

From the FAHE Clerk



Doug Burks

Greetings, or should I say *Happy Holidays?*

A few days past Halloween I saw my first TV commercial for Christmas. It seems I need to buy new carpeting now to be ready for Santa and other holiday guests. My Sam's Club had all of its Christmas merchandise out the day before Halloween. And even before I can get ready for Christmas, I have Thanksgiving with family from all over the United States coming in for a feast and reunion. On top of all that, the end of the semester and all that grading is just weeks away. "Good grief!" Like Charlie Brown of Peanuts' fame, I am already beginning to feel stressed and bummed out. Holidays and the end-of-fall term are hard on us. How do we ever survive it?

With a son just off to college, I have been thinking about how hard the holidays are for new college students. Besides the normal stresses, many of our students will be going home for Thanksgiving after

being away from home for an extended period for the first time in their lives. In addition, they have changed tremendously in a few short months. They have grown and stretched their minds (if we have been doing our job!). They are going home as slightly different people. They will be both anticipating and dreading going home and being with parents, sisters and brothers, grandparents and old high school friends. They will be wondering how family and friends will respond to the "new" them.

Our students, when they get home, will discover that they are not the only ones who have changed in their absence. Home will not be the same. Though received in great love when they come home for the holidays, students will discover that their parents and siblings have also changed and grown during their time apart. The house will be a little different. The realization that they have left home and are beginning to lead a life of their own will begin to sink in.

Though the holiday will be filled with renewal, it

Shouldn't "Next Year" be Now?

By David R. Ross

When you read this, baseball will be a distant summer memory. But as I write, the season has just ended, my beloved Phillies have once again missed the playoffs and I feel sad and vicariously shamed by the boos of the final day's crowd. Still, Jim Thome lead the league in homers, and they're moving into a glorious new stadium, and the minors are stocked with young pitchers. Why, just wait 'til next year!

One of the delights of the Academy is that there's always a new semester just over the horizon — a new chance to get it right. I start each semester — particularly in the fall — with a sense of delight at this fresh start. As I've gotten older, I've replaced the resolution "This time I'll get it right!" with "This time I know I'll get it better." But, it's the same adrenaline rush: We all start out in first place.

Since I found my way to FAHE, a major beginning of the semester resolution has been: I'm going to connect with that of God in each student; I'm going to teach as if the young Jesus, or Dalai

Lama, or St. Francis, or Mohammed were sitting there. This will be a collaboration and I will facilitate each student's mastery of a set of skills and ways of looking at the world that we jointly resolve are worth pursuing.

But, just as the infinite opportunities of a baseball diamond in April fade into the dog days of August, when the team is 16 games out, the manager and the players are bickering in the newspapers, and the new Adonis of February has a .204 average and strikes out every other at bat; so, September fades into October and November, when I'm still mixing up Leslie and Lisa; I've just rushed into

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A publication of
**Friends Association for
 Higher Education**

THE PURPOSE of the Friends Association for Higher Education is to strengthen the Quaker mission in higher education. FAHE is devoted to:

* Facilitating interaction and fellowship among all who share Friends' ideals of higher education;

* Discerning the unity of spirituality, intellectual rigor, and social justice;

* Sharing the scholarly research in the service of Friends' values; and

* Providing resources and encouragement to Friends-connected institutions of higher education in understanding and applying Friends' values.

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From the Clerk...

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will also remind students of the transition from being a "child at home" to an "adult in the world." First-term students will come back to us from the holiday likely with more stress, not less. And then they feel end-of-semester term papers and finals looming. As with first test and papers, first-term students don't know what to expect from the end-of-term rush. This too adds greatly to stress levels. First-term students need special attention this time of year. "Good Grief!"

One physiological sign of stress in our students is a dramatic increase in illness. Strep throats, colds, and upper respiratory infections increase in students at this time of year. In a study of medical students, researchers found that the incidence of infections coincided with final examinations.ⁱ Another study looked at the relationship between stress and illness by exposing individuals to the cold virus in nasal drops. Those who reported that they were under stress were significantly more likely to contract a cold from the exposure.ⁱⁱ The components of the physiological response to stress that lower immunological response are beginning to be identified. In a study of cytokine levels (regulatory molecules in immune system), the cytokines called IL-2 and in IFN- γ were observed to decrease in students when measured during exam periods compared to level in students during non-exam periods.ⁱⁱⁱ These and other studies lead one to the conclusion that our students really are succumbing to stress and getting sick at the end of the semester.

As you work with students in the next few weeks, remember the stress level they are experiencing. Make an effort to help them deal with the stress they are facing. That assistance can make the difference between a student of yours successfully completing the term or not.

I didn't really need to tell you all of the above, for you already know that truth. Most of you have been through it several times with each new generation of students that you work with. But it is a truth that is

easy to forget in the rush that we face in bringing a term to an end.

You also know that students aren't the only members of academic communities under great stress at this time of year. Administrators, staff, and faculty members are also under heavy stress. As a faculty member I know the stress of having a pile of term papers to grade while trying to prepare a Thanksgiving meal for family and friends, and as I enter the rush to prepare for Christmas. I know the stress of having to help students confront failing a class. I know the stress of writing finals and then to get those finals graded in 24 hours. I can see that colleagues are under that same stress, when I go to faculty meetings at the end of the semester and see colleagues with strep throat, colds and upper-respiratory infections.

Though I know how stressful this time of year is, it always seems to take me by surprise. Before I know it, I am one of those faculty members with a sore throat at faculty meeting wondering how I can be so stressed out. My message to you in this greeting is that your stress should not be the last person's stress you deal with. At this time of year I am especially concerned about your health and stress levels. Our enterprise as teachers is a heavy and rewarding one. We need to practice behaviors that reduce stress, especially at this time of year. Please take care.

ⁱ Glaser, R., Rice, J. Sheridan, J., Pist, A., Fertel, R., Stout, J., Speicher, C.C., Kotur, M., and Kiecolt-Glaser, J.K. 1987. *Stress-related immune suppression: Health implications*. BRAIN, BEHAVIOR AND IMMUNITY. 1:7-20.

ⁱⁱ Cohen, S., Tyrell, D.A. and Smith, A.P. 1991. *Psychological stress and susceptibility to the common cold*. NEW ENGLAND JOURNAL OF MEDICINE. 325:606-612.

ⁱⁱⁱ Kang, D and Fox, C. 2001. *Th1 and Th2 cytokine responses to academic stress*. RESEARCH IN NURSING & HEALTH. 24:245-257.

Friends Association for Higher Education Annual Gathering

Act in the Truth

George Fox University, Newberg, Oregon, June 24-27, 2004

“ . . . [I]n all your occasions, and in all your tradings, dealing and doings, speak the Truth, act in the Truth and walk in the Truth; and this brings righteousness forth; for it answereth the witness of God in every-one....”

-George Fox

You are invited to gather with us to consider how truth informs all that we do and the way that we live in our educational communities. As you propose your workshops, presentations, and panels, consider truth.

An additional area of special emphasis will be the ways that we are called to peace, reconciliation, and service in Africa.

We will share our gathering and overlap sessions with the Quaker Archivists and Historians and with the Quaker Theological Discussion Group.

You are invited to present on the truths you have discovered in your life in higher education, whether in the work you do with students, the work you do with colleagues, or the research and scholarship you do in your field of specialization. The following queries may help guide your preparation:

How do we help students to discern truth?

How do we empower students to act on the truth that they discover?

How do we create communities which lead students to seek truth?

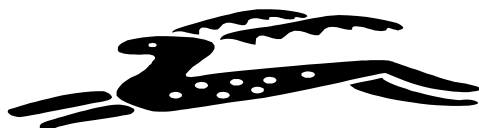
How do we as members of an academic community live out our truths?

How does your academic discipline contribute to your understanding and practice of truth?

How do you build relationships of honesty and integrity in your academic community, with students, colleagues, and others on your campus?

Living in a world of plenty, when much of the world lives in deep poverty, can we really live in truth?

The submission deadline is February 2, 2004. Submissions and inquiries can be made to: Barbara Dixson, English Department, UWSP, Stevens Point, WI 54481 or bdixson@uwsp.edu



Shouldn't next Year . . . ?

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class unprepared after a department meeting, feeling guilty that I'm only half way through the latest collection of papers; I'm about to launch into an aria over the infinite possibilities of the multiple regression equation, when a student raises her hand and asks me what will be on the midterm.

That's it! the season – I mean the semester — is ruined. I failed again. All I can do is limp through to December, catch my breath and get my enthusiasm back for the spring. Why, just wait 'til next time! It'll be great. I'll get through this current debacle (even set aside some time to plan next semester) and then start anew.

In my simple minded (and, I hope, not

overly offensive) reading of our biblical myths, I've wondered



The author with students

if God hasn't felt the same way: Eden was a pretty grand place; each baby is an infinity of possibility; each spring a call to humanity to start anew. But, then His creation always seems to muck it up. Sodom and Gomorrah, Bhopal, Liberia, whites and blacks, men and women. Does He get stressed out rushing around having to comfort good people done in by undeserved catastrophe? Does He mix up Tony Blair with Bill Clinton? Does He feel embarrassed or shamed when he neglects to catch the falling sparrow? Is He ever tempted to say "That's it! Cue the Flood! Why, just wait 'til the next Big Bang. It'll be great! Let there be Light!"

The God I anthropomorphize would never give up on the season – or His commitments to it. If I am true to my better nature, neither will I.

But, how do I gain the courage to start anew in the middle; to move forward with integrity in a class that has seen me blow it; to be fully present to students and col-

leagues I've already snubbed; facilitate high standards of academic inquiry in front of folks who have seen me take short-cuts? How do I transcend history once again to focus on the infinite possibility, the opportunity that is now?

As the folks at Nike like to say, "Just do it!" It's ok "crying over spilt milk," feeling regret over sins of omission and commission (add to the list shame, humiliation, embarrassment, and pain at vulnerabilities laid bare); but not if those emotions impede my acting on leadings and responding to the Divine in myself and others. What's the worst that can happen if I try to pick up the pieces of my "broken" semester? Perhaps some connections with colleagues and students won't be salvaged. People I allow myself to care about may ridicule or reject me. But, surely some (most!) of the ties at the heart of my vocation can be repaired (if they were ever really damaged in the first place). And, I'll be living and teaching and learning in Truth rather than denial.

Will you give it a try with me? Shall we rejoice in today and accept it as a gift? Shall we acknowledge the talents and foibles we see in our students and colleagues and, most of all, our selves? Shall we enter the next classroom, meeting space or conversation with a sense of its sacredness? Take a deep breath. Center. Decide that this paper, this student question, this committee exchange, this colleague's harsh or thoughtless remark is our chance to practice "getting it right," our opportunity for ministry, our opportunity to "act in truth."

I won't stop being grateful for all the chances life gives me to start over. But, I won't let those opportunities give me an out for not living in the present.

David Ross is associate professor of economics at Bryn Mawr College, completing his final year on FAHE Executive Committee.

Sherrie Schulke, 1961–2003



Sherrie Schulke, assistant professor of social work at George Fox University since 1995, died in Portland Thursday morning, August 21. She was 42.

Ms. Schulke had been hospitalized at Providence Portland Medical Center for five days. She had battled cancer for much of her life.

She was a recorded minister for the Northwest Yearly Meeting of Friends Church and attended West Chehalem Friends Church in Newberg. She had been an associate pastor at West Hills Friends Church in Portland and a medical social worker at Newberg Community Hospital.

Ms. Schulke particularly enjoyed connecting George Fox students with the community through social work internships.

She enjoyed traveling and led several George Fox study-abroad trips to Europe. She was a fan of the Portland Trail Blazers and Seattle Mariners.

Ms. Schulke was born in Salem and grew up in Silverton.

She earned a bachelor's degree from George Fox, a master of divinity from Eastern Baptist Theological Seminary, and two master's degrees from Bryn Mawr College. She was completing her doctorate at Portland State University on the social and psychological adaptation of childhood cancer survivors. Her research was funded by a \$40,000 grant from the American Cancer Society.

She is survived by her mother, Joy Smith; her father, Dale Schulke; her sister, Cindi Schulke; her brother, Steven Schulke; three nieces: Rachel, Tabitha, and Cassidy Schulke; and her nephew, Zachary Schulke.

Quaker College Fair 2003

The 3rd biennial Quaker College Fair was held on Saturday, October 4th at Arch Street Meetinghouse in Philadelphia. It was again cosponsored by FAHE and Philadelphia Yearly Meeting. Literature, staff, and/or volunteers representing 11 Quaker Colleges and adult learning Centers were resources for students and families



Ed Leonard, Wilmington College, shares information with an interested parent and student

from across Pennsylvania, New Jersey, and Delaware. Some eager students traveled 4 hours to get information about Quaker Colleges!

About 100 participants attended the fair this year. Those present at 1:30 gathered to hear an Michael van Hoy, an alumnus of Haverford College, who spoke on the meaning of Quaker Higher Education. Michael appeared first as the new freshman at college, arms full of too much luggage, guitar, and freshly baked bread from home. As he spoke about what it means for him to have a Quaker college education, he changed costumes, in turn, to become the seeker/scholar and the activist/minister. Keeping his audience alert with many chances to raise their hands and to hear song, he spoke substantively of the distinctive he hopes our Quaker colleges offer their students.

Michael spoke enthusiastically of education as a tool for learning both practical and intellectual skills. He described how Haverford skillfully recruited him. "So, Michael," says the admissions counselor in an interview, "I see you enjoy math." (Meaning, "You got a 460 on the verbal SAT!")

"Oh no, I really don't like math at all."
 "Well, then, what do you enjoy?"
 "Running, I like cross-country."
 The counselor buzzes the secretary and in four minutes in walks the cross-country coach who is perhaps the greatest running coach on the east coast. Michael arrives that fall at Haverford.

But then Michael spoke of what is needed for the learning and using of skills to have meaning, of what the Quaker part of him sought in getting a good education. He asked each person present to enjoy a period of silence in order to think of a person or a principle or a being that meant the most to that person. He shared his conviction with the young people that the Creator had placed each of

them on earth to be an instrument of peace and claimed that any education becomes substantive when it feeds the relationship they were holding near to their hearts in the silence.

Michael then named plainly the gift of a college or higher education - power! The power to rule Peru, the power not to become a criminal, the power to argue and to win through word usage. And that a college education gave power in proportion to the class and privilege of the school.

In the face of this understanding, Michael challenged Quakers' use of higher education: Will a Quaker college education make one a better mother, father, child, brother, sister, friend, lover, or human being? If so, then one will have arrived at a right use of the gift of power one has received. He left the group with a sense of the joy at the possibilities in answering a query about going to college: "Is your education moving you toward a



Michael's talk continues with song

peaceful reunion with your Creator?"

After Michael's talk, Tom Hoopes of Philadelphia Yearly Meeting gave a brief talk on financial aid, and responded to questions about aid for students who do not register for the draft.

Both the representatives from the Quaker colleges and the students and families who attended the fair enjoyed themselves and were glad to use their Saturday afternoon in this way. Once again, many of them asked why we can't do it more often!

In response, we are considering expanding this service to young people and to our institutional members. Would you like to see a college fair come to you? Are there high school students in your area who are looking for a college? FAHE is looking for Yearly Meetings around the country that would be interested in cosponsoring a college fair, or receiving information about Quaker colleges for their young people. If you're interested and can help us to develop these partnerships, please contact the FAHE office!



What's New with thee?

Margaret Benefiel has been appointed to the O'Donnell Chair of Spirituality at the Milltown Institute in Ireland during the 2003-2004 academic year. The Milltown Institute is a graduate theological school in Dublin. They have asked he to set up a program in spirituality and organizational leadership. During the fall semester, she is teaching "Leading from Within: Spirituality and Leadership" and during the spring term she will help organize an all-European academic spirituality conference.



Michael L. Birkel, Professor of Religion at Earlham College, has written [A Near Sympathy: The Timeless Quaker Wisdom of John Woolman](#). Friends United Press published it this fall. Says Parker J. Palmer, author of *Let Your Life Speak*, "John Woolman—the eighteenth-century Quaker whose faith and practice is brilliantly explored in this book... (the volume) belongs on any short list of God-inspired exemplars whose stories can light our dark age."



Chuck Fager, director of Quaker House in Fayetteville NC, has written and published two new books. [Shaggy Locks & Birkenstocks](#) addresses the questions: Who and what shaped modern American liberal Quakerism? What kind of theology does it have, and where did it come from? Little-probed by historians and all but ignored by practicing Quakers, such questions and their answers provide new paths to understanding the religious heritage of Friends. These eight essays report pioneering research which points, as the title of one notes, "Beyond the Age of Amnesia" among liberal Friends. A more informed understanding of the vitality of this religious movement can inspire a more intentional shaping of its promising future.

[A Quaker Declaration of War](#) brings together six timely articles for Friends grappling with the issues of war and peace in our troubled times. In one chapter, "Speaking Peace, Living Peace," excerpts from the minutes of

Baltimore Yearly Meeting, 1861-1865, describe the agony of change brought to this body of Friends by living through the U.S. Civil War, much of which was fought in its territory. Another, "The Quaker Peace Testimony Reconsidered," takes a close look at the text and context of the famed 1660 Peace Declaration to Charles II, and finds in it much more ambiguity and depth than is normally noted.

The title essay attempts to sketch out the basis for a Quaker peace witness meant to be sustained for a hundred years — through the ordeal of the "New American Century."

The books are available from the FGC and Pendle Hill Bookstores, or from Kimo Press, P.O. Box 1344, Fayetteville NC 28302.



Columbia University Press will publish [The Quakers in America](#), by **Tom Hamm** in the fall of 2003. It deals with Quakers in the US today and is part of the Columbia Contemporary American Religion series. Tom Hamm is an archivist and professor of history here at Earlham.



Rachel MacNair has written two books, published within a month of each other. [The Psychology of Peace: An Introduction](#) (Praeger Publications) is a textbook for undergraduates, the first authored textbook in the field of peace psychology. It treats the psychological causes and consequences of violence and nonviolence, conflict resolution and non-violent struggle, public policy issues and private lifestyles.

[Gaining Mind of Peace: Why Violence Happens and How to Stop It](#) (Xlibris publishers) is adapted from the first book for middle school and high school students. It teaches one concept per chapter, adding a story at the beginning and how to apply it at the end. Both books use stories, jokes, and movie plot lines to emphasize concepts.

A year ago Praeger also published

Rachel's substantive research on post-traumatic stress. [Perpetration-Induced Traumatic Stress: The Psychological Consequences of Killing](#) brings together the evidence to show how killing results in posttraumatic stress disorders. Such a conclusion is self-evident to most Friends and other peace movement people. In the literature on trauma and more traditional psychological circles, however, the connection is less assumed, making Rachel's research a significant Quaker contribution in non-Quaker environments.

Xlibris will be releasing another title of interest to Friends. [History Shows: Winning with Nonviolent Action](#) will cover cases of nonviolent campaigns from ancient times into the marvelous modern explosion. Intended for younger audiences, the book is also suitable as a quick read for adults.



Paul Niebanck was named the Distinguished Educator for 2003 by the Association of Collegiate Schools of Planning. This professional association comprises the couple hundred planning programs, departments, schools, and colleges across North America and into Europe and Asia. The organization edits a scholarly journal, conducts an annual conference for approximately seven hundred scholars, publishes a newsletter, and helps assess and accredit planning programs. Paul has been in the field of professional planning for 40 years and has placed his collected papers and publications in the Portland State University library archives. He traveled to Leuven, Belgium, in July, 2003 to receive the award. At the ceremony, his address was entitled, "Our Vocation is Hope." FAHE members will recognize themselves and affirm Paul's Quaker witness in these excerpts from that address: "My work has been driven, emphatically and without qualifications, in whatever environments I have practiced, by, essentially, two requirements: To press the frontiers of hope, and to strengthen the ethical center on behalf of hope." He closed his remarks with a compelling image of hope for all teachers and planners:

"In the image, I am working with oth-

What's New . . . ?

ers on a huge and glorious tapestry. Our work is eminently constructive and rewarding. We are on our knees, stitching the fabric, enhancing and extending its beauty, its durability and its usefulness. We are, so to speak, stitching hope into the fabric.

At one point, I rise from my work and look around me. To my dismay, at many places and in all directions, the fabric is frayed and tattered, burnt and soiled, neglected and misused, weak and ugly. Active, and even deliberate, destruction is occurring right before my eyes.

Angry and becoming desperate, I fret over what to do, where to go, how to help restore the fabric. Suddenly a messenger appears, with a clear instruction for me. I offer that instruction to you, with affection and best wishes. The messenger is the messenger of hope. The instruction is simply this:

Yours is good work;
Keep on stitching."



Steve Ross has become executive director of the Asbury Park Consortium in Asbury Park, NJ. The Consortium's role is to support participation in civic life and to help residents find their voices on local issues. Steve is a member of the Shrewsbury Meeting in New Jersey (New York Yearly Meeting).



Richard Wood, former administrator and teacher at Earlham College, is now head of The United Board for Christian Higher Education in Asia. Over the next few years, the organization will be relocating its program offices to Asia. Dick's office will stay in New York. This major transition will help the organization's work grow in responsiveness to Asian colleagues.

In May, 2004, Wabash College will confer an honorary doctorate on me in May. The honorary degree is more for his work at Yale Divinity School and in international education at Earlham.

Book Review by Mike Heller

Sterling Olmsted's Poems from Six Decades

Ed. Barbara Dixon. 2d edition. FAHE, 1998

Mike Heller is a professor of English at Roanoke College.

Or,

I shall not live to see
a better time
than this

I am happy to review Barbara Dixon's new edition of Sterling Olmsted's **Poems from Six Decades**. For those new to FAHE and those who already know Sterling Olmsted, Poems from Six Decades will bring much pleasure.

As Barbara Dixon says in the preface to the volume, "If you've been at one of the FAHE poetry readings, then you've probably heard Sterling Olmsted read. Even at first glance, you can see he's fully alive, a white-haired weathered person, smiling around the room. His voice is gravelly, resonating joy and humor and thoughtfulness. His voice and his poems invite listeners into an inner light and make us all insiders." Here is a sample:

Easter Gesture

Kneeling
alone
in the garden
(my Easter gesture)

scraping dead black leaves
from buried roots

I happen
to roll away a stone

freeing
pale green shoots.

When I asked Sterling about his creative process, he told me that his poems often grew from a bothersome phrase, moment, or experience. One can visualize that bothering phrase or moment as the seed of the poems in lines such as these:

I have lived longer than Socrates
. . . longer than Gandhi
. . . longer than the Buddha

I am on my own. . . .

We see in these poems Sterling's sharp wit and moral vision that make him an inspiration and a model for many of us. His poems capture a sensitivity to the spirit—and the nonviolent responses to social issues—that Sterling has shared at conferences since the founding of FAHE. Examples of this are Sterling's "Ode to the Twentieth Century" and "White Man Frighten."

Sterling's faith in others, his gifts of insight, and his desire to help students become "practical idealists" have made him a great teacher. Remarkably, Sterling taught for over fifty years with only one semester off. Earning his Ph.D. from Yale in 1940, he taught at Rensselaer Polytechnic Institute from 1939 to 1968, serving for much of that time as the English department chair. He went on to become the Dean and Provost at Wilmington College, where he officially retired in 1980, but continued teaching into the 1990s. Sterling has touched many students' lives and he has deeply touched our lives.

Thanks to Barbara Dixon for bringing us this book. This book speaks of the important and beautiful ways that Barbara Dixon has served the extended FAHE community. Barbara, who teaches in the English department, University of Wisconsin Stevens Point, had the wisdom to see that Sterling Olmsted's poems needed to be collected, and she brought out the first edition in 1998. She has given us a gift, through this expanded second edition. Thanks to Sterling for his creative energy—and for these poems that can teach us and give us pleasure. Thanks for Sterling's service to us all.

For your own copy of Sterling Olmsted's book, order through the FAHE office. Books are \$8 including shipping and handling.

FROM OUR COLLEGES, UNIVERSITIES AND ADULT LEARNING CENTERS



Barclay College

Dr. David Hietala has been named to replace Maurice Chandler as President of Barclay College effective August 1, 2003. Dr. Hietala holds a Ph.D. in Adult and Continuing Education Administration from the Union Institute and University in Cincinnati. He has worked in educational leadership roles for more than 25 years. His experience includes developing curriculum and training adults, creation of educational products and services, designing and implementing fundraising strategies for educational organizations, leading ministry initiatives and more recently in designing online graduate coursework and community-based learning initiatives. Dr. Hietala has authored numerous articles and more than 10 books on leadership and management of educational and nonprofit rehabilitation organizations. His dissertation, completed in 2002, explored transformative learning at L'Abri Fellowship in Greatham, England. L'Abri was established in the mid-1950s by Francis and Edith Schaeffer. He and his wife, Mary, have three children. His free-time activities include reading in the areas of Christianity and culture, media and identity as well as concern for how we establish proper perspective in a post-Christian culture. Prior to his doctoral work, he enjoyed building and flying kites and looks forward to catching a breeze in Kansas.

Bryn Mawr

Last spring's Supreme Court decision on affirmative action in the University of Michigan cases brought the issue of diversity on college campuses front and center. Bryn Mawr College decided to tackle the issue with an initiative titled "Making Sense of Diversity: A Conversation at Bryn Mawr College." The initiative, which involves a series of events and online resources for students, faculty and staff, aims to foster a sustained discussion about differences and common ground among members of the Bryn Mawr community. Students are encouraged to attend regular conversations hosted by faculty members to talk candidly with the group about their experiences. Participants are asked to share the ways in which they are similar and different from each other. Differences are acknowledged as a source of satisfaction and pride, but can also be the grounds for misunderstanding, discomfort, pain and oppression, said Paul Grobstein, professor

of biology and one of the series organizers. Acting Director of Institutional Diversity, Hayley Thomas is especially enthusiastic about the introduction of a long-term program called "Sustained Dialogue." In the sustained-dialogue model, which has been in use at Princeton for several years, diverse groups of eight or ten people, each with two trained student moderators, commit to regular biweekly meetings to discuss issues of difference over the course of a year or more. Students who have participated in sustained dialogue cite it as a life-changing process.

The series looks at questions such as:

- ... Are there real differences among people?
- ... Can we acknowledge and talk about differences?
- ... What are the differences?
- ... What produces differences?
- ... How important are the differences? For what?
- ... What problems/opportunities are created by the differences?
- ... What can we learn from the differences, the problems, and the opportunities?
- ... What are the implications of the differences/problems/opportunities for maintaining/creating communities?

In addition to weekly discussions, the series includes a dessert social, a town hall meeting and several guest speakers. There is also an online discussion at http://serendip.brynmawr.edu/sci_cult/diversity/indexbmc.html available to those who want to take part in the diversity discussions. As Grobstein summarizes in an online posting, "We have yet to achieve, at Bryn Mawr or in the nation or in the world, a genuinely pluralistic culture, one in which individuals are valued as much for their differences as for their similarities. And that seems to me what we should aspire to achieve at Bryn Mawr, both for ourselves and as a model for the world."

The Dean's Office, the Office of Institutional Diversity, and the Center for Science in Society, the Center for Ethnicities, Communities and Social Policy, and the Feminist and Gender Studies Program, cosponsor the series, which continues through the year.

Earlham COLLEGE

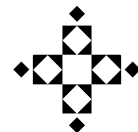
Peace Studies/Plowshares
Current Earlham Peace and Global Studies activities include 1 1/2 weeks of peace and jus-

tice related events, such as a Public Interest and Community Service Fair, a trip to Indianapolis to hear film maker Michael Moore speak, a workshop titled "Multicultural History of Women and Music: Finding our own Voice," a concert by folk/blues singer Judy Gorman, a discussion on Islam hosted by the Muslim Student Association, a multi-day student conference focusing on truth in media, and a debate about America's role in the world.

Plowshares has funded several programs this fall, including a screening of "Bowling for Columbine," a slide show about Nicaragua, an Environmental Colloquium, a student conference about Truth in Media, and student and faculty trips to the Peace and Justice Studies Association Conference in Washington State, the Public Interest and Community Service Fair in Indianapolis, and a Peace Studies Conference in Toronto.

Student/Faculty Research Collaborations

As part of its campus-wide student/faculty collaborative research program, Earlham will sponsor three teams focusing on Quaker-related topics: (1) "Friends on the Avenue: An Interdisciplinary Inquiry into Quaker Lives on College Avenue," conducted by Mary Garman, Professor of Religion; (2) "The Quaker Way of Death, 1650-1900," conducted by Tom Hamm, Professor of History and Archivist and Kristin Fedders, Assistant Professor of Art History; (3) "Social Change and Charity: The Reform Activities of the Earlham Hall Group," conducted by Alice Almond Shrock, Professor of History.



E A R L H A M SCHOOL of RELIGION

Do You feel a Draft?

Though the administration continues to deny any interest in starting military conscription, there have been several bills introduced in Congress to do just that. Also, with the continued difficulties in Afghanistan and Iraq along with expected declines in re-enlistments, especially in the Reserves, there could emerge more pressure for a return to conscription. Of course, it would not make sense for the Bush administration to do this before the elections, but much of what has gone on doesn't make much sense to many of us, and who knows what might happen after the elections. So, be prepared, as they

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say!

I have been doing workshops and individual counseling around issues of registration for the draft, conscientious objection (CO) and counter recruitment at Earlham College and with Quaker High School youth in my area. Those who do decide to register for the draft but consider that they are or might be conscientious objectors need to begin to build their file NOW. They can start with writing their views on the registration card, photocopying it and having it dated, either by the post office personnel who will stamp the card or by mailing the copy to themselves, saving the copy in the sealed envelope. In further communication with the Selective Service (SS), they can continue to state their position, making copies of their statements and sending correspondence with the SS requesting a "Return Receipt." What does this do? The SS is not now recording such information nor is it classifying anyone at this time. However, for someone to claim CO status, they need to be able to show that they have a history of expressing such a belief. Registration for the draft is a fine place to start!

Non-registrants who are refusing to register for reasons of conscientious objection can also begin to build a record, in case they should be pursued for failure to register. Of course, it is variously estimated that there are 1-3 million non-registrants at this point, so non-registrants have a good chance of escaping the system right now. Note, however, that federal financial aid is tied to proof of registration and some states are connecting approval for driver's licenses to registration for the draft.

A big issue in many public high schools is the pervasive presence of military recruiters. At our local high school, they are often able to get assemblies of the entire student body through a compliant administration, provide some instruction during P.E classes and advertise on the school TV. Hence, there is a great deal of information available around what to do to counter these recruiting efforts.

Aside from what I see as a real possibility for a return to military conscription, the exercise of asking high school and college students to think about issues of "national defense" by having them assume they ARE subject to military conscription can bring the issue home and provoke discussion about where they stand, how "economic conscription" works and issues of women in the military.

If you would like copies of materials related to these issues, please do contact me.

You can also download much information from the major groups working in these areas: check out the web sites for the Central Committee for Conscientious Objectors

(CCCO) at www.objector.org and the National Interreligious Service Board for Conscientious Objectors (NISBCO) at www.nisbco.org and the American Friends Service Committee (AFSC) www.afsc.org/youthmil.htm which is their Youth and Militarism Program.

Lonnie Valentine

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FRIENDS
UNIVERSITY

Friends University will receive a \$2.5 million endowment to create the Garvey Institute of Law and to offer a master's program in law. The funds will also be used to create the Willard W. Garvey Distinguished Chair in Law.

The Institute will continue Willard W. Garvey's long-standing interest in graduate level education and will enhance the application of analytical skills and legal knowledge gained from the study of law to the business and professional communities. Garvey was instrumental in the development of the Presidents College School of Law, which announced that it would close this summer after attempts to raise \$5 million were unsuccessful.

In addition to developing the master's in law program, the Institute will sponsor the Willard and Jean Garvey Lectureships in Law, which will invite distinguished speakers and legal experts to Wichita for lectures, workshops or short courses. The Institute will also serve as a resource to legal, business, and professional communities and work with them to develop external funding for ongoing research in legal and related ethical issues related to legal practice.

FRIENDS WORLD PROGRAM



In 2004, *Friends World Program* will launch a challenging four-year domestic travel program designed to provide students with an in-depth knowledge of critical environmental issues in the United States. Students are introduced to Environmental Studies at Southampton College,

nationally recognized for its excellent programs in Marine Biology and Environmental Studies. A hallmark of the curriculum is its emphasis on field observation and hands-on learning. The East End provides a focus on wetlands ecology, sustainable development and organic farming, with exceptional service learning opportunities. Southampton College has recently signed a *Green Pledge* for a "Natural College by the Sea" with the goal to "educate and motivate individuals to contribute to creating a better world."

Domestic travel in the first year Environmental Program includes guided field trips to the United Nations, NYC; the barrier islands off South Carolina; coastal Maine; Boston; and the Appalachian highlands of Tennessee. The Second Year is spent studying desert ecology, Native American culture, water rights issues, irrigation, human migration and conflicting cultural perspectives in the American southwest: Arizona, New Mexico and border regions with Mexico, with field trips to the Upper Gulf of California, in Puerto Penasco, Mexico. *Friends World* offers third year students a global perspective on important environmental and human issues through immersion in cross-cultural studies at our Centers in Costa Rica and India, with field trips to neighboring countries. The final year is spent on one's Senior Thesis and a capstone project involving Southampton College and the local community.

This new Environmental Program combines experiential education and traditional classroom learning through lectures, seminars, workshops, field trips and individualized programs of independent study. Our service learning program continues to give students extraordinary first-hand knowledge; it lays the groundwork for their future roles as community leaders, grassroots organizers, researchers and writers committed to sustainable technology and environmental preservation. For more information, please check our website: www.liu.edu/friendsworld. Or call us at 631-287-8474.



David Rawson, former United States ambassador to Rwanda and Mali, was the featured speaker at the annual John Woolman Peacemaking Forum Monday-Tuesday Nov 10-11 on the George Fox University Newberg campus. Named for 18th-century American Quaker, John Woolman, the Woolman Forum is spon-

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sored by the George Fox University Center for Peace Learning. Established in 1986, the event is designed to bring leading peacemakers to George Fox University to encourage people to invest their lives and energies in the pursuit of peace. Rawson spoke on "Peacemaking in a Troubled Age: Modes and Mandates in Conflict Resolution."

Rawson was the U.S. Ambassador to the Republic of Mali from 1996 to 1999. He supervised a major development effort, the largest Peace Corps presence in Africa, and a growing military assistance program. These initiatives promoted United States objectives of democratization, economic liberalization and regional cooperation. From 1993 to 1996, Rawson served as the U.S. Ambassador in Kigali, Rwanda, where he managed the safe evacuation of all Americans during the Rwandan civil war and then returned in 1994 to direct U.S. operations speeding humanitarian aid to Rwanda's suffering people. Rawson is now professor of political economy at Spring Arbor University and distinguished visiting professor of political science at Hillsdale College. He also is chair of the U.N. Advisory Commission for Small-Arms Moratorium in West Africa. Rawson earned a bachelor's degree at Malone College and a Ph.D. at American University. From 1988-89, he was a fellow at the Woodrow Wilson School at Princeton University. At other appearances on campus he spoke to many topics to do with peace: "What is a Peacemaker and Why is 'She' Blessed?" "Living and Working Overseas: A Christian Response," and "Internationalism of Herbert Hoover."

Scheduled throughout the two-day forum were special classroom sessions on peace issues, hosted by George Fox faculty and open to the public without charge. The sessions included: students on "Peace: Zen Buddhism vs. Christianity," Howard Macy speaking on "Friends Making Peace History/ Doctrine of Friends," Paul Anderson speaking on "Not an Excuse for Violence: A Correct Reading of Romans 13," Marlena Bertram speaking on "Peacemaking in Our Neighborhoods," Phil Smith speaking on "The Role of Democracies in Peacemaking," a panel discussion on "The Israel/ Palestine Conflict: Lessons to be Learned," Doug Campbell speaking on "Twentieth Century Images of War and Peace," Beth LaForce speaks on "Teaching Peace to Children: the Peace Trunks," and Paul Anderson speaking on "Christian Divisions and Accords Over Peace and Nonviolence."

Quaker philosopher, historian, and author Arthur O. Roberts was speaker for George Fox University's 28th annual Quaker

Heritage Week Oct. 27-29 on the Newberg, Oregon, campus. George Fox University was founded in 1891 by Quaker settlers. Quaker Heritage Week is sponsored by the Department of Religious Studies and is intended to examine an aspect of the Quaker faith and relate it to the larger Christian tradition.

In morning chapel addresses, he spoke on "Posses What You Profess: The Early Quaker Testimony of Integrity" and "Let Your 'Yes' be Yes and Your 'No' be No: Christian Integrity Today." He also met with pastors and church leaders in a luncheon meeting. A panel discussion focused on "Living the Truth: Integrity and Its Implications Today." Panel members included Roberts, Irv Brendlinger, professor of religion; Phil Smith, professor of philosophy; Kathleen Gathercoal, professor of psychology; and Kent Thornburg, professor of physiology at Oregon Health and Science University and chair of the George Fox board of trustees. Howard Macy, professor of religion and biblical studies at George Fox, served as moderator.

The well-known Friends writer's appearance follows the release of his latest book, "Exploring Heaven," by HarperCollins, San Francisco. Roberts, Professor-at-Large at George Fox, has been a professor at the university for 50 years. His other books include "Drawn by the Light," "Sunrise and Shadow," and "Messengers of God." After retiring from full-time teaching, Roberts and his wife moved to Yachats where he served two terms as mayor.



By Kent John Chabotar

Respect the laws of the state but let your first loyalty be to God's purposes. If you feel impelled by strong conviction to break the law, search your conscience deeply. Ask your meeting for the prayerful support which will give you strength as a right way becomes clear.

Query #35
Quaker Faith & Practice
(Britain Yearly Meeting)

National media have focused a spotlight on Guilford College in the past week due to

alleged actions by a student claiming "civil disobedience" as his motive. A currently enrolled junior, Nat Heatwole, is charged with taking dangerous weapons aboard aircraft, and he has admitted to federal authorities that he knew his actions were against the law. Messages the college has received range from "Hail Heatwole a hero!" to "I am disgusted with the behavior and misguided antics of your student."

It is clear from these public responses and many of the local and national media reports that there is misunderstanding of the topic of civil disobedience and the place it occupies in the traditions of an independent liberal arts college founded by the Religious Society of Friends (Quakers).

Webster's provides commonly accepted definitions of civil disobedience as "refusal to obey governmental demands as a nonviolent means of protest" and liberal arts as "studies intended to provide chiefly general knowledge and to develop the general intellectual capacities." With those definitions in mind, let's examine how the independent actions of a Guilford College student might fit in the context of his educational experience here.

Throughout history, Quakers have prayerfully resisted civil convention in upholding their testimonies of inward spirituality, simplicity, integrity, equality and peace. Members of the faith have a long tradition of confronting laws that are understood by the individual and the Quaker community to be in violation of a higher law. Early Quakers in England gathered for silent worship, in spite of the Conventicle Act, which made such gatherings illegal. Quakers in the 19th century violated the Fugitive Slave Act in harboring those escaping slavery. Susan B. Anthony, Alice Paul and others willingly broke the law in their struggle for suffrage.

Gaining insight into life-changing decisions, like marriage or civil disobedience, is known as discernment. It involves checking one's leading from God with scriptural truth and with the experience, tradition and testimony of the Quaker community. The most common example of this community discernment process involves a worshipful gathering of peers and elders (known as a clearness committee), which asks the individual clarifying questions. Those questions might include: "Have you considered other alternatives? Does this come out of a deep conviction?"

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What are the ramifications?" Individual acts arising out of a sense of personal privilege or disregard are not what Quakers would characterize as conscientious acts of civil disobedience.

At this point, we do not know whether or not our student's actions conform to these or other standards of civil disobedience. We do not know whether the student engaged in a deliberate process of seeking clearness about the appropriateness of his actions.

Guilford College offers its 2,101 traditional-age and adult students a challenging academic program that fosters critical and creative thinking through the development of the essential skills of analysis, inquiry, communication, consensus building, problem solving and leadership. The Quaker tradition harmonizes well with the college's atmosphere of free inquiry. Liberal education requires academic and personal freedom, founded on intellectual and moral responsibility, and commitment to ethical values and human beings. The combination of these qualities has contributed to the character of this college for 167 years.

In its teaching, Guilford draws on both Quaker and liberal arts traditions to prepare women and men for a lifetime of learning, work and constructive action dedicated to the betterment of the world. The college embraces action for social change; in fact, it encourages students to "be the change you wish to see in the world." These are Guilford values and not only values held by Quakers. Less than 10 percent of our staff and students belong to the Society of Friends. As a Roman Catholic, for example, I am the first non-Quaker president since the college was founded in 1837. Some of our students are activists and many are concerned about political and social issues. But many of our students are simply focused on getting an education and a job or into graduate school later on.

This op-ed was originally published in the News & Record of Greensboro, N.C., Oct. 26. Chabotar is president and professor of political science at Guilford.



HAVERFORD

When the first-year students at Thomas Jefferson Medical School in Philadelphia took the Hippocratic oath earlier this fall, they also took part in a plenary to discuss and ratify the medical school's first honor

code. While a number of medical schools around the country have honor codes, Jefferson's may be one of a few authored by its students.

Among the students behind this year-long effort were two Haverford graduates, Chris Coletti '00 and Seth Hollander '96, now in their third and fourth years of studies at Jefferson. Hollander, in fact, was asked by the administration to take the lead on this project by inviting him to give a talk about Haverford's honor code before a committee of the medical school's faculty, students and deans.

"He gave a very inspiring presentation," recounts Thomas Jefferson associate dean, Karen Glaser, who, along with Hollander, co-chaired the professional task force which created the code. The school already had a professional code of conduct, but the challenge lay in establishing a greater sense of community that, among other things, was committed to supporting its members. In much the same way that Haverford's honor code reflects a philosophy of conduct rather than a list of rules, Jefferson's code expresses what the medical school would like to create as a community, but without specific restrictions.

"There are aspects to medical education and training that make such an undertaking much more complex than what might be the experience of an undergraduate, residential college," says Glaser "but we're very proud of what our students accomplished through their own initiative. I think it makes the code that much more relevant."



Jerri Helmreich, director of the Malone College Weaver Child Development Center and Primary School, has been selected by the Sisters of Charity Foundation to be a learning advocate specialist for a Kellogg Foundation grant. The grant will track 1000 children in Stark County

from ages three through second grade. Mrs. Helmreich has worked closely with the Sisters of Charity Foundation on various projects over the last five years. She served on the leadership team for the Kellogg Foundation grant in 2002-2003, which led directly to her being tapped for a leadership position in this five million dollar project over the next five years.

She has served with excellence as director of Malone's CDC/Primary School for seven years and before that was a teacher in the school for five years. Her directorship at Malone will end in December of 2003 as she begins her full-time position with the Kellogg Foundation grant in January 2004.



PENDLE HILL

Pendle Hill has begun its 73rd year with 21 resident students, representing 8 states and 6 countries. Six students are Social Action, Social Witness interns, living and studying at Pendle Hill while serving several agencies in neighboring Chester, including our own outreach to youth there. Others are here for sabbatical time, or with specific creative projects. Their presence, as always, enriches us.

The Forum Lecture Series has begun, collaborating with two Swarthmore College programs to offer 16 lectures on the topic: "Walking the Way of Peace: Peacebuilding in a Violent World." This series will culminate in April with a two day conference on "Forgiveness, Reconciliation and Restorative Justice."

Pendle Hill's latest publication is "The Tendering Presence: Essays on John Woolman," edited by Mike Heller. We were especially pleased that Mike could lead a weekend workshop here in October based on the book!

Finally, a reminder for scholars and those interested in Quaker research: Pendle Hill offers two full scholarships to those wanting a time here to write: Both the Henry J. Cadbury and the Kenneth L. Carroll offer full room, board and tuition for three terms at Pendle Hill as part of the resident program. Applications are due March 1st and further information can be obtained by calling (800) 742-3150 or (610) 566-4507, extension 137.

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Three Israeli women representing the Christian, Jewish and Muslim faiths spoke at the Scheuer Room in October at the lecture "Jerusalem Women Speak: Three Women, Three Faiths, One Shared Vision." They emphasized that Israel's illegal military occupation of the West Bank was the root cause of the Palestinian-Israeli conflict. Palestinian women Rawan Damen, a Muslim, and Mai Nassar, a Christian, spoke of life for Palestinian Muslims and Christians under occupation. Yehudit Keshet, an Israeli Jew, told the audience that the only way to achieve peace and justice is to end oppression of Palestinians.

The women brought with them a range of life experiences to the lecture. According to organizer Saed Atshan '06, Damen, 24, is a children's rights activist, author and documentary maker. Along with her sister, Damen has studied Hebrew with Jewish adults in Israel. Nassar, an English professor at Bethlehem University, has had her home bombed several times during battles between the Gilo settlement and Beit Jala. Keshet is the founder of The Tradition Center, a cooperative, multi-cultural puppet theater that works with sources common to Jewish, Christian and Muslim traditions.

The event was sponsored by Students Against the Occupation and the President's Office. It was part of a speaking tour organized by Partners for Peace, a non-profit organization which for over ten years has sought to educate the American public about key issues in the quest for peace and justice in the Middle East. (originally published in the Phoenix, Swarthmore's student newspaper, Oct 30, 2003)



William Penn University is seeking nominations and applications for the presidency of the university. William Penn is a four year liberal arts

institution located in Oskaloosa, Iowa, with 1400 undergraduate students, half of those being enrolled in the College for Working Adults.

The new president will need to focus on long-range planning, fund-raising, and establishing a clear vision and direction for the university, and will be expected to provide a style of leadership that recognizes the central importance of continuing to build campus community.

The president's life and behavior should manifest strength of character, integrity, honesty, sensitivity, generosity, a sense of appreciation and thanksgiving, courage, and an ability to make and work through hard decisions with candor, grace, and empathy. The president should exhibit a warm and humble relationship with all people; servant leadership must be more than a slogan.

Nominations and expressions of interest, which will be treated in confidence, should be sent electronically or in paper form to Ms. Joni Kelley at: kellej@wmpenn.edu or William Penn University, 201 Trueblood Avenue, Oskaloosa, IA 52577.

Wilmington College has embarked on a \$17 million fund-raising effort under the theme: "A Living, A Life, A Difference. The Campaign for



Wilmington College." A Quaker heritage center will be part of a planned building project. The comprehensive campaign is the largest in the institution's 133-year history and seeks to raise funds for the renovation and expansion of the former Boyd Auditorium. The College also wants to bolster its endowment and funds for current operation. "This is a defining moment in the College's 133-year history," said President Dan DiBiasio. "We must strengthen and expand our financial and physical resources to prepare future generations of Wilmington student to make a living, make a life and make a difference."

The public announcement of the campaign, which officially started in July 2000, was made during a program Friday evening (Oct. 24) that also featured a celebration of the 50th anniversary of Boyd Auditorium and naming the theatre in honor of emeritus professor Hugh G. Heiland. David A. Harcum, chair of the Campaign Steering Committee, said the announcement of the College's most ambitious campaign is a cause for celebration. "Tonight we celebrate all this College has accomplished since its founding in 1870 and we celebrate the

promise for its future," said Harcum, member of WC's Class of 1951 and the College's Board of Trustees. "We celebrate the fact that Wilmington College wishes to build upon its success, and that it is poised to do so." The \$17 million goal exceeds the total of \$14.6 million raised in the College's four previous campaigns dating back to the mid-1960s. Harcum detailed the components of the campaign, which he said is comprehensive in that it includes gifts to brick and mortar, endowment and current operations.

Woodbrooke celebrates its centenary this year - looking back at the founding principles of J. W. Rowntree and George Cadbury and



Woodbrooke Study Centre

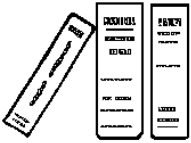
also looking forward and celebrating modern innovations in learning. We offer short courses for Quakers and others exploring aspects of spirituality, theology and specific training for roles within meeting.

Alongside the existing and very popular M.Phil/PhD options, we now have an exciting modular MA programme which allows students to mix Quaker Studies modules with other theological/historical topics. This can be taken in one year or two or three and its flexibility is one of its key advantages. More and more Friends are taking up the option of completing a PhD whilst remaining resident in the USA.

We are delighted to have Johan Maurer with us as the first Ferguson Quaker Fellow. The Fellowship has been established to mark Woodbrooke's centenary, and is designed to enable a Friend with substantial experience to reflect on their work, draw lessons from it and share them with a wider audience. We hope it will enrich the Society's spiritual understanding of social issues and spread Quaker insights more widely. Johan is focussing on the relationship between Quaker testimonies and mission/outreach, with particular attention to Friends' life and work in Kenya, the Middle East and Russia.

We hope you will visit www.woodbrooke.org.uk and explore the courses and programmes we offer. Request a brochure by contacting Woodbrooke Quaker Study Centre, 1046 Bristol Road, Selly Oak, Birmingham, B29 6LJ. Telephone 0121 472 5171 or email enquiries@woodbrooke.org.uk

Fall 2003



Friends Association for Higher Education

1501 Cherry Street, Philadelphia, PA 19102

Phone: 215-241-7116

FAX: 215-241-7278

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Time to join / Renew / Share With A Friend!



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MEMBERSHIP JULY 1, 2003 -- JUNE 30, 2004

Who should join? Friends interested in higher education, anyone connected with Friends higher education institutions, and anyone interested in furthering a Spirit-based commitment to higher education. If you have a question about whether your membership is current, email fahe@quaker.org, or send a note of inquiry to the office.

Name: _____

E-Mail Address: _____

Surface Mail Address _____

Phone: _____

College or other affiliation: _____

Discipline or other college office: _____

Monthly/Yearly Meeting or other religious affiliation: _____

Indicate FAHE membership level:

Family: _____ (\$50)

Individual: _____ (\$40)

Student (\$10) / Other: _____

Contribution above membership dues: _____

Please make check payable to: Friends Association for Higher Education

Total payment included: _____