rebecca Martin Young

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

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

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

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

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

That Christmas Eve get-together will always stand in my mind as one of the most special I’ve ever experienced. We gathered in a large room, darkened except for one light and a lot of candles. The only decorations were the candles, evergreen branches, and a festive cloth on the refreshment table. Hanging from the ceiling were cardboard stars—truly a “silent night.”

We sang favorite traditional carols, some of the beautiful, less-traditional carols found in Songs of the Spirit, and “Jingle Bells.” Group singing was interspersed with selections performed by individuals and groups.

We closed with “Silent Night” and then clustered around the refreshment table for homemade cookies and hot mulled cider. I still get a warm, secure feeling as I remember the rich sound of my meeting family lingering over notes of that glorious old hymn.

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

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

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

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

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

December 1990 FRIENDS JOURNAL
A stipend of $10,000 is available to provide sabbaticals for African American, Latino, Asian, and Native American activists. It is offered by the Charles Bannerman Memorial Fellowship Program. Previous recipients have used the opportunity to travel in Central America, Asia, the Caribbean, and the United States, and to read, write, take classes, to relax, or to be released from a full-time job for organizational work. Deadline for applications is Dec. 19. For information, contact the Charles Bannerman Memorial Fellowship Program, 2335 18th St., N.W., Wash., DC 20009, or telephone (202) 483-0030.

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

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

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

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

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

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

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

Wendy J. Henning

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

Fire in the Rain, Singer in the Storm

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

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

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

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

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

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

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

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

Lyle Jenks

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

The Long Haul

By Myles Horton, with Judith Kohl and
Herbert Kohl. Doubleday, New York,

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

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

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

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

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

True to his commitment, Myles had a
hundreds capacity to love. His love
touched many, many lives. Through this
book, that love will continue to touch, in-
sire, and send others off to struggle for con-
tinued social change.

Sue Ella Kobak

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

An American Ordeal

By Charles DeBenedetti, with Charles
Chaitfield. Syracuse University Press,
$40/clothbound, $16.95/paperback.

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

A quality educational facility to develop practical skills for ministry.

- M. Min. or M. Div. preparing the mind and heart for ministry.
- M.A. in Quaker Studies, Peace and Justice, Biblical, Historical, and Theological Studies.
- Theological Reflection Year option for those considering a career in ministry or only wanting to study for one year.
- Financial Aid tailored for those who are considering a life of service
- Home of the D. Elton Trueblood Academy for Applied Christianity.

NEW SURROUNDINGS GREATER DIMENSIONS

CHANGE JOBS CHANGE THE WORLD

Every month, Community Jobs lists hundreds of positions available in organizations where you can put your conscience to work on issues like peace, justice, the environment, community organizing, women's issues and more - everything this planet needs.

Subscribe today!
- 6 issues/$20
- 12 issues/$25
- Sample copy/$3.95
- Special circumstances 6 issues/$15

name
address
city state zip add

Community Jobs
1601 Connecticut Ave., N.W. #600D Washington, D.C. 20009 202/667-0661

A journey in community...

PENDLE HILL invites you to join its learning community for a resident term, enjoy a short stay, a weekend conference, or a retreat. Current catalog and timely bulletins are available free upon request.

Write or call:
Pendle Hill
Box F
Wallingford, PA 19086
(215) 566-4507

Books

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

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

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

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

Quakers can take justifiable pride in the frequency with which both the American Friends Service Committee and Friends Committee on National Legislation are cited for initiating and/or cooperating with specific antiwar strategies and undertakings. However, the hard work on amnesty does not receive the attention it deserves. The Na-
tional Committee for Universal and Unconditional Amnesty is mentioned only once in a footnote—and then as the “National Council.” Its talented and indefatigable executive, Irma Zigas, is totally ignored. Draft repeal work is referred to only in passing, and the National Council to Repeal the Draft, for five years a coalition of more than 40 organizations, is not even footnoted.

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

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

Jim Bristol

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

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

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

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

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

H. Greenleaf Center invites you to learn about Servant Leadership, a bold and exciting kind of leadership, by ordering:

The Servant as Leader, by Robert K. Greenleaf

"Work exists for the person as much as the person exists for the work."

—Robert K. Greenleaf

"Greenleaf has left his mark on some of the nation's greatest universities, largest foundations and several for-profit corporations, including AT&T, where he spent his 'first career' of 38 years."

—The Lilly Endowment, Inc., 1986 Annual Report

The Servant as Leader offers a profound and positive blueprint for improving all kinds of institutions—corporations, churches, foundations, colleges and universities, and non-for-profits. The servant-leader concept emphasizes increased service to others; a holistic approach to work; promoting a sense of community; and a sharing of power in decisionmaking.

The Greenleaf Center sells essays, books and videotapes by Robert Greenleaf, a noted Friend, and others on servant-leadership. It also sponsors lectures and symposia on the topic.

To receive The Servant As Leader send $5.00 in check or money order to:
The Robert K. Greenleaf Center
1100 W. 42nd Street, Suite 321, Dept. FJ
Indianapolis, IN 46208
NAME

ADDRESS

CITY/STATE/ZIP

In appreciation for your order we will also send you a second publication, Life's Choices and Markers, absolutely free.

Resources

— Recent issues of the Journal of the Friends Historical Society include stories about Quakers campaigning against conscription in Australia during World War I, abolitionists in 18th century France, and John Bright, a Quaker member of Parliament 100 years ago in England. Overseas subscriptions to the Journal are $11, payable to the Treasurer, F.H.S., 52 Boleh Rd., Boleh, Wirksworth, Derbyshire, DE4 4GQ, England.

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

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

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

— "A Journey Through Grief," a 56-page booklet published by Alla Renee Bozarth, is a handbook packed with ideas for activities that challenge children to explore and experience peacemaking. Peace is discussed in relation to self, family, church, school, neighborhood, nation, and the world. The activities include art, writing, games, movement, music, and food. Cost is $15.95, from Educational Ministries, 2861-C Saturn St., Brea, CA 92621.

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

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

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

— Mystic Fire Video's 1990 catalog of films for purchase reads like a directory of topics currently being discussed in meetings. Bill Moyers' World of Ideas anthology is available, as well as Robert Bly's A Gathering of Men, and Joseph Campbell's The Power of Myth. A collection of religious videos from Eastern traditions and travel videos includes the highly acclaimed PBS series Ring of Fire, an Indonesian Odyssey. Write to Mystic Fire Video at P.O. Box 1092, Cooper Station, New York, NY 10267, or call 1-800-999-1319.

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

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

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

**Births**

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

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


**Marriages**

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

**Deaths**

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

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

---

**WILLIAM PENN CHARTER SCHOOL**

302 Years of Quaker Education

Operated under Charter issued by William Penn. The William Penn Charter School is a Quaker college-preparatory school committed to nurturing in girls and boys the education of the mind, the quickening of the spirit, and the development of the body. Penn Charter stresses high standards in academics, the arts, and athletics.

Friends are encouraged to apply both as students and as teachers.

Earl J. Ball III, Headmaster

3000 W. School House Lane, Philadelphia, PA 19144

(215) 844-3460

---

**WOODS COURT**

One bedroom apartments available for people age 60 and above. Applications to be put on waiting list are being accepted.

Robert L. Hawthorne, Administrator

Friends Home at Woodstown

Woodstown, NJ 08098  Telephone (609) 769-1500

---

**George School**

Newtown, PA 18940

Founded in 1893 by the Society of Friends, George School is a co-educational boarding and day school for students in grades 9 - 12.

The college preparatory curriculum emphasizes Friends values & includes:

- Courses on 4 levels of difficulty
- Advanced Placement (AP)
- English as a Second Language (ESL)
- Foreign study
- 13 interscholastic sports for boys & girls
  
  For more information, please contact the Admissions Office: 215/968-3811
School:

In Town Location convenient

Friends Meeting Retreats

In academics in a

Town Location convenient

for all WOOLMAN HILL

write to Kees Road

or Deefield, MA 01342

call (413) 774-4341

THE HICKMAN

OF CONCORDE QUARTERLY MEETING

100 Year History

A Personal Care Home

• Reasonable Rates

• Not-for-profit

• Quaker Tradition

In Town Location convenient
to Shops and Businesses

(215) 696-1536

West Chester, PA

Friends Select

School

Small classes, strong academics in a

supportive, caring environment empha-
sizing Quaker values.

A dynamic setting for grades K-12 in the heart

of Philadelphia.

17th and the Parkway,

Philadelphia

(215) 734-5000

Richard L. Mandel

Headmaster

Stuart Land

Director of Admissions

Calligraphic art

• marriage certificates

• awards / inscriptions

• birth announcements

• greeting card designs

• invitations / scrolls

Harry R Forrest

609-786-1824

of operations and engineering, later as head of man-
agement development, and then retired in 1964 as
director of management research. At that time he
began a second career as a noted author, lecturer,
and consultant on leadership and management issues.

In 1964 he founded the Center for Applied Ethics,
a not-for-profit organization that he directed until
1991. He was also the founder of the Center for
Greenleaf/Center in 1985. He was well-known for
his writings on servant-leadership, a concept empha-
sizing increased service to others, a holistic ap-
proach to work to promote a sense of community,
and sharing power in decision-making. In 1970 he
published the essay The Servant as Leader, of which
more than 200,000 copies were sold. He was original-
ly a member of Monadnock (N.H.) Meeting, and
later transferred his membership to Kendal (Pa.)
Meeting. He is survived by his wife, a Newcom
Greenleaf; two daughters, Madeline Greenleaf
Jaynes and Elizabeth Greenleaf; and seven grand-
children.

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

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

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

Sailer—Agnes Sailer, 85, on July 26, in Sandy Spring,
Md., of cancer. She was widely known as an
educator and social activist. She held a lifelong,
passionate belief in the need for world peace and worked
in the peace movement beginning in the 1930s. After
graduating from Vassar College, Agnes embarked on a
distinguished career in education, first teaching in
New York, Ohio, and Pennsylvania, then serving
for eight years as principal of Burgundy Farms
Country Day School in Alexandria, Va. She founded
Glaydin School and a camp in a wooded setting near
Leesburg, Va., and was director from 1937 to 1975.
There she influenced and inspired students and facul-
ty with her strong social conscience and belief in in-
dividuality. Due to an enduring concern for ecology,
she carefully maintained an organic garden. Agnes
joined the Friends Meeting in Croton-on-Hudson, N.Y.,
and a year later became a member of Sandy Spring
Meeting. She was a member of Sandy Spring
Meeting and then served on its board of direc-
tors. She was president of the Sandy Spring
Meeting Peace Committee, which was established in 1970.
There she acquired a lifelong, passionate belief in in-
dividuality. Due to an enduring concern for ecology,
she carefully maintained an organic garden. Agnes
joined the Friends Meeting in Croton-on-Hudson, N.Y.,
and a year later became a member of Sandy Spring
Meeting. She was a member of Sandy Spring
Meeting and then served on its board of direc-
tors. She was president of the Sandy Spring
Meeting Peace Committee, which was established in 1970.
In 1970 he immigrated to the United States and was
a dear friend to all who knew him.

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

December 1990 FRIENDS JOURNAL
December

4-5—Guatemala and El Salvador Yearly Meeting at Tabernaculo Evangélico Amigos, Chiquitania, Guatemala.


DECEMBER from Nazareth to Bethlehem, a retreat for reflection and renewal through quiet formation or to register, write to Woolman Hill, 20003. Telephone: (301) 27<>-5258. Reservations recommended. Case de Watlington WC1B 5JH.

Penington Friends House may be the place in New York City? We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 873-7130. We also have overnight accommodations.


Books and Publications

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

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

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

CANADA

CALGARY—Unprogrammed worship, Sunday, 10:30 a.m. Old Y, 223-12 Ave. S.W. Phone: (403) 247-2145.
EDMONTON—Unprogrammed worship each first day, in the basement of the Seventh Day Adventist Church, 10131 111 Ave. Phone: (403) 459-4231.
HALIFAX, NOVA SCOTIA—449-8985 or 477-3960.
OTTAWA—Worship and First-day school 10:30 a.m. 9/4 Fourth Ave. (513) 232-9923.
TORONTO, ONTARIO—Worship and First-day school 11 a.m. 60 Lowther Ave. (North from cor. Bloor and Bedford).

GUATEMALA

GUATEMALA—First and third Sunday. 367922 evenings.

FRANCE

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

GUATEMALA

GUATEMALA—First and third Sunday. 367922 evenings.

JORDAN

AMMAN—Bi-weekly, Thurs. eve. Call 628677.

MEXICO

MEXICO CITY—Unprogrammed meeting, Sundays, 11 a.m. Casa de los Amigos, Ignacio Mariscal 132, 06030, Mexico 1, D.F. 706-0821.

NIGERIA

MANAGUA—Unprogrammed Worship 10 a.m. each Sunday at Centro de los Amigos, APTDO 5391 Managua, Nicaragua. 66-3516 or 60-0894.

SWITZERLAND

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

WEST GERMANY

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

UNITED STATES

ALABAMA

BIRMINGHAM—Unprogrammed meeting, 10 a.m. Sundays at 1155 16th Ave. South. (205) 933-2830 or 933-1170.
FAIRHOPE—Unprogrammed meeting 9 a.m. Sundays at Fairhope Ave. Ext. Write: P.O. Box 319, Fairhope, AL 36533.
HUNTSVILLE AREA—Unprogrammed meeting for worship and First-day school 10 a.m. Meeting in various homes. Call (205) 837-6327 for information.

AKA

FAIRBANKS—Unprogrammed, First Day, 10 a.m. Hidden Hill Friends Center, 2692 Gold Hill Rd. Phone: 456-2487.

ARIZONA

FLAGSTAFF—Unprogrammed meeting and First-day school 11 a.m. 402 S. Beaver, 86002.
McNEAL—Chicoise Friends Meeting at Friends Southwest Center, 7/1 miles south of Elfrida. Worship 11 a.m. Phone: (520) 482-3884 or (620) 482-3547.
PHOENIX—Worship and First-day school 10 a.m. 1702 E. Glendale, Phoenix, 85200. 943-5831 or 985-1878.

TEMPE—Unprogrammed, First Days, 10 a.m., child care provided. Darnton Chapel, ASU campus, 63821. Phone: 986-3986.
TUCSON—Pima Friends Meeting (unprogrammed), 10 a.m. 921 N. 5th Ave. Information: 984-6155 or 327-6973.

ARKANSAS

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

CALIFORNIA

ARCATA—11 a.m. 1920 Zehnder. (707) 677-0461.
BERKELEY—Unprogrammed meeting. Worship 11 a.m., 2101 Vine St. at Walnut, 843-9725.
BERWYN—Friends Unitarian Fellowship, 1606 Sacramento. P.O. Box 5065. Unprogrammed worship 10 a.m.
CHICO—10 a.m. singing, 10:30 a.m. meeting for worship, classes for children. 345-3429 or 342-1741.
CLAREMONT—Worship 9:30 a.m. Classes for children, 727 W. Harrison Ave., Claremont.
DAVIS—Meeting for worship, First Days, 9:45 a.m. 345 L St. Visitors call 753-5924.
FRESNO—Unprogrammed worship meeting. 10:30 a.m. Child care. 1350 M St. 431-0471 or 222-3736.
GRASS VALLEY—Singing 9:30 a.m., meeting for worship 9:45 a.m., discussion/share meeting 11 a.m. John Woolman School, campus. 12583 Jones Bar Road. Phone 273-5485.
HEMET—Meeting for worship 10 a.m. 43480 Cedar Ave. Visitors call (714) 927-7878 or 925-2818.
LA JOLLA—Meeting 10 a.m. 7380 Eads Ave. Visitors call 453-8000 or 453-8015.
LONG BEACH—10 a.m. Ordinaire at Spaulding, 434-1004.
MARIN COUNTY—10 a.m. 177 East Biddlesdale Ave., Mill Valley, CA. (415) 382-1225.
MONTEREY PENINSULA—Friends meeting for worship, Sundays, 9:30 a.m. Call (408) 699-2200 or 375-0134.
OJO—Unprogrammed worship. First-days 9 a.m. Call 404-4497 or 600-3200.
ORANGE COUNTY—Meeting for worship 10 a.m. Harbor Area Adult Day Care Center, 611 Hamilton St., Costa Mesa, CA 92627. (714) 789-7951.
PALO ALTO—Meeting for worship and First-day classes for children 11 a.m. 957 Colorado.
PASADENA—Change 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) 865-5384 or 792-7766.
SACRAMENTO—Meeting 10 a.m. Stanton Settlement, 450 W. El Camino Norte near Northgate. Phone: (916) 622-6517.
SAN DIEGO—Unprogrammed worship. First-days, 10 a.m. 4648 Seminole Dr. (619) 465-3520.
SAN FERNANDO VALLEY—Unprogrammed worship, First-days, 9:30 a.m. 1501 E. Crescent Dr., Canoga Park, 266-7656.
SAN FRANCISCO—Meeting for worship, First-days, 11 a.m. 2160 Lake St. Phone: 752-7410.
SAN JOSE—Worship and First-day school 10 a.m., discussion 11:30 a.m. 1041 Morse St. (408) 251-0406.
SAN LUIS OBISPO—Meeting for worship 9:30 a.m. Sunday, Cal-Poly University Christian Center, 1488 Foothill Blvd., San Luis Obispo, CA. (805) 543-0995.
SANTA BARBARA—Monthly meeting (above the Mission), 10 a.m. Children’s program and child care. P.O. Box 40120, Santa Barbara, CA 93140-0120. Phone: 965-5302.
SANTA CRUZ—Monthly Meeting 10 a.m., Louden Nelson Community Center, Paul Niebick, Clerk, (408) 425-2414.
SANTA MONICA—First-day school and meeting at 1:00 a.m. 1440 Harvard St. Phone: 829-4009.
SANTA ROSA—Redwood Forest Meeting. Worship 10 a.m. Phone: (707) 542-1571 for location.
WESTCOTT (West Las Angeles)—Meeting 10:30 a.m. University YWC, 574 Hilgard (across from UCLA bus stop). Phone: 250-1200.
WHITE BAILLIE—Weekly Monthly Meeting, Administration Building, corner Painter and Philosophical. Worship 9:30 a.m. P.O. Box 122. Phone: 698-7538.
YUCCA VALLEY—Worship 2 p.m. Church of Religious Science, 7425 Barnock Trail, Yucca Valley. (760) 985-1135.

December 1990 \ Friends Journal
New York

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

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

AMAWALK—Worship 10:30 a.m. Quaker Church Rd., N. of Rte. 202-35, Yorktown Heights. (914) 271-4074 or 737-3775.

AUBURN—Unprogrammed meeting 1 p.m. Seventh-day worship. By appointment only, Auburn Prison, 153 State St., Auburn NY 13021. Requests must be processed through R.I.U.B., 46 Grant Ave., Auburn NY 13021. Phone: (315) 233-6555.

BROOKLYN—Worship and First-day school 11 a.m. (child care provided). 110 Schermerhorn St. For information call (212) 777-8966 on Fri. or Sat. Meeting address: Box 730, Brooklyn, NY 11201.

BUFFALO—Worship and First-day school, 11 a.m. 72 Paraguay, New Matter Science Museum. Call for summer hours 882-8665.

BULLS HEAD RD.—Worship 10:30 a.m., Sundays. N. Duches St., 1/2 mile E. Taccini Pky. (716) 285-5223.

CANTON—St. Lawrence Valley Friends Meeting, (315) 389-4484.

CASKILL—Study 10 a.m., unprogrammed worship 10:45-11:30 a.m. Goshenaville Route 55. Clerk: Charles Pierson. Meetings held in homes.

CENTRAL FINGER LAKES—Penny Yan, Sundays, Sept. through June, 160 Main St. rear, adult and child’s study 10 a.m., worship 11 a.m. through Aug., worship in homes. (Phone (315) 789-2510.

CHAPPAQUA—Unprogrammed meeting for worship and First-day school 10 a.m. 129 Quaker Rd. (707) 937-0902 or 238-9202.

CLINTON—Meeting, Sundays; 10:30 a.m. Kirkland Art Center, On-the-Park, Phone: 893-2243.

CORNWALL—Meeting for worship and First-day school 10:30 a.m. Rts. 107, off 9W, Quaker Ave. Phone: 496-4443.

UNPROGRAMMED worship and First-day school Rte. 40, 864-8597 or 922-9227.

ELMIRA—Meeting Sundays; 155 West 6th St., 672-7023.

FREDONIA—Unprogrammed meeting 11 a.m. Call (716) 727-4427 or (716) 727-4518.

HAMILTON—Meeting for worship 10 a.m. Chapel House, Colgate University. Phone: Joel Plotkin, (315) 884-9320.

Hudson—Meeting for worship 10 a.m. and First-day school 10:30 a.m. Box 502, Guerneville, 08-082, (707) 782-0953.

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

RIDGEWOOD—Meeting for worship 11 a.m. 224 highwood Ave.

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

SEAVILLE—Meeting for worship 11 a.m. (July/Aug. 10 a.m.) Main St. and River Rd., Seaville. (908) 634-1185.

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

SOMERSET/MORRIS COUNTIES—Somerset Hills Meeting, Community Church, 1013 North St. Meeting for worship 10 a.m. Sept-May. (201) 234-2486 or 543-7477.

SUMMIT—Meeting for worship and First-day school 11 a.m. (July/Aug., 10 a.m.) 186 Southern Blvd., Chatham Township, visitors welcome.

TRENTON—Meeting for worship 10 a.m. Hanover and Montgomery Sts. Visitors welcome.

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

TROY—First-day school 10 a.m., meeting for worship 11:15 a.m. 140 North Broad St. Telephone (609) 425-5500. If no answering machine, call Rock Pkds.

WOODSTOWN—First-day school 9:45 a.m., worship 11 a.m. July and Aug., worship 10 a.m. N. Main St. Phone 769-1691.

New Mexico

ALBUQUERQUE—Meeting, First-day school 10:30 a.m. 1600 5th St. N.W. Clerk: Allison Abraham, 843-6450.

LAS CRUCES—10 a.m. Sunday, worship, First-day school.

SANTA FE—For Worship, Sundays 9 and 11 a.m. Olive Rush Studio, 930 Canyon Rd. Phone: 983-7241.

SANTA FE—Meetings for worship 9:15 a.m. at Christ Church. Meetings at 9:15 a.m. 451-7451. Worship and First-day school, 5 p.m. (505) 982-0737.

SILVER CITY AREA—Gila Friends Meeting, 10 a.m. Call 389-3386, 530-9585, or 385-4137 for location.

SOCORRO—Worship gathering first, third, fifth Sundays, 10 a.m. Call 385-0013 or 635-0277.

Friends Journal December 1990 45
<table>
<thead>
<tr>
<th>Location</th>
<th>Meeting Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chambersburg</td>
<td>Meeting for worship 11 a.m. Sunday, 24th and Chestnut Sts., (215) 674-3560</td>
</tr>
<tr>
<td>Concord</td>
<td>Worship and First-day school 11:15 a.m. at Concord Friends, 103 College Rd.</td>
</tr>
<tr>
<td>Darby</td>
<td>Meeting for worship and First-day school 10 a.m. Main St.</td>
</tr>
<tr>
<td>Dohnington-Makefield</td>
<td>Worship 11-11:30 a.m. First-day school 10 a.m. at Dohnington Friends, Eyer Rd.</td>
</tr>
<tr>
<td>Downingtown</td>
<td>First-day school (except summer months) and worship 10:30 a.m. 800 E. Lancaster Ave. (north side of Rte. 30, ¼ mile east of town). 289-2889.</td>
</tr>
<tr>
<td>Doylestown</td>
<td>Meeting and First-day school 10:30 a.m. at East Oakland Ave.</td>
</tr>
<tr>
<td>Dunning Creek</td>
<td>First-day school/Meeting for worship begins 9 a.m. NW Bedford at Fishtown. 523-5352.</td>
</tr>
<tr>
<td>Elkhart</td>
<td>Meeting for worship 11 a.m. May through Oct. Rte. 154 between Fortnite and Canton, Pa.</td>
</tr>
<tr>
<td>Evanston</td>
<td>Phone: (717) 232-7622 or 232-1326.</td>
</tr>
<tr>
<td>Fallowfield</td>
<td>First-day school 10:30 a.m. meeting for worship 11 a.m. during college year. Back Lane, between Lancaster Pk and Haverford Rd.</td>
</tr>
<tr>
<td>Havertown</td>
<td>Old Haverford Meeting, East Eagle Rd. at Saint Daniel and Haverford Meeting in adult forum. 10 a.m. meeting for worship 11 a.m.</td>
</tr>
<tr>
<td>Horseshoe</td>
<td>First-day school, meeting 11 a.m. Rts. 11.</td>
</tr>
<tr>
<td>Huntingdon</td>
<td>Worship a 10 a.m. 1715 Mill St. (814) 643-1542.</td>
</tr>
<tr>
<td>Indiana</td>
<td>Unprogrammed meeting for worship 10:30 a.m. first and third Sundays. United Ministry, 828 Grant St. (412) 343-5333.</td>
</tr>
<tr>
<td>Kendall</td>
<td>Worship 10:30 a.m. Rts. 1, 1, 1 mile N. of Longwood Gardens.</td>
</tr>
<tr>
<td>Kennett Square</td>
<td>First-day school 10 a.m. worship, 11 a.m. United &amp; Glicks. Betsy McKimmey, clerk.</td>
</tr>
<tr>
<td>Lancaster</td>
<td>Meeting and First-day school 10 a.m. 110 Tulipank 7a a.m.</td>
</tr>
<tr>
<td>Lansdowne</td>
<td>First-day school 9:45 a.m. worship 11 a.m. (10 a.m. July and Aug. ). Lansdowne and Stewarts AVE.</td>
</tr>
<tr>
<td>Lehigh Valley-Bethlehem</td>
<td>First-day school and adult discussion 10:30 a.m. On Rt. 512, ¼ mile north of Rte. 22.</td>
</tr>
<tr>
<td>Lewisburg</td>
<td>Worship 10:30 a.m. Sunday, Vaughan Lit. Bldg., Bucknell University. Clerk: (717) 524-0171.</td>
</tr>
<tr>
<td>London Grove</td>
<td>Friends Meeting Sunday 10 a.m., child care/First-day school 11 a.m. Newark Rd. and Rte. 226.</td>
</tr>
<tr>
<td>Marshalltown</td>
<td>Bradford Meeting (unprogrammed), Rte. 162, 4 mi. west of West Chester. 11 a.m. 696-6538.</td>
</tr>
<tr>
<td>Media (Media Meeting)</td>
<td>Worship 11 a.m. except at 10 a.m. Sunday in July and Aug. Joint First-day school 9:30 a.m. at Media, Sept.-Jan., and at Providence, Feb.-June., 125 W. 3rd St.</td>
</tr>
<tr>
<td>Middletown</td>
<td>Meeting for worship 11 a.m. First-day school 10:15 except summer months. Baby sitting provided. Meetinghouse Lane at Middletown.</td>
</tr>
<tr>
<td>Millville</td>
<td>Worship 10 a.m. First-day school 11 a.m. Main St. on Glen. (717) 662-6431.</td>
</tr>
<tr>
<td>Newtown</td>
<td>Bucks Co.)—Worship 11 a.m., First-day school 9:45 a.m. Summer worship only. 968-5143 or 968-2217.</td>
</tr>
<tr>
<td>Newtion Square</td>
<td>Meeting 11 a.m. Rte. 252 N. of Rte. 3, Clerk. (215) 566-4800.</td>
</tr>
<tr>
<td>Norristown</td>
<td>Meeting for worship and First-day school 10 a.m. Swae and Jacoby Sts. Clerk: Elizabeth Rieper, 297-3765.</td>
</tr>
<tr>
<td>Oxford</td>
<td>First-day school 9:45 a.m., meeting 11 a.m. S. 3rd St. Joseph Coates, Jr., clerk. (215) 932-8392.</td>
</tr>
<tr>
<td>Pennington</td>
<td>Unprogrammed Monthly Meeting meets First-day school at 11 a.m. Meetinghouse at 5th and Macey Sts. Bruce Grimes, clerk, 342-8424.</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>Meetings 10:30 a.m. unless specified; phone 241-7221 for information about First-day schools.</td>
</tr>
<tr>
<td>Byberry</td>
<td>One-mile east of Roosevelt Boulevard at Southernburg Rd., 11 a.m.</td>
</tr>
<tr>
<td>Germantown</td>
<td>Meeting – Courter St. and Germantown Ave.</td>
</tr>
<tr>
<td>Green Street Meeting</td>
<td>45 W. School House Lane.</td>
</tr>
<tr>
<td>Phoenixville</td>
<td>Schuylkill Meeting, East of Phoenixville and north of junction of Westbrook Rd. and Rte. 23. Worship 10 a.m, forum 11:15.</td>
</tr>
<tr>
<td>Pittsburgh</td>
<td>Meeting for worship and school 10:30 a.m., adult class 9:30 a.m. 6388 Ellsworth Ave. (412) 683-2869.</td>
</tr>
<tr>
<td>Plymouth Meeting</td>
<td>Worship, First-day school 11:45 a.m. Gernmantown Pk and Butler Pk.</td>
</tr>
<tr>
<td>Pococks</td>
<td>Stirling – Newfoundland. Worship group under the care of North Branch (Willis-Barres) Meeting. (717) 899-2330 or 699-7552.</td>
</tr>
<tr>
<td>Pottstown-Ridgewood Area</td>
<td>Exeter Meeting, Meetinghouse Rd. of 562, 1 and 610 miles W. of 662 and intersection Y and House. Worship 10:30 a.m.</td>
</tr>
<tr>
<td>Quakertown</td>
<td>Richmond Monthly Meeting. 244 S. Main Street. First-day school and meeting 10:15 a.m.</td>
</tr>
<tr>
<td>Reading</td>
<td>Meeting for worship and First-day school 10:00 a.m.</td>
</tr>
<tr>
<td>Solebury</td>
<td>Worship 10 a.m., First-day school 10:45 a.m. Sugaran Rd., 2 miles N.W. of New Hope. 297-5054.</td>
</tr>
<tr>
<td>Southampton</td>
<td>(Bucks Co.) –Worship and First-day school 10 a.m., Adult forum 11 a.m. Street and Gravel Hill Rds. (215) 364-0531.</td>
</tr>
<tr>
<td>Springfield</td>
<td>Meeting and First-day school, 11 a.m. W. Spring Garden Rd. Office. 329-2425.</td>
</tr>
<tr>
<td>State College</td>
<td>First-day school and adult discussion 10 a.m. worship 11 a.m. 611 F. Prospect Ave. 16801.</td>
</tr>
<tr>
<td>Swarthmore</td>
<td>Meeting and First-day school 10 a.m. forum 11 a.m. Whitter Place, O. campus.</td>
</tr>
<tr>
<td>Upper Darlin</td>
<td>Worship and First-day school 11 a.m. R. Washington Ave. and Meetinghouse Rd., near Ambler.</td>
</tr>
<tr>
<td>Valley</td>
<td>First-day school and forum 10 a.m. except (summer session). 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.</td>
</tr>
<tr>
<td>West Chester</td>
<td>Worship 10 a.m. First-day school 10:45 a.m. St. N. Hight St. Carolin Helmhut, 698-0491.</td>
</tr>
<tr>
<td>Haverford</td>
<td>Worship 10 a.m. First-day school 10:45 a.m. Sugaran Rd., 2 miles N.W. of New Hope. 297-5054.</td>
</tr>
<tr>
<td>Wissel-Berke</td>
<td>North Branch Monthly Meeting, Wyoming Seminary Lower School, 1560 Wyoming Ave., Forriston, PA. Meeting at 9:30 a.m. except summer and vacations. Phone: (717) 675-2454 or 474-6894.</td>
</tr>
<tr>
<td>Westville</td>
<td>Worship and First-day school 10 a.m. Goshen Rd. and Rte. 38, ¼ mile NE. Square, R.D. 1.</td>
</tr>
<tr>
<td>Wrightstown</td>
<td>Rts. 413. Gathering 9:30 a.m. Meeting for Worship 10 a.m. First-day school, children 10:15 a.m., adults 11 a.m.</td>
</tr>
<tr>
<td>Yardley</td>
<td>Meeting for worship 10 a.m. First-day school follows meeting during winter months. North Main St.</td>
</tr>
<tr>
<td>York</td>
<td>Worship. 11 a.m. Clerk: (717) 854-5109.</td>
</tr>
</tbody>
</table>
Rhode Island
RHODE ISLAND—Meeting for worship on each First Day, 82 Hope Ave., corner of Clay St.

Utah
SALT LAKE CITY—Unprogrammed meeting and First-day school, 10 A.M. Friends Meeting House, 161 E. Second Ave. Phone: (801) 359-1565, or 582-0719.

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

South Dakota
SIOUX FALLS—Unprogrammed meeting 11 a.m. 2311 S. Center Ave. 75115. Phone: (605) 338-5744.

Tennessee
CHATTANOOGA—Worship 10 a.m., discussion 11:30 a.m. 330 Crestway Drive. Co-clerks: Becky Ingle, (615) 629-5914; Judy Merchant, (615) 825-6046.

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

West Virginia
HUNTINGTON—Meeting for worship 10 a.m., discussion 11 a.m. United Campus Ministry Building, 2412 13th St. (304) 745-8921.

Wisconsin
BELoit—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-8589.

Wyoming
Casper—First Day worship 9 a.m., St. Francis Newman Center, M. Glenendening 265-7732.

Oregon
BEAVERTON—Meeting for worship and First-day school, 10 a.m. Friends Meeting House, 815 N. 21st St., Portland. Phone: (503) 644-5207.

Pennsylvania
HARRISBURG—Unprogrammed worship, 5 p.m. Sundays, 428 W. North St., York, PA 17402.

Rhode Island
 PROVIDENCE—Meeting for worship on each First Day, 82 Hope Ave., corner of Clay St.

South Dakota
SIOUX FALLS—Unprogrammed meeting 11 a.m. 2311 S. Center Ave. 75115. Phone: (605) 338-5744.

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

West Virginia
HUNTINGTON—Meeting for worship 10 a.m., discussion 11 a.m. United Campus Ministry Building, 2412 13th St. (304) 745-8921.

Wisconsin
BELoit—Unprogrammed worship 11 a.m. Sundays, 811 Clary St. Phone: (608) 365-8589.

Wyoming
Casper—First Day worship 9 a.m., St. Francis Newman Center, M. Glenendening 265-7732.

Oregon
BEAVERTON—Meeting for worship and First-day school, 10 a.m. Friends Meeting House, 815 N. 21st St., Portland. Phone: (503) 644-5207.
On the twelfth day of Christmas a loved one gave to me:

News of Friends and Meetings,
Calendar events,
Challenged social values and Political policies,
Environmental issues,
Reports on Yearly Meetings,
Messages of Peace,
The Inner Light!
Spiritual insight,
Poetry,
Simplicity of life,
With a Gift Subscription to Friends Journal.

12 issues of Friends Journal will be a monthly reminder of your continuing love and Friendship when you give a loved one a gift subscription. It's the perfect holiday gift. No need to wrestle with wrapping paper and tape, shopping crowds, or checkout lines. Let us take care of it for you. Just use the envelope in this issue. With the gift subscription, we'll send your loved one an attractive greeting card announcing the subscription as your gift.

Let twelve days last twelve months with your gift subscription to Friends Journal.