

*Seeking a Praxis of Peace:  
The Sacred and the Secular*

FAHE & FCE Conference  
Pendle Hill and Swarthmore College  
June 26-29, 2003



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Friends Association for Higher Education

# NEWSLETTER



**David Ross**

**From the FAHE Clerk**

Dear Friends,

As I write this, the latest ground war with Iraq has begun. Good, caring, beloved men and women — motivated by a desire to keep me safe, preserve my freedom and bring freedom to a foreign people — are dying and killing good, caring, beloved men and women, who are dying and killing to protect their families or who have the misfortune to be in the way. I grieve for those who kill, who are killed or whom are scarred by the killing. How can I express my love and gratitude and forgiveness to people who perform horrible deeds for the best of reasons?

Even as I despair over the failure of our world community to avoid this terrible war, I feel blessed and uplifted by the multitudes that rallied together in opposition to war and in search of loving effective alternatives. More than ever, millions of citizens and many government leaders have been waging peace. And, we all hold dear to our hearts those who continue under often horrendous conditions to feed the hungry, heal the sick and injured, and comfort those who despair.

A newsletter is a poor mode for communicating about breaking news. I little sense what the state of the world will be when you read this. Our military is so good at what it does, the disparity between the resources the United States and Iraq are able to devote to their militaries so great, that I would be surprised if the war is not quickly driven to the back pages of our newspapers.

That, of course, is how we got into this mess. We who witness against war — who seek alternatives to killing as a way of achieving justice — failed in our efforts to stop this war not by what we failed to do this year, but what we failed to do over the past decades. How many of us paid attention in the 1980's to Iraq's war with Iran and to Hussein's use of chemical weapons — both made possible by supplies and armaments provided by our government and corporations as well as those of the other leading

industrial and wealthiest Arab nations? How many of us questioned the conditions of the cease-fire at the end of Desert Storm? How many of us acted on news of the terrible effects of sanctions on the Iraqi people? How many citizens around the world held their governments to account for failing to act on Iraq's decade long foot-dragging over eliminating its weapons of mass destruction? How many of us reacted when Congress voted in 1998 for regime change in Iraq or when the Bush administration adopted "preventive attack" as a central tenet of our national security plan? And today, how many of us are aware and acting on the militarization, oppression, hunger and festering conflicts that will someday make the next war seem like an inevitability to our leaders?

This is not a season for despair. This is a time for us to rejoice in our vocation as educators and learners; rejoice in the capabilities of our students, of their potential to avoid our mistakes and to contribute to the growing understanding that one day must surely take away the occasion for all wars. This spring we are reminded, as we have been all too often in my lifetime, that we are educating in a time of wars; we are reminded of how poorly informed the citizens of this free and wealthy nation are; and we are reminded of the low quality of political discourse that arises on the national stage and in the check-out lanes of our supermarkets. There has never been a more important time for engagement with our students, for fostering skills and confidence and for facilitating their commitment to making a difference in the world.

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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.

**Executive Committee**

<i>Doug Burks</i>	<i>Earl Redding</i>
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<i>Roy Gathercoal</i>	<i>Deborah Shaw</i>
<i>Jim Hood</i>	<i>Neil Snarr</i>
<i>Susan McNaught</i>	<i>Jim Wescoat</i>
<i>Don McNemar</i>	

**Clerk**

*David Ross*  
 Bryn Mawr College  
 Bryn Mawr, PA 19010  
 610-526-5180  
 dross@brynmawr.edu

**Office Staff**

*Debi Peterson*  
 FAHE Coordinator  
 1501 Cherry Street  
 Philadelphia, PA 19102  
 Phone: 215-241-7116  
 Fax: 215-241-7278  
 Email: fahe@quaker.org  
 WEB: www.earlham.edu/~fahe

**FAHE Newsletter Editors:**

*Anne Dalke*  
 adalke@brynmawr.edu  
 & *Debi Peterson*  
 FAHE@Quaker.org

**Webmaster:** Eric Jones  
 ejones@cccneb.edu

## From the FAHE Clerk...

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It's a daunting task that has become much easier since I found FAHE. I can't imagine not being at this year's annual gathering. I need the hugs of good friends, the wisdom of good colleagues, the practical skills and knowledge I will take away from the workshops and the inspiration of the plenaries and all the mentors and role models who will surround me. I need you! The registration Web page is up and registration material are included in this newsletter. Before other business intrudes, why not register today and pass on the information to a colleague who could benefit from joining us? Are finances a problem? Do you need to be on the program to receive support from your institution? Contact me or Debi Peterson and we will explore options with you with hope, if not quite certainty, of finding a way to make this happen.

The praxis of peace has so many manifestations! I am glad for the reminder that at heart, this is what my teaching and learning are about – no matter the details of the topic for particular class meetings or research projects. This is what keeps me committed to my vocation, even as bombs fall in a distant, but all too proximate land.

David Ross  
 March 2003



# REGISTER NOW



## and Invite a colleague & F/friend

**Friends Association for Higher Education  
 and Friends Council on Education  
 invite you to participate**

***Seeking a Praxis of Peace:  
 The Sacred and the Secular  
 Conference***

**June 26 - 29, 2003  
 Pendle Hill & Swarthmore College**

*You can register online at  
[www.pendlehill.org/fahe.htm](http://www.pendlehill.org/fahe.htm)*

# Dilemmas in Quaker Pacifism

Ron Mock

George Fox University



In a time of tyranny and terror, and of massive violence in response, Quakers once again must be active, creative and prophetic pacifists. But ours is a fuzzy sort of pacifism.

Partly this is the nature of Friends' understandings. Quakers give exceptional weight to this light within. So how can we foreclose God's options when evil abounds? We may be pretty well convinced that love is inconsistent with killing, but we do not control the Spirit. It is in charge.

I suppose we get around this by saying our faith in a pacific God is more experiential than propositional. As a community, Quakers in relationship with the Creator get to know some things about God's character. God is loving, even toward enemies, and is omnipotent, so will never run out of options for meeting our needs. To kill is to despair either of God's love, or of God's omnipotence, and is never consistent with faith in the God we attend to in times of worship, prayer, and action.

My second reason for saying Quakers practice a fuzzy pacifism is historical. Quakers have generally been comfortable with participating in government, even police work. This is a marked contrast to our cousin pacifist denominations, Mennonites and Brethren, who have traditionally seen any participation in the wielding of the sword as inconsistent with pacifism. Quakers are restless. If we see things broken, we want them fixed. Whether the agency for fixing things is private or governmental, we want to use whatever tools work. This even applies to regulatory enforcement, otherwise known as policing. Perhaps some Quakers may consider lethality to not be necessary to policing, but this is not a widely held view.

It seems to me that Quakers have been trying to have everything, and this is a good thing. That is, we want to be able to be unfettered followers of the Spirit. But at the same time, we want to be able to live by our faith that God will never lead us to kill. And, to compound matters, we still want to be engaged in public life, to lend our hands and voices to the making and execution of public policy. This kind of thinking brings us face to face with several dilemmas.

## Pacifist Dilemmas

There are at least five kinds of gut-wrenching dilemmas Quaker

pacifists face, thanks to their restless and slightly fuzzy pacifism. The most difficult is our own version of what was originally Constantine's dilemma.

Constantine claimed to have seen a vision convicting him of the truth of Christianity, which had been to that point a overwhelmingly pacifist faith. This vision came on the eve of the crucial battle in which he had an opportunity to rid the empire of a particularly vicious pretender to the throne, Maxentius. Constantine faced a choice, whether he knew it or not – should he go through with his attack on Maxentius; should he abandon his own claims to the throne and let Maxentius rule, thus avoiding a deadly battle; or should he take some third path, which probably would not have been clear to him at the time?

Quakers in Pennsylvania, after running the colony for some decades, came to a similar point during the French and Indian wars where their choices seemed to boil down to loving their neighbors (and protecting them from an enemy) on one hand, and loving their enemy (by not fighting) on the other. Some Friends left their positions in colonial government rather than kill enemies, while others left their pacifism rather than refuse to help defend neighbors.

We are in a similar position today. Do we endorse violence on the part of our government to stop terrorism and tyranny? Or do we oppose violence even if it allows terror and tyranny to continue with impunity?

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Some Friends have abandoned pacifism because of the overwhelming importance of seeing terror punished and its mechanisms destroyed. Others have urged our country to eschew violence, even if it means terrorists get away with it and tyrants continue to devour their people.

I cannot stand comfortably with either side in this debate. In particular, I have a question for those stridently anti-war, whether it be in Iraq or against terrorism generally. What does it mean to you to love your enemies?

## The Good Samaritan v. Saddam Hussein

Let's take Iraq as the "enemy" for a moment, and compare it to the familiar parable of the Good Samaritan, which Jesus used to try to explain to the disciples what it meant to love one's neighbor. Iraq is the man in the ditch. Saddam and his thugs are the people who have just beat him up. In fact, in our version of the parable, they are still holding their victim down in the ditch and punching him now and then.

Who in our version of the parable is the Pharisee? Remember, the Pharisee sees the man in the ditch, but doesn't come to his aid. Rather, he passes by on the other side. I can imagine him saying to

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## Dilemmas in Quaker Pacifism ....

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himself, "See how I am loving my neighbor? You won't find me down in that ditch beating that man up." Or maybe, if he's really virtuous, he says "I do not believe in violence. I love those robbers, so I won't risk injuring them."

We in the peace community all too often act as if we believed Jesus' command was "do not harm your enemies." Or maybe it was "try not to bother your enemies." Instead, the command is to LOVE our enemies.

Let me be clear: in the Gospels there is no Rambo who comes with guns blazing and shoots up the thugs (and maybe the man in the ditch a little, too). But when it comes to loving the man in the ditch, wouldn't Rambo be a better candidate than the Pharisee? Instead, in our version of the parable, we run up the road to try to keep Rambo from coming in. "Stop!" we cry. "You're going to hurt someone!" Or we might go stand with the robbers, and tell Rambo "If you shoot at them, you are going to have to shoot at us, too."

I wish we Quakers were more like the Samaritan. The Samaritan recognizes what the issue is – the man in the ditch is suffering and needs help. He is more interested in the plight of the man in the ditch than he is in the purity of his clothes. He takes personal risks, to his plans for his own life, and to his finances, in the form of increasing his own

exposure to the robbers still lurking in the bushes. The Samaritan **loves**. If the robbers are still around, I bet he still goes into the ditch to rescue the man. He wards off robbers' blows, or takes some of them himself, for the sake of the man in the ditch. He comes to know firsthand the evils that robbers can do, and as a result he stops thinking of robbers as someone else's problem. He works to end the evils of robbery without creating new ones.

Here is the modern Quaker dilemma. Can we keep our focus on victims, rather than on our doctrines? Can we learn from those with whom we disagree about methods? George Bush has eloquently argued that we can no longer tolerate either terrorism or tyranny, and that the two are intimately connected. He is right in his analysis, although his methods will create their own evils.

Can we recognize tyranny and terror for the evils they are, and find a way to oppose them nonviolently as vigorously as our country is preparing to fight them violently?

Or will we pass by into Phariseism, keeping our skirts clean but leaving people in ditches all over the world?

This is the crucial dilemma facing Quakers now. We can't abdicate, as some of our Anabaptists friends used to do – we can't pass by on the other side as if our neighbors' problems were not our problems. If Constantine abdicates, Maxentius rapes the empire. If colonial Quakers abdicate, the French and the Indians get slaughtered. If we abdicate, people will suffer and die under dictatorships and kleptocracies all over the world, and communities will sink into the corrosive despair that spawns terrorists. Nor can we abdicate in the other direction, as unfortunately Constantine did, and join in

another round of killing. That way lies many of the same evils.

I pray that we can find a way to act, ready to make the same sacrifices soldiers are now making on our behalf. Our time, our treasure, and our lives themselves must be thrown into the fray. There needs to be massive non-permissive nonviolent incursion into the Iraqs of the world, not only to prevent our government from bombing, but to prevent their governments from oppressing. Half the message is not enough.

### Jesus' Dilemma

There is one dilemma left, and it is Jesus' own dilemma. The Gospels recount how Jesus was tempted in the wilderness by Satan himself. Jesus was encouraged to turn stones into bread, to accept dominion over all the earth, and to cast himself from the top of the Temple.

Think about this scenario. Satan has just three chances at Jesus, so you can bet he's pulled out his three best shots. What about these

make them the best choices to ensnare the Messiah and ruin all of God's plans?

The temptation to turn stones into bread is, I believe, a temptation to meet all the world's needs by fiat. Hunger would be abolished if stones were edible. Wouldn't this be a wonderful thing? Isn't ending human suffering what Jesus' ministry is all about? But Jesus

responds that bread is not enough for human life. So, I wonder, what else do we need?

Satan thinks he knows the answer to that question, and addresses it in the second temptation. Why stop at ending hunger? If Jesus is king of the world, he can institute justice, end systems of oppression, and reform economies. Turning stones into bread feeds people. Taking over the power structure makes it possible to meet other needs, too. But Jesus declines, saying that such a vast temporal power would interfere with each person's primary obligation, which is to worship and serve God only. A government designed to meet all needs would demand total obedience, and that is idolatry.

OK, says Satan, you have a good point. So let's make it easier for people to believe in God. He suggests that Jesus toss Himself from the top of the temple. This would provoke an unmistakable display of the existence of God, as angels would appear to catch him and make sure he didn't even strike his foot against a stone. People would then see clearly that God exists, and would worship. But Jesus says "Do not put the Lord your God to the test."

This last is, to me, one of the most intriguing passages in all of Scripture. Why would Satan want everyone to see clearly that Jesus was the Son of God? What could evil possibly gain from God becoming that much more explicit?

I don't even know my own mind completely, so it won't surprise you to hear that I have no confidence in my ability to decipher Satan's thinking. There is something clearly wrong with putting God to the test. I think this means that we would be weaker if we

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## Dilemmas in Quaker Pacifism ....

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could assay God like so much ore, or like judges at an ice skating championship, or even like we might size up our spouses. God has not been explicit to us since Adam and Eve fell, and apparently for good reason, for our own benefit.

It would ruin us, apparently, if we could move away from faith to objective certainty.

Satan not only aimed at the heart of all that is good in the world, he did so in a way that both responded to Jesus' points and upped the ante. Having bread handed to us would be bad. Having a government that demanded devotion that belongs to God would be worse. But having a God who left nothing to faith would be worst of all.

So how are these dilemmas for pacifists? Well, at one level they are dilemmas for all of us, who want to put our neighbors and the solutions to their problems on autopilot and not have to worry about them anymore. A world without interdependence would, it seems, be hellish.

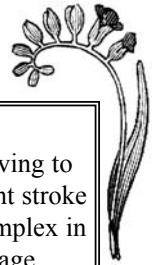
But at another level, they are connected to a particularly pointed issue for pacifists. By rejecting Satan's offers, Jesus put the success of his world-saving mission into the hands of others. Satan offered shortcuts, each of which would bypass any need to involve feckless disciples. Instead, Jesus entrusted His mission to generations of slow, patient loving delegated to vast numbers of pretty wretched creatures like ourselves. Satan's temptations must have been reinforced by Jesus' all-too-well-justified apprehensions about our capacity to stay on task, to pay attention, to get off our duffs, to even want to be good.

We have done a pretty spotty job, too. And yet the task is still ours. No short cuts are planned this side of the end of the world. Jesus did not succumb to the temptation of the quick fix. He arranged things so they had to depend on the free will decisions of millions of people, repeated every day of their lives. This doesn't sound like a good idea to me, but what do I know?

We face the same limitations. We cannot coerce our way to the Peaceable Kingdom. We can only convince our way there. People will come freely, or they won't come at all. Or worse, if we try to force march them there, we will only be setting up a new evil empire to replace the old ones.

We fall to Satan's temptations every time we try to manipulate instead of inform, demonize instead of empathize, pull a fast one instead of act with integrity, cover our tracks instead of being transparent, or shade the truth rather than face all of it – because in each case we are trying to enact our own decision regardless of the free will of others. We might as well be killing them just a little bit, taking away key bits of their humanity.

We are not called to succeed. We are called to try, and to do so with the means that embody our ends: with love for enemies as well as friends; with nonviolence in word and deed; with respect for that of God in every person, leaving them room to work out their own salvation, the basic need of every human being.



### *Jessie M. Browning,*

who lived in Whittier for 36 years before moving to Pomona in 1994, died in January of an apparent stroke at the Mt. San Antonio Gardens retirement complex in Pomona, California. She was 82 years of age.

Born in northeastern New Mexico, where her father was a circuit minister, Jessie moved as a teenager with her family to Oklahoma, where she graduated from high school. She received her bachelor's degree from Bethany Peniel College, now Southern Nazarene University, in Bethany, Oklahoma.

She met her husband, Charles, at Bethany and they were married in 1943. After his service in the Navy during World War II, they settled in Pasadena, where he taught sociology at Pasadena College (now Point Loma Nazarene University in San Diego). He started teaching at Whittier College in 1958 and the family moved to Whittier that year.

Jessie was an active member of First Friends Church, where she sang in the choir and served as recording clerk, and in the college's Faculty Wives, which became the Quaker Campus Women. She was a substitute teacher in the Hacienda-La Puente Unified School District for many years.

Charles was faculty advisor for the college's program in Copenhagen in 1975, and the couple fell in love with Denmark, which they visited many times, even living there for a full year in the 1980s. In 1977-78 they hosted a Danish student, who attended California High School with their daughter.

In addition to their daughter, Anne McIntosh of Monrovia, Jessie is survived by her son Charles Jr. and his wife Sheila of New York City; her son Robert and his wife Judy of Whittier; her sister Lula Daudet of Albuquerque, N.M.; and four grandchildren.

A memorial service was held at First Friends Church. Memorial donations may be made to the music department of First Friends or to the Browning Prize fund at Whittier College. Jessie established the prize in memory of her husband to honor outstanding sociology majors.

## The Peace Testimony and “Process” Thought

Lonnie Valentine

Earlham School of Religion



The Friends Peace Testimony might helpfully be understood in terms of the movement called process philosophy, emerging from the thought of Alfred North Whitehead. In theological terms, this contemporary movement sets up a dialogue between our traditional Peace Testimony and perspectives in our own time. I like to tell students that theology has one eye on the religious tradition, seeking to understand the past witness of faith, and another eye on our current situation, seeking to reinterpret the tradition in light of what we now experience. So, at best, our vision will be bifocal, giving us range of vision and depth. However, if we close one eye or the other, we have less of a visual field and less depth perception!

In relation to the Peace Testimony, we might err in merely repeating it as a moral or religious absolute, imposed on us from our tradition. In this way, we cannot question or wonder about it, since it is a given from the past. However, we could also err by believing that the Peace Testimony has no life in our current situation, and provides no contemporary response to today's problems. In either case, the Peace Testimony might be weakened for us. We see this throughout Quakerism: more “conservative” Friends might see the Peace Testimony as irrelevant to what is essential to Christianity while more “liberal” Friends might see it as irrelevant to the problems of our day.

A theological approach using process thought could argue (as I would!) that the Peace Testimony is both central to not only the Friends tradition, but Christianity as

well, and that it does in fact address our situation today. In brief, in terms of the tradition, the argument goes, as the original Peace Testimony puts it, that it is the “Spirit of Christ” that has led Friends to this “witness” we are called to give “to the whole world.” That this witness is appropriate to the Christian tradition would then be argued in terms of the witness to the nonviolent, though not passive, Jesus of the Gospel accounts and the early Church witness to pacifism that has run through the entire history of Christianity. That is, we do have a Friend in Jesus! That this witness is an adequate response to today's violent world would be argued in terms of nonviolent movements that provide an alternative to the use of coercive violence, even if at times, nonviolence does not seem to prevail (of course, neither does violence).

More technically, process thought sees the fundamental reality of the world as relational, in contrast to the prevailing philosophical view in the West that sees the world as fundamentally composed of sepa-

Hence, it is not a transcendent command of the King of the universe or some rigidly moralistic order that is fixed and settled. Rather, it reflects a fluid and dynamic ordering process. That source of creativity that we name “God” is then REALLY present in each moment of our lives, and throughout all events of the world. This God is also transcendent to our perspectives, because God is involved in all events where we are only composed of our limited experience.

So, what does this have to do with the Peace Testimony? It means that we could embrace a call on our lives to live, as best we can, with the witness of nonviolence, provided we have felt that it is our call. If it is not, then perhaps it is not fitting to claim to be Quaker. Of course, one could raise this same issue with all those who would call themselves Christian, given the witness to Jesus in the New Testament. In any event, process thought would say that it has to be felt to be believed! Mere repetition of it as a quaint artifact of our past just will not do. Further, when we see evidence that others—Quaker or Christian or otherwise—have wrestled with a similar call to nonviolence, then we have confirmation of our witness, however in the minority we may be!

Understood in this way, the Peace Testimony becomes a living, breathing leading of the Spirit that does have support within Quakerism and its larger context of Christianity. Further, in our current situation surrounded as we are with war, we do find evidence that others are also heeding this call. As Whitehead put it, “There is in the Galilean origin of Christianity [a suggestion] that does not fit very well with any of the main strands of [Western] thought. It does not emphasize the ruling Caesar, or the ruthless moralist, or the unmoved mover. It dwells on the tender elements in the world, which slowly and in quietness operate by love.”

valenlo@earlham.edu



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rate, radically independent substances. That is, the view of such fields as modern physics that sees matter and energy as different, mutable forms in constant inter-relationship is more adequate than the Newtonian world view. From this perspective, “God” is radically immanent in the world, offering aims for all these relational aspects of the world that will create more beauty in the world.



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Pendle Hill and Swarthmore College  
June 26-29, 2003



## ***P l e n a r y   S e s s i o n s***

*Thursday Evening, June 26*

### ***Conflict Transformation Across Cultures***

**Paula Green**

Founder & Director of Karuna Center for Peacebuilding  
Professor at the School for International Training, VT

*Friday morning, June 27*

### **Panel Discussion**

### ***Laying the Groundwork for Peace: Building Collaborative Learning Communities***

Pre-K – Susan Hopkins, Sierra Friends Center, CA  
Lower School – Hope Hawkins, Wilmington Friends School, NC  
Middle School – Ken Rogers, Friends School of Baltimore, MD  
Upper School – Richard Brady, Sidwell Friends School, DC  
College / University – Ann Renninger, Swarthmore College, PA  
Adult Learning – Paul Rasor, Pendle Hill, PA

*Friday Evening, June 27*

### **A performance by TOVA**

### ***Artistic Projects that Speak to Issues of Social Change Theater***

TOVA is a theater company based on Theater of Witness. 'Theater of Witness' is a model that presents the personal and collective life stories of people whose voices are usually not heard in our society. This presentation will be followed by discussion groups.

*Saturday Evening, June 28*

### ***Collaborating Across Boundaries for Social Justice on the Swarthmore College Campus:***

### ***Learning for Life and the Living Wage and Democracy Campaign***

The Learning for Life Program is founded on the belief that access to learning should be available to all members of a college community. In the Learning for Life Program, students, service staff and faculty are paired in self-directed, informal learning partnerships and participate in the ongoing leadership and research of the program.

The Living Wage and Democracy Campaign is a coalition of staff, faculty and students who believe that Swarthmore College has a moral imperative to pay a self-sufficiency wage and to make the decision-making processes involving staff transparent and democratic.

## Partial List of FAHE Conference Presentations and Workshops

- Resources for Educators in the Swarthmore College Peace Collection* -- Barbara Addison  
*Building Community Through Dialogue and Discernment* -- Paul Alexander  
*Early Friends Educational Philosophy* -- Stephen Angell  
*Engaging Students in Learning About Social Inequality* -- Joanna Badagliacco  
*An Out Quaker in a Catholic College: Re-inventing the American Literature Classroom* -- Annette Benert  
*Making Room for Secular (and Ethnically Diverse) Fellow-Traveler Peacemakers* -- Keo Cavalcanti  
*Quaker Retirement: An Oxymoron?* -- Jonathan Collett  
*Can't We ALL Just Get Along?* -- Peacemaking in Theological Conflicts -- Stephanie Crumley-Effinger  
*Resources for Educators in Friends Historical Library, Swarthmore College, and the Quaker Collection, Haverford College* -- Christopher Densmore and Diana Franzudoff Peterson  
*Student Travel and Peace/Good Will; London Semester* -- Barbara Dixon  
*Building Peace, Building Consensus* -- Mary Ann Downey  
*Sojourning With Abraham: Sacred and Secular Ways to Peace in the Holy Land* -- William Durland  
*Integrating Global Citizenship in the Daily Life of Haverford College* -- Kaye Edwards  
*Writer's Workshop: Autobiography as Multicultural Sharing* -- Langdon Elsbree  
*Confronting the Peace Testimony: A Closer Look at the "Canonical" 1660 Peace Declaration* -- Chuck Fager  
*Waging Peace Rooted in the Words of Jesus* -- Georgia Fuller, Mary Lord and Sharon Stout  
*Peace Education in Latin America Through Quaker-Originated Programs* -- Celina Garcia  
*Can You Trust Your Students?* -- Steven Gilbert  
*Conflict Transformation Across Cultures: Post Thursday Evening Plenary Discussion* -- Paula Green  
*Conflict Resolution in Secular and Faith-Based Contexts* -- Chip Hauss  
*Mongrel Dogs & Crying Babies in Faculty Meetings or*  
*What Are the Connections Between Personal Narratives, Peace and Social Justice?* -- Mike Heller  
*State of War Prevention* -- Wasim Khan  
*Plagiarism and Values* -- Anne Kiley and Susanne Weil  
*Quakers and Jews: The Question of Anti-Semitism* -- Allan Kohrman  
*Lessons About Identity and Community From Ancient Greece and Rome* -- Sally MacEwan  
*Work Colleges: A Model for Quaker Higher Education?* -- Terry Miller  
*A Case of Academic Freedom: Mary Stone McDowell* -- Mary Lee Morrison  
*Interface Between Peace Building Practitioners and Teachers in Kenya* -- Roselyn Mungai-Mwatha  
*"And Joyfully I Go": Reframing American Literature Through Quaker Martyr Texts* -- Anne Myles  
*Incorporating Service Learning Into the Undergraduate Curriculum* -- Cathy Pitzer  
*Adult Learning Collaboration at Pendle Hill* -- Paul Rasor and Dan Snyder  
*The Power of Words: Helping Students Learn the Transformative Potential of Genuine Dialogue* -- Laura Rediehs  
*Thomas Kelly and the Spirituality of Teaching* -- Ron Rembert  
*Collaboration and Student Teacher Learning* -- Ann Renninger  
*Politics, Classrooms and Academic Community: What Do We Do With the War, Colleagues?* -- David Ross  
*Nontheist Quakers and Their Religious Lives* -- David Rush  
*Using Quaker Narratives to Question Connections between Masculinity and Violence in a Gender Studies Class* -- Kathryn Schmidt  
*The Chesapeake Bay 400 years After Captain John Smith* -- Susan Schmidt  
*Pain, Peace and Progress—Ramallah Friends School* -- Colin South  
*Assessment and Evaluation of Peace and Conflict Resolution Efforts* -- Sharon Stout, Georgia Fuller and Mary Lord  
*Achieving Consensus at a Non-Quaker University* -- Robert Tannebaum  
*Creating a Web of Understanding: A Nonviolent Approach to Technology in Higher Education* -- Linda Tate  
*Philadelphia School District Reorganization* -- Eva Travers  
*The Challenge of Liberation Theology to Friends Praxis* -- Lonnie Valentine  
*How Can Students Plug Into AFSC's International Programs?* -- Tahija Vikalo  
*Learning With Integrity; Understanding Academic Honesty* -- Nehemia Wampamba  
*"Footb-AAR": A Bigger Team, a Stronger Team: Creating Alliances Between Earlham College Athletes and Student Activists* -- Zack Warren  
*Concepts Like "Terrorist" and "Fundamentalist" as Barriers to Understanding* -- David Watt  
*Embracing the Traditions of Quakerism at Malone College* -- Jacalyn Welling  
*Finding Sacred Space in an Academic Life* -- Gary Wheeler  
*Vocational Vertigo: Introducing Identity Crisis and Commitment in College Sophomores* -- Jill Williams  
*Conscientious Objectors* -- Bob Wixom  
*Education, Ecstasy, Excellence and Empowerment: The Pedagogy of Paolo Friere* -- Barbara Worden

**See Page 11 for a Partial List of FCE conference Presentations and Workshops**



**Seeking a Praxis of Peace:  
The Sacred and the Secular**  
Sponsored by FAHE and  
Friends Council on Education



Pendle Hill and Swarthmore College  
June 26-29, 2003

**Please register before June 1, 2003**

**You can register online at [www.pendlehill.org/fahe.htm](http://www.pendlehill.org/fahe.htm)**

**Registration Fees:** (Registration fee does NOT include any housing)

- \$150 (full conference for overnight attenders) \$ \_\_\_\_\_ (\*Please also select housing option below)
- \$175 (full conference commuter includes lunch and dinners) \$ \_\_\_\_\_
- \$ 87.50 (full conference for Full time students) \$ \_\_\_\_\_
- \$ 75/day (Friday or Saturday includes lunch and dinner) \$ \_\_\_\_\_
- \*\*\* Individual meals will not be available
- \$ 15 (Thursday afternoon field trip) \$ \_\_\_\_\_
- \$ 25 Late Registration Fee (after June 1) \$ \_\_\_\_\_

**Room and Board:** (Room and Board fee does NOT include conference registration -- please also select appropriate reg. fee above)

All rooms will be supplied with blankets, sheets, a towel, washcloth, pillow and pillowcase. Swarthmore College rooms are not air conditioned; you may wish to bring a fan. Double accommodations are limited and preference will be given to families and those with special needs.

**Please register early to ensure the best housing availability.**

- I prefer Swarthmore College housing     I prefer Pendle Hill Housing
- I prefer a single room    \$225    \$ \_\_\_\_\_
- I prefer a double room    \$175 / person    \$ \_\_\_\_\_
- I have special housing needs (please explain)

**Dietary preferences :**  Vegetarian     Vegan     Omnivorous

Special dietary needs: \_\_\_\_\_

**Childcare Needs:**  please contact me about available childcare resources.

**Arrival and Departure:** Arrival date \_\_\_\_\_ time \_\_\_\_\_ Departure date \_\_\_\_\_ time \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Institution \_\_\_\_\_

Email Address \_\_\_\_\_

Daytime Phone \_\_\_\_\_ Evening Phone \_\_\_\_\_

**Please make all checks payable to "Pendle Hill"**

Mail registration to: Pendle Hill -Registrars Office  
338 Plush Mill Rd,  
Wallingford, PA 19086

<b>Total Fees Due</b>	
Conference Registration	\$ _____
Room & Board	\$ _____
Field Trip	\$ _____
FAHE annual Dues	
(individual - \$40; family - \$50)	\$ _____
Contribution to FAHE	\$ _____
<b>TOTAL</b>	<b>\$ _____</b>
<input type="radio"/> - check enclosed	
<input type="radio"/> - Mastercard	
<input type="radio"/> - Visa	c/c# _____
<input type="radio"/> - Discover	expiration date: _____



***Seeking a Praxis of Peace:  
The Sacred and the Secular***  
Pendle Hill and Swarthmore College  
June 26-29, 2003



***Additional Useful Information***

**Thursday afternoon Field Trip: Departing from Pendle Hill at 2:00 PM Fee: \$15**

2003 will be the 150th anniversary of the founding of the Pennsylvania Yearly Meeting of Progressive Friends at Old Kennett Meeting House in Chester County, Pennsylvania. The formation of this radical group, considered by some to be the forerunner of modern liberal Quakerism, took place after years of discussion and debate among Friends about the means and ends in the anti-slavery movement. All Quakers were anti-slavery— and a number in Chester County were active not only in the abolition movement and the underground railroad— but not all Quakers were convinced that it was proper to mix with “the world’s people” even in good causes. The following sites are within twenty-miles of Pendle Hill, clustered in south-eastern Chester County:

- (1) Old Kennett Meeting House, built ca. 1710, the site of the first meeting of the Pennsylvania Yearly Meeting of Progressive Friends. The opening skirmish of the Battle of the Brandywine (1777) took place in the burial ground at Old Kennett. The burial ground of Old Kennett includes the grave of at least one of the African slaves freed by the USS Ganges in 1800— a number of whom found homes with Quaker families in Delaware and Chester County.
- (2) Longwood Progressive Friends Meeting House, built 1854-55, and the location of the Progressive Friends Meetings from 1855 to 1940. William Lloyd Garrison, Thomas Garrett, Sojourner Truth and many other met in this building which is now the Chester County Visitors Bureau, near the entrance of Longwood Gardens (itself the successor of a Quaker botanical park). A number of active workers on the Underground Railroad are buried in the adjacent burial ground.
- (3) Marlborough Friends Meeting House, built 1802, a small rural meeting house, that was the site of many of the meetings of the Chester County Anti-Slavery Society. Frederick Douglass and Lucretia Mott were among the attenders.
- (4) Chester County Historical Society— Just Over the Line, an exhibit on the Underground Railroad in Chester County, most of whose known conductors and agents were Friends.
- (5) Chester County Historical Society— Meeting for Equality Exhibit, on the 150th anniversary of the Woman’s Rights Convention of 1852, many of whose participants were Quakers and following in a long history of Quaker women’s political activity in the abolition movement in Chester County.

The drive back to Pendle Hill can be routed past Westtown, Philadelphia Yearly Meeting’s Boarding School, and the campus of Cheyney University, an historically black university founded by Quakers.

**Sojourning at Pendle Hill:**

It is possible to sojourn at Pendle Hill after the conference. As a sojourner join with the Pendle Hill community for worship and meals. Peruse the libraries, work in our craft studio or just enjoy our beautiful grounds. Take time to reflect on the gathering or catch your breath. Pendle Hill is only 17 miles from downtown Philadelphia (30 minutes by commuter rail). The cost is \$64/night bed and breakfast in a single room, \$93/ night in a shared double. Meals are \$5.80 for lunch and \$8.60 for dinner. Contact Steve Jackson, 610-566-4507, ext 142 or [registrar@pendlehill.org](mailto:registrar@pendlehill.org) for information or reservations.

## Partial List of FCE Conference Presentations and Workshops

- Simplicity: The Most Complicated Testimony to Teach* -- Chel Avery  
*Helping Children Manage Anger* -- Betsy Berger  
*Singing for Peace: Nurturing a Peace Choir at Your School* -- Larry Boggess  
*Cultural Immersion, A Road to Peace* -- Michelle Boslun  
*Inner Suffering / Inner Peace* -- Richard Brady  
*Human Understanding and Peace Skills* -- Jane Tucker & Annette Breiling  
*Paths to Power: Leadership in Friends Schools* -- Martha B. Bryans  
*Social Activism in the Arts* -- Randi Chalfin  
*Our Place in Life's Web* -- Bob McGahey & Elisabeth Dearborn  
*Bridging the Culture Divide on Diversity Issues* -- Herb Lape, Ed Dugger and Rachel Hall  
*Peace Heroes: Biography Mini-Units for Elementary School Teachers* -- Daniel Rouse, Margaret Fleisher and L. Nomvuyo Mzamane  
*BigPictureSmallWorld* -- Medard Gabel  
*Building Peace, Growing Peacemakers* -- Sheila Garrett & Jackie Stillwell  
*Empowering Adolescents Toward Social Change* -- Rick Grier-Reynolds  
*Learning to Listen: Stratford Friends School's Cycles & Peer Mediation Programs* -- Cecily Selling & Julia Haines  
*Launching the Institute for Engaging Leadership* -- Irene McHenry & Harry Hammond  
*Friends Professional Education Network* -- Deb Hazen  
*How can Friends Education Counter Negative Values of Society?* -- Stephanie Judson  
*Help Increase the Peace: A Tool for Secondary Schools Teaching Non-Violence* -- Kathryn Liss  
*Living our Beliefs: Stewardship in Word and Deed in Friends Schools* -- Geoffrey Selling  
*Curriculum Review as Collective Truth Seeking* -- Justin Wheeler, Erin Sio, et. al.  
*Supporting Peace through the Arts in the Context of Cross-Curricular Education* -- Don Smith  
*Encouraging "Living Quakerism" at Your School* -- Jane Stavis  
*Leaving a Legacy Through Leadership* -- Peter C. Sturup  
*Student Filmmaking in the Curriculum* -- Jim Talone  
*Children's Creative Response to Conflict for Elementary School Teachers* -- Brenda Wolfer

### ***A note from Debi in the FAHE Office***

God has opened a path for me to re-enter the college classroom, teaching three classes at Messiah College.

Two classes, offered within the First Year Seminar program, will be entitled

"Nurturing Life in the City: Philadelphia and Its Murals."

Thus my heart is sincerely saddened to think about having to leave this tender nest of working with you.

I am comforted by the fact that Way will open for someone else to be blessed and nurtured and encouraged by you all!

I am praying diligently for the right person to step onto this path clearly and quickly!

Please help us to spread the word about this job posting.

### **JOB POSTING**

#### **Friends Association for Higher Education seeks applications for Association Coordinator.**

FAHE members include Quaker-related institutions of higher education and Quaker study Centers; faculty, staff and graduate students at these institutions and centers; Friends at other colleges and universities; and all those interested in promoting the purposes of the Association. Please see <http://www.earlham.edu/~fahe/purpose.htm> for more information.

The Coordinator reports to the clerk of the Executive Committee from offices at Friends Center in Philadelphia; averages 17.5 hours per week; travels to the annual gathering in summer and Executive Committee meeting in fall; and participates in the fellowship of the association. Responsibilities include general administrative, financial management, membership, publications, conference support, development support, and special projects. A detailed job description is available on-line at [www.earlham.edu/~fahe](http://www.earlham.edu/~fahe) or from Debi Peterson at the FAHE office: 215-241-7116 / FAHE@Quaker.org  
 1501 Cherry Street, Philadelphia, PA 19102-1429

Salary negotiable. Includes benefits. Please spread the word or consider applying yourself. We will begin considering applications immediately and the position will remain open until filled.

## FROM OUR COLLEGES, UNIVERSITIES AND ADULT LEARNING CENTERS



### Barclay College

Applications are being sought by the Barclay College Presidential Search Committee to replace President Maurice Chandler when he retires no later than June 30, 2004. Nominations or applications may be submitted to Glenn Leppert, email [lepgl@barclaycollege.edu](mailto:lepgl@barclaycollege.edu), by mail to Barclay College, 607 N. King, Haviland, KS 67059 or phone 1-800-862-0226.

Nursing has been added to the list of vocational concentrations offered by the college in its cooperative Missions: Bi-Vocational program with nearby Pratt Community College/Area Vocational School. The program prepares students to serve as missionaries while supporting themselves with a technical skill. The nursing option will be available to Barclay students starting in the fall of 2003.

Ten Barclay students, faculty and staff spent their spring break in the Czech Republic doing ministry in local high schools, churches and "at risk" youth clubs. The group also traveled into Slovakia.

*BARCLAY COLLEGE is in Haviland, Kansas*  
[www.barclaycollege.edu](http://www.barclaycollege.edu)

### Bryn Mawr

Bryn Mawr College's Brown Bag Discussion Series, now in its second year, is a different sort of campus event. It is not typical for students, faculty and staff to get together over lunch to listen to and participate in serious interdisciplinary discussions, some of which have required readings in advance. Still, a group of individuals, ranging from a handful to 20 or 30 meet weekly to discuss topics on the theme of the "The Science of Culture/the Culture of Science." The series is sponsored by the Center for Science in Society.

The goal of the series, says Anne Dalke, senior lecturer in English and coordinator of the Feminist and Gender Studies Program, and Liz McCormack, associate professor of physics, is to develop an "inclusive intellectual community" on the Bryn Mawr campus.

Discussions are held weekly in the Multicultural Center, a site Dalke calls "disciplinarily neutral," to encourage conversation between the variety of disciplines represented by the staff, faculty and students that attend. Dalke says such dialogue between the disciplines at the College will help each department challenge accepted answers for projects and assumptions within any given discipline.

At a recent discussion, 20 to 30 people are sit-

ting in a circle talking about their awareness of their bodies. The group includes mainly Bryn Mawr faculty, with a few staff, students, and visitors, discussing their bodies in relation to their work as part of Mark Lord's presentation that day of "Tomomi's Dream: Embodying Our Disciplines." Dalke, one of the moderators of the series, writes in her summary of that day's discussion:

"After the exercise, colleagues told some wonderful stories: a scientist described 'being a monkey,' a 'little primate,' wrapping one's feet around a chair in order to launch a sense of oneself 'into the space' opened by a microscope, 'losing a sense of body' as one is transported into the colors seen there. A humanist described the sense of 'being a piece of bubble gum,' suddenly blown up, exploding, being lifted out of one's chair, along with the computer in which words are combining, carrying one along as one struggles to keep up with the rapid flow. A social scientist described a sense of connection between the screen and the mind: when the head is in the computer, the 'rest of it goes away.' Other stories included being told 'not to think' as a high-school runner (and of the pleasure that came with entering that state), and of being told by a student that one looked as though one were 'having fun' lecturing, as though one were 'dancing.'"

The discussions are usually led by faculty members, although there have been speakers from Harvard and Columbia. The speakers are invited in a sequential rotation of older and newer faculty members, scientists, social scientists, humanists and administrators. All of the discussions focus on an aspect of the speaker's work in relation to a larger question that concerns different fields with different agendas. Group discussions are also supplemented and summarized on the series' Web site:

<http://www.serendip.brynmawr.edu/local/scisoc/brownbag0203>.

*BRYN MAWR is in Bryn Mawr, PA*  
[www.brynmawr.edu](http://www.brynmawr.edu)

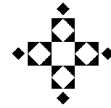
### Earlham COLLEGE

A dedication service and official naming for the Newlin Center for Quaker Thought and Practice was held on February 14. Members of Earlham's Board of Trustees were among those present for this occasion. The Newlin Center is named for Mildred Ratliff Newlin, Earlham graduate and long-time supporter of the College. The Center's mission is to be a visible expression of the Quaker programs, capabilities, resources and relationships of the College, and the Earlham School of Religion. The Newlin Center aims to identify young Quaker leaders, nurture Quaker scholarship and dialogue on campus and promote

conversation among Friends across theological and cultural spectrums.

The Project on Faith Vocation and Leadership invited Sharon Daloz Parks to campus for a series of workshops for faculty who are academic advisers and mentors to our students. The workshops were based on her book *Big Questions Worthy Dreams: Mentoring Young Adults in their Search for Meaning, Purpose and Faith*. The workshops focused on ways in which young adults are influenced by both individual mentors and mentoring environments and ways in which those who, as Parks writes, "invest themselves in the promise of young adult lives" can effectively help those in their charge to "find place and purpose in a changing world."

*EARLHAM COLLEGE is in Richmond, IN*  
[www.earlham.edu](http://www.earlham.edu)



### E A R L H A M SCHOOL of RELIGION

ESR regrettably says farewell to Bill Ratliff, retiring Professor of Pastoral Care and Counseling, in May of 2003. Bill developed a very broad and deep program based on his extensive experience in ministry/counseling and his years of teaching. It is a "daunting body of knowledge to think about following," according to one of the position candidates. We express our gratitude to Bill for his expertise expended on behalf of the ESR students. Bill and wife, Virginia, are moving to Eco-village in West Virginia and are excited about this new holistic form of community.

Quaker scholars will get easier access for their research soon. ESR expresses gratitude to the Arthur Vining Davis Foundation for a grant that will allow ESR to place many digitalized historical Quaker texts onto our web site. A bibliography of possible texts to include is the first step. The focus will aim, but not be limited to, works published prior to the 20th century. The ESR Access program scholars are one group who will benefit from the accessibility of these 64,000 pages of text; however, "arm chair" scholars will benefit too. "A digital collection of primary texts helps the seminary fulfill its role as a provider of resources to Quakers in general," says Jay Marshall, dean of ESR.

Organizing for Peace: Arts, Activism, and Spirituality, a conference designed to increase skills in active nonviolence came to Richmond in mid-March. Church members and leaders from Quaker, Brethren, and Mennonite traditions along with ecumenical friends from peace church schools and beyond met to explore the connections between Christian faith and social change

## FROM OUR COLLEGES, UNIVERSITIES ...

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work and to strengthen rootedness in faith and spirituality.

*Earlham School of Religion is in Richmond, IN*

[www.esr.earlham.edu](http://www.esr.earlham.edu)



**FRIENDS  
UNIVERSITY**

Friends University's Alumni Office hosted the "Knowledge Is Power" reunion in February. Ken R. Canfield, Ph.D., a research scholar specializing in the area of fatherhood and the history of the family, was the luncheon's guest speaker. Canfield is the president of the Kansas City-based National Center for Fathering, a non-profit education and research center dedicated to inspiring and equipping men to be responsible fathers. Canfield has authored four books, the latest of which is *The Heart of a Father*.

*FRIENDS UNIVERSITY is located in Wichita, KS*

[www.friends.edu](http://www.friends.edu)

### FRIENDS WORLD PROGRAM



Friends World Program is pleased to announce that beginning in September of 2003, we will offer a four-year concentration in Global Peace and Reconciliation. The first year of the program will be a modified version of the Peace and Reconciliation program presently being offered by Dr. Chris Penny in the London Center. The second and third years of this concentration will likely consist of program offerings at the South Asia center, with a focus on current events in Sri Lanka, followed by academic offerings at the Latin American Center, in Costa Rica with an emphasis on work with Cuba/USA relations and a field trip to Cuba. The Comparative Religion and Culture Program will continue to focus on Peace and Reconciliation as a theme. The final year will likely be held at the Brooklyn campus of LIU, with a focus on the many resources in New York City.

A World Peace Prayer Ceremony was organized and held by the Friends World Comparative Religion and Culture students. This report is written by Friends World students Aric Clark and Caitlin Orrison:

Perhaps the most poignant paradox of being a Friends World student is seeking to live up to the charge of social activism in societies to which we do not belong. On November 19, 2002 the students and faculty of Fu Jen Catholic University, Taiwan gave us CRC students an extraordinary opportunity to make an attempt at doing just that. Reacting to feelings of isolation

and impotence among the members of the CRCrew, third-year Friends World student Channa Abel took it upon herself to head up the organization of a World Peace Prayer Ceremony.

A World Peace Prayer Ceremony, a very free form thing, is open to anyone of any nationality, race or creed. Besides the central ceremony, in which the flags of every country in the United Nations (and the other regions of the world) are held up and wishes of peace are given to each, there is no formal structure. We were left, therefore, with a lot of room to decide what we wanted. Did we want to invite a few guest speakers? Would we throw in a little singing or praying? Maybe we could convince our tribal leaders, Chrissy and Andrew Irvine, to do an interpretive dance?

In keeping with our CRC themes of intercultural/interreligious dialogue we incorporated offerings from our own traditions to precede the flag ceremony including: a Hindu prayer, chanted movingly by Anuja Bakshi, a Hebrew prayer by our very own Amy Fornari and the singing of "Let There Be Peace On Earth." As all in attendance stood without complaint for over an hour and a half, a slow realization of the vastness of our world and the pervasive profusion of conflict within it spread through the room. Literally, dozens of the countries named are or were recently at war; and there were more of which we were ignorant.

The essence of intercultural social activism can be encapsulated in one fondly remembered experience of the process. When setting up a table to advertise the World Peace Prayer Ceremony, Caitlin and Adina found themselves not only incapable of answering the questions of Mandarin-speaking Fu Jen students, but unable to read the flyers, which we had translated from the original English. It is difficult to handle the feeling that your actions are in vain and that you yourself are peripheral. Before we lost hope we were joined by a Catholic monk who just happened to be a virtuoso on the Highland Bagpipes and a few helpful Taiwanese students able to answer questions. As the wind whipped the flyers from our hands delivering them to packs of passing students the entire day turned very surreal. We will always remember our adventure in Taiwanese Activism to the tune of a Scottish Reel.

*FRIENDS WORLD PROGRAM is in Southampton, NY*

[www.southampton.liunet.edu/fv](http://www.southampton.liunet.edu/fv)



David Wright, an international expert on the life and theology of Augustine and Reformation

studies spoke on "The Kingdom of God After 9/11" at George Fox University's Spring Theological Conference. Wright is a professor of patristic and reformed Christianity at the University of Edinburgh, Scotland, where he has taught since 1964. He received degrees from Cambridge University, Oxford University and University of Edinburgh.

More than sixty George Fox University students will spend their spring break volunteering on five different service trips sponsored by the university. Students will head out to work with the homeless, volunteer with Salvation Army, do maintenance work at a camp, and share their faith. Trips are scheduled to go to Los Angeles, Ogden, Utah, Sweet Home, Ore., and two locations near San Francisco.

George Fox University Repertory Theatre's fall production of "Godspell" has been named a Northwest region finalist in a national theatrical competition sponsored by the John F. Kennedy Center for the Performing Arts in Washington D.C.

*GEORGE FOX UNIVERSITY is in Newberg, OR*

[www.georgefox.edu](http://www.georgefox.edu)



Guilford College raised a record-breaking total of \$56,373,632 in gifts and pledges to its Our Time in History campaign that ended Dec. 31. The college not only exceeded its \$50 million goal by \$6.37 million, but it also established a new record for money raised in a capital campaign among the colleges and universities in Guilford County.

"This is a great day for Guilford College," said President Kent Chabotar. "The college has been immeasurably strengthened by this very successful campaign. I am tremendously encouraged by this strong financial support. The success of the campaign is crucial to our efforts to position Guilford where it should be in the first decade of the 21st century. The campaign also provides a base from which we can aspire to even higher standards of private support as we seek to move Guilford forward and make it even more attractive to students, faculty and staff in the years to come." Chabotar added, "I was delighted to be able to start my presidency as Guilford College was completing such a successful capital campaign that had already exceeded its goal before I arrived last summer. With respect to Our Time in History, I feel like a new captain of a sturdy naval frigate whose main responsibility was to bring her safely home to port after others had made a long and successful journey."

*GUILFORD COLLEGE is in Greensboro, NC*

[www.guilford.edu](http://www.guilford.edu)

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**FROM OUR COLLEGES, UNIVERSITIES ...**

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**HVERFORD**

Instead of getting some rest and relaxation, twenty-two students at Haverford College spent their spring break building houses, painting apartments and tutoring children. During the second week of March they were part of the College's Housing Outreach Action Program (H.O.A.P.), traveling to building sites and communities across the country to participate in construction work or other essential community-building projects. This year, four groups made trips to sites in West Virginia, North Carolina, South Carolina, and Alabama.

The West Virginia and Statesville, N.C. projects were affiliated with Habitat for Humanity; students in these groups assisted in building homes for low-income families. Other students were in Birmingham, A.L., helping Urban Ministries restore local houses. At St. Lawrence Place in Columbia, S.C., a community of transitional housing for homeless families, a group of students performed a variety of duties: painting, lawn maintenance, gardening, moving furniture, preparing apartments for new families, and playing with and tutoring the children after school. They were also part of a lunch buddy system, in which they were paired with children from the local elementary school to eat lunch with them for the week.

Haverford students who signed up for the H.O.A.P. trips hail from all across the country and all areas of study, but they are united in their desire to give back to the community. "The program has a definite mission to educate us on conditions of substandard housing, and showing us how to be proactive in alleviating these conditions," says Lindsay Dunne, a third-year student from Gladstone, N.J. H.O.A.P. is run by 8th Dimension, the College office that coordinates student volunteerism.

HVERFORD COLLEGE is in Haverford, PA  
[www.haverford.edu](http://www.haverford.edu)



Houston Graduate School of Theology, a multi-denominational seminary near downtown Houston, is seeking applicants for the position of President, effective June 1, 2003. The seminary serves nearly 220 students on two campuses: Houston, Texas, and High Point, North Carolina. Over 30 denominations are represented by our ethnically diverse student body. Degrees offered are the Master of Arts in Theology, the Master of

Divinity, and the Doctor of Ministry.

HOUSTON GRADUATE SCHOOL OF THEOLOGY is in Houston, TX  
[www.hgst.edu](http://www.hgst.edu)



The world views of Women in the Church: Egalitarian (equal) Position vs. Complementarian (hierarchical) Position was addressed at the Malone College Worldview Forum. Carl W. Bogue, Jr., Drs., Th.D., defended the complementarian position. He is the founding pastor of Faith Presbyterian Church (PCA) in Akron, and has served there since 1975. He graduated from Muskingum College with a B.A. in philosophy and history and from Pittsburgh Theological Seminary with a master of divinity degree. He holds both a Doctorandus and a Doctor of Theology from the Free Amsterdam University in the Netherlands.

Duane F. Watson, Ph.D., defended the Egalitarian Position. He received his B.A. from Houghton College, his master of divinity degree from Princeton Seminary, and his Ph.D. in New Testament and Christian Origins from Duke University. His most recent work is *History of Biblical Interpretation: The Ancient Period*. Dr. Watson currently serves as professor of New Testament Studies at Malone College.

Sarah Sumner, Ph.D., moderated the forum. She is chair of the Department of Ministry and associate professor of ministry and theology at Azusa Pacific University in Azusa, California. She received her Ph.D. in systematic theology from Trinity Evangelical Divinity School. Sumner is currently a board member of the Damaris Project in Dallas, Texas and as part of the teaching team at New Song Church in San Dimas, California. She visited Malone College as this year's Staley Distinguished Christian Scholar for the prestigious lecture series.

MALONE COLLEGE is in Canton, OH  
[www.malone.edu](http://www.malone.edu)



**PENDLE HILL**

The Young Adult Leadership Development Program (YALD), now in its eighth season, seeks 10-12 uniquely qualified interns from near and far to unite in a six-week intensive exploration of Quaker faith and service. Together, we will build and contribute to community through work, worship, contemplation, discussion, and play. Our journey will involve:

- Service to local nonprofit agencies two full days a week in nearby Philadelphia and in surrounding neighborhoods.

- Spiritual exploration will be encouraged in

group settings during Quaker worship, daily journaling sessions which we will take turns leading, within formal and informal discussions of faith issues, and during post-service reflection sessions. There will also be opportunities for personal contemplation in our arts studio, while walking around our 23 acre campus, and on personal retreats.

- Community work is an important part of life at Pendle Hill where not only are we able to contribute to and take ownership of our surroundings, but where we can come together as a community and get to know one other in profoundly different ways.

- Leadership development will happen in many ways during your weeks here, from experiences at service sites, through the discovery and nurturing of spiritual gifts, to opportunities for leadership within the group. We will be discovering many different ways of leading one another, but one especially important model with which we will engage is the concept of "servant leadership." We will also be participating in workshops facilitated by experienced Friends, and cultivating group discussions on a variety of topics pertaining to spirituality, service and leadership. There will also be opportunities for interns to lead workshops for each other.

PENDLE HILL is in Wallingford, PA  
[www.pendlehill.org](http://www.pendlehill.org)



By Jeremy Schifeling, Co-Managing Editor of the Swarthmore student newspaper, *The Daily Gazette*:

In front of a crowd of hundreds, journalists Mark Danner and Leon Wieseltier took part in a "Great Debate" on various topics relating to the brewing war in Iraq. Deliberating for nearly two and a half hours on everything from past American policy in the Middle East to future plans for democratizing Iraq, the speakers seemed to live up to President Bloom's introductory promise of a diverse, liberal arts-style approach to a complex issue.

Danner, a journalism professor at UC Berkeley and a staff writer for *The New Yorker*, opened the debate with several arguments against war. He told the audience that Iraq, "a miserable country of 23 million," posed no real threat to the US, but that a war there would "bring more terrorism to our shores." Danner also disputed the much-discussed promise of creating democracy in the country after a war, saying that such plans were too ambitious to be realistic.

Wieseltier began his defense of a possible war by distinguishing between the Bush administration's rationale for military intervention and the general question of whether a war is appropriate,

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## FROM OUR COLLEGES, UNIVERSITIES ...

(continued from page 14)

saying that he was not a supporter of the government's justification, but believed that a war should happen nonetheless. As Wieseltier noted, "sophisticated people in a democracy" can both support a cause and disagree with its supporters. He went on to call the situation in Iraq an "international emergency" requiring intervention by the global community. This label was based on his definition of the two crimes against humanity which demand a response from all civilizations: Genocide and the use of Weapons of Mass Destruction. Wieseltier claimed that Iraqi leader Saddam Hussein was guilty of both acts and thus, the war would not be about terrorism, but about preventing the continued perpetration of those crimes through intervention and political development.

The two speakers clashed on [several issues] including whether Iraq could realistically be democratized following a military conflict. Danner suggested that, at best, occupation would be impractical and expensive, and at worse, "dooming." He raised questions about whether comparisons between post-war Germany and Japan were accurate, saying that unlike Iraq, those countries had ethnically homogenous populations, existing political societies that were amenable to the development of democracy, and the fear of communism persuading them to cooperate with American support. His opponent countered this argument by noting that a "social basis for democratization" already was present in Iraq in the form of a relatively substantial middle class.

When prodded by Sharpe on the question later, Wieseltier admitted to being idealistic about the prospects for reconstruction in Iraq, but said that philosophically he could not accept the benefits of democracy while denying similar opportunities to his Iraqi peers. "Democracy is not a Western thing," argued Wieseltier. "It is a human thing."

Finally, after nearly 150 minutes of eloquent debate, the speakers closed the event with very brief concluding remarks. Danner thanked the audience for participating in a valuable public discussion, perhaps challenging perceptions of inevitability in the Iraq situation - a sentiment with which Wieseltier, at last, concurred.

SWARTHMORE COLLEGE is in Swarthmore, PA  
[www.swarthmore.edu](http://www.swarthmore.edu)



The Andrew W. Mellon Foundation has awarded Whittier College a grant of \$89,000 to use in its strategic planning process. "Through this

generous gift, the Mellon Foundation has signaled its confidence in the progress we have made so far and in our plans for the future," said Katherine Haley Will, president of Whittier College. The gift is designed to assist the college in its continuing progress on the Strategic Plan, with a special focus on devising curricular improvements and developing a plan to implement them. The grant will support faculty forums and planning sessions, course planning stipends, and additional jump start funds, among other initiatives.

"We can all look forward to the positive impact these additional funds will have," said Will, "and be proud of this excellent recognition."

WHITTIER COLLEGE is in Whittier, CA  
[www.whittier.edu](http://www.whittier.edu)



Students at William Penn University recently celebrated Spiritual Emphasis Week, beginning with a Monday morning prayer gathering in front of Penn Hall. Later that day, an event called "Take it to the Cross" involved over 100 participants who wrote personal messages on crosses fashioned from popsicle sticks. At its weekly meeting that night, FCA (Fellowship of Christian Athletes) members and guests met and shared their faith with one another.

Tuesday's activities included a concert by Black Soil Project, a/k/a/ Michael Porter, whose hip-hop music and freestyle singing also testified to the campus community. Dr. John Smith, Chaplain of Friends University, addressed classes and spoke at Chapel convocation on Wednesday and Thursday, sharing his witness that knowing God is the greatest happiness a person can have. Spiritual Emphasis Week was made possible by the efforts of Campus Ministries, including acting director Sherie Roder. Campus Minister Mike Moyer is currently on sabbatical, but also helped organize the event.

WILLIAM PENN UNIVERSITY is in Oskaloosa, IA  
[www.wmpenn.edu](http://www.wmpenn.edu)



A program highlighting the similarities and differences of three great religions was a focal point of activities planned during the annual Religious Emphasis Week at Wilmington College. The week of events also featured music, films and a field trip to a Quaker farm.

The program titled "Who's My Neighbor?" looked at the relationships, distinctions and similarities of Islam, Judaism and Christianity as explained by a panel of speakers. The program was complemented by two features on the campus television channel, "Jews and Christians: A Journey of Faith" and "The Wisdom of Faith with Huston Smith: Islam."

The week started with a field trip to the Hadley Farms, the centerpiece of which is a Quaker farmhouse in Waynesville. Quaker history and stories were presented by Christine Snyder, chair of WC's Board of Trustees and an active member of Ohio Valley Yearly Meeting. Later, a musical group called Rain Water: The Living Water Worship Band performed on campus, followed by the campus movie channel's airing of *Friendly Persuasion*, a film starring Gary Cooper that tells the story of a Quaker family struggling with their faith at the outbreak of the Civil War.

Also that week, WC junior J.R. Keller spoke on "Travel Among Friends." Keller has recently traveled to the Middle East and Kenya to learn of Quaker activities and political situations. That evening, Bob Elliott, co-founder of the Student Global AIDS Campaign, gave a program titled "Who Is My Neighbor," during which the Harvard junior addressed how AIDS is affecting the world and how students have the power to help stop it.

WILMINGTON COLLEGE is in Wilmington, OH  
[www.wilmington.edu](http://www.wilmington.edu)



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Contact Woodbrooke Quaker Study Centre  
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WOODBROOKE STUDY CENTER is in Birmingham, UK  
[www.woodbrooke.uk.org](http://www.woodbrooke.uk.org)



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