

FAHE Annual Gathering

June 20 - 23, 2002

Wilmington College

See page 2 for Call for Papers

Friends Association for Higher Education

NEWSLETTER



From David Ross, FAHE Clerk

After sorrow, the emotion that will linger in my heart from the days following September 11 is appreciation of the tenderness so many exhibited toward one another. There was a heightened civility and a tolerance and acceptance of the variety of ways we each processed the experience of those days. Would that those days of collective renewal could have been a talisman against the clouds of violence and conflict that less surprisingly also began to flow from those events.

I have felt unprepared to grapple with my country's official response to the September 11 attack, since the communities in which I live, work and worship seem out of step with the popular mood as recorded in public opinion polls, political rhetoric and symbols. What does it say about my life choices and about the lack of diversity of thought in our higher ed communities that the views and analysis that have dominated political debate have so few proponents on our campuses? Is my life so irrelevant to the majority culture that I have not had occasion to converse with someone who believes that an "eye for an eye" is the regrettable but necessary response to evil actions?

When that encounter comes, will I have the skill and inspiration to respond with love and appreciation for the person and yet plant a seed that there might be another path? Or will I hide?

And how do we help our students cope with these events that change everything ("This isn't the world I planned to enter!"), yet change nothing? Cycles of violent death, fear and grief yielding hatred and more death are no less real, no less an offense to our sense of the Divine when separated by distance or time.

I am grateful to be able to turn to Friends and Friends' process as I seek answers. This issue of the newsletter offers a number of illustrations and is itself a wonderful example. Our communities have turned to Quaker educators for their peace and jus-

tice scholarship and for the healing and wisdom that emerge from gatherings in the manner of Friends.

How remarkable that FAHE's next annual gathering is organized around "Educating for Peace and Social Justice"! I look forward to June 2002 at Wilmington College as a time to share our successes and challenges in the classroom and within our communities as we prepare ourselves and our students to cope with the aftermath of September 11 and facilitate changes that take away the occasion for such events.

We are issuing a special invitation to colleagues in Friends service organizations and at institutions affiliated with the other Peace Churches to join us for this gathering. Please spread the word by passing on copies of this newsletter or of the Call for Papers and Presentations on page 2.

As you review the Call, take a moment to visualize the presentation you would most like to attend. Then consider organizing that session. Last year, I helped organize a workshop on "Facilitating Research with Integrity on the Internet." Although I lacked any special expertise in this area, I was confident that the experience and sharing of those who attended the session would make it worthwhile—and so it proved. Thus, whether you have particular research you wish to share or just some questions you want to ask, please consider creating an opportunity for colleagues to gather around that theme at Wilmington.

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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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FAHE Newsletter

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Educating For Peace and Social Justice

**Friends Association for Higher Education Annual Gathering
 Wilmington College, June 20-23, 2002**



Call for Papers and Presentations

We encourage presentations, panels, and workshops that will speak to Spirit led learning and scholarship and to all who share a commitment to education. May the following queries suggest opportunities without limiting possibilities for our sharing.

Major themes include, but are not limited to

- Balancing peace, equality, relationships and family
- Creating peaceable classrooms
- Encouraging students to embrace peace and social justice issues
- Living the peace testimony
- Incorporating peace and social justice issues into the curriculum and co-curriculum
- Creating a peaceable campus in student life
- Collaborating with Quaker and other organizations

Queries:

- How do we build learning communities that create the values of peace, equality, and social justice?*
- What are schools and colleges doing to promote "zones of peace"?*
- What are our institutional responsibilities for social and civic engagement in our local communities and neighborhoods?*
- How can we live and learn to "take away the occasion of war"?*
- How can academic subjects/disciplines teach peace and social justice issues?*
- How can learning and other co-curricular experiences help students encounter peace and social justice issues?*
- What is most distinctive about Quaker approaches to teaching and learning?*
- How do we plant seeds among students so that peace and social justice concerns take root in their lives?*
- What have we learned about peace-making in our communities?*
- What are the unique challenges for Friends who are concerned about educating for peace and social justice and work in non-Friends organizations?*

Send proposals with a title; presenter's name and mailing address; type of presentation; and a short description of the presentation (no more than 100 words); or send questions to

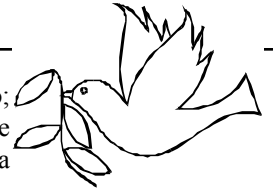
Douglas Burks
 Wilmington College Box 1193
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 or email to: dburks@wilmington.edu

Deadline for proposals is January 25th, 2002.

Meditations on Quaker Witness in Wartime

First published in 1980 in "Quaker Life" Magazine Revised on September 19, 2001

By Chuck Fager



ONE: the House on the Rock

After September 11, 2001, it is a commonplace to predict hard times ahead for American society. Any newspaper front page spells out the portents clearly enough: Plans for war, fear of more terrorism, big increases in "defense" spending, international unrest, possible moves to resume the military draft, threats to civil liberties, recession and more.

These unhappy developments also forecast challenges to the Society of Friends, especially to our historic Peace Testimony. Watching these clouds gather, I have often wondered, how well will Quakers, and myself as a Friend, meet these trials? And what can we do now to prepare ourselves?

The first impulse is to try to reverse these trends: to change public opinion, the mood of Congress, the outlook of world leaders. Of course, we work at these large tasks as the way opens; but to have major short-term impact in these areas requires command of great wealth, huge numbers or control of high positions—with none of which the Society of Friends is greatly endowed. But without them, are we then simply helpless objects bobbing on the currents of history?

Pondering this question, I recalled two things: Jesus' words at the conclusion of the Sermon on the Mount about the house built on the rock (Matthew 7:24-27); and the echoes of this text in a book, *In the Service of Their Country*, by Dr. Willard Gaylin, about the prison experiences of Vietnam war resisters.

Prison terms proved to be very destructive ordeals for many resisters (as, of course, they are for most prisoners), leaving them so embittered and alienated that they dropped out of further witness efforts. Yet others emerged tried but relatively unscarred.

What made the difference? Gaylin's research showed that the presence of a strong, steady community of support made the most difference for these young men, and preserved them for future witness.

A strong, steady community of support—that is really another way to describe a church, the kind of Church Jesus charged his followers to build on a rock (See also Matthew 16:18). Gaylin's book showed one way this saying was confirmed in our day.

In contrast to the moving and shaking of worldly powers, the building of such a house is something that all Friends can take part in, in our Meetings and churches, according to our various gifts and within our respective limits.

In times of comparative calm, this is usually undramatic, often routine work. It can even come to seem frivolous or irrelevant if we let Jesus' admonition slip from our awareness. But when the storms come, and they will, the importance of these small, quiet acts of construction and reconstruction stand out clearly, because "the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been built on the rock" (Matthew 7:25). We can't control or escape all the storms of history. But all of us have something important to contribute to the work of building churches and Meetings which will survive these upheavals, and then play a key role in redeeming the damage they

do. And this is not only what we can do; it is what, as Quakers and Christians, we are called to do—one day, one brick at a time.

Then we could begin to rediscover, as so many of our Quaker and Christian forebears have discovered in times of crisis, that there is more real power to be found there than anywhere else. One of the most empowering things we could find is the biblical affirmation that the roots of war go beneath the structures of economics, politics and culture; that the real sources of war are spiritual.

As Paul puts it (Ephesians 6:12), "We are not contending against flesh and blood, but against the principalities, against the powers...against the spiritual hosts of wickedness in the heavenly places." The awful events of September 2001 offer a bitter but incontrovertible confirmation of this insight.

What makes a nation or a group turn from peace to war to solve its problems can't, in other words, be ultimately located in a bank vault or equated with election results; that's too easy. Wars ultimately start—or stop—in the mysterious places of the human heart. Thus, control over the economy or the government does not assure a ruler the ability to control history; and by the same token, to be poor, outnumbered or defenseless does not automatically mean we are without access to power.

The New Testament offers an outline for gaining and making effective use of spiritual power against the forces of evil. Jesus laid out this "strategy" in the gospels. Its essence is the charge that the church—and in our case the Religious Society of Friends—should be the church, a fellowship that is faithful, worshipful, mutually supportive, loving and steadfast in witness—not monolithic like an army or a political party, but acting as way opens and according to its members' varied gifts. Such a fellowship, Jesus assures us, will be led to act meaningfully regardless of its size or circumstances. To the observer inured to the ways of worldly political power struggles, this might sound like wishful thinking or a call to quietest irrelevance.

It is not. Following his own advice hardly kept Jesus out of trouble, or diluted his impact on history; nor will following it today keep us safe or render us harmless. Instead, we will find in it the basis for a different, unique and spiritually effective kind of action.

Of course, our first prayer should be that the threat of war may yet pass and we will not thus be put to the test. But if we are to be tested, and I believe we are, let us also pray for the grace to be the kind of community Jesus has called us to be: like a treasure hidden in a field, but also like a city set upon a hill.

If we can search the Scriptures, as Fox said we should, in the Light of the Holy Spirit in which they were given forth, we can learn what we need to know to create effective forms of witness that are faithful, characteristically Quaker and effective against the spirit of war that has been loosed upon our world. This same Holy Spirit will also give us the strength to make our witness, no matter how small our numbers or unpopular our Peace Testimony becomes.

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Meditations on Quaker Witness ...

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TWO: Preparing for the Lamb's War

If the United States ends up at war (or at wars) over terrorism, it is already apparent that such a conflict would be very popular at home, at least in the beginning—much more popular than say, the Indochina War. Such a popular war would leave Friends facing a lonely and uphill path to follow in bearing witness to our Peace Testimony.

Such a situation of weakness and isolation will be very unpleasant. On the other hand, it would minimize one problem we have had before, namely the temptation to depend on outside, worldly efforts as the primary vehicles for Quaker peace witness.

During the Vietnam years, for instance, there was a steadily rising tide of public protest and revulsion against the war. Thus there always seemed to be something, indeed too many things, Friends were being called on to join with to try to stop the killing. Amid this maelstrom of activity, it was all too easy to lose sight of the central Quaker imperative of spiritually-based action, what early Friends called The Lamb's War.

Without this awareness at the center, Friendly witness could be and often was eroded and sometimes even replaced by a dependence on politics, propaganda and other worldly forms of action. We are still paying the cost of such a loss of roots by many Friends, especially those who were young at the time.

A popular war, one which left us with few allies and little access to the centers of political power, would almost force us to fall back on our spiritual resources, if only because there wouldn't be much else left.

THREE: Putting Our Talents to Work

"Well done good and faithful servant! You have been faithful with a few things...." (Matthew 25:21).

It is often hard for me, as a concerned Friend, to believe I can do anything adequate or even useful about the manifold dangers of our times, and the crying needs of the legions of poor and oppressed. In this state of doubt, the Parable of the Talents (Matthew 25:14-30), has repeatedly provided a sobering devotional experience.

It is a story of the responses of three servants entrusted with different quantities of gold "talents" by their absent master, and it paints a very familiar picture. In my reaction to the needs of the world, I am too often more like the fearful servant who hid his talent rather than the other two, who invested and increased theirs.

Thus the parable serves as a reminder and a reproof. It is a reproof of these efforts to avoid putting my own abilities and resources to work where I am on behalf of the kingdom of God, as way opens. It is a reminder that, however paltry these resources may appear, God has work for me to do with them. This work, no matter how minor it may appear in the overall scheme of things, is not to be shirked.

I wonder if other Friends have had similar spells of doubt. Especially in times of mounting world tension, it is all too easy to see our shortcomings, and how small our "talents" are in the face of planetary problems. Certainly I have often heard American Friends upbraid themselves for not being something more than what we so overwhelmingly are: mainly white, middle class, moderate in outlook, individualistic and cautious. Yet while this general descrip-

tion of Friends seems to me largely true, as criticism it seems misdirected.

For all these characteristics can as easily be opportunities and strengths as weaknesses: as mostly white, for instance, our Society is based in the constituency from whence racism comes, and thus excellently situated not only to combat it but to understand it as we do so.

Or again, being cautious and individualistic can give us two of the key qualities of real moral leadership, the vision to discern new meanings of ancient truth amid the fads and fashions of the day, and then the fortitude to stand against the multitude in witnessing to it. Quaker history has seen many examples of Friends who used such "talents" to great effect.

No, the real criticism to which I have felt vulnerable as a Friend comes not from any guilt about my fairly conventional mode of living, but instead, as the Parable of the Talents suggests, in my repeated failures to make full use, where I am, of my portion of personal and worldly resources in the way the Spirit of God has bid me to do.

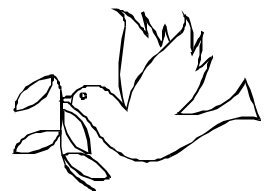
The real source of the inadequacies of my Quaker witness is less external than internal—not in my circumstances but in my sins. That such a condition is a general one is asserted in Scripture and borne out by observation.

I believe this distinction between circumstances and sinfulness is a crucial one. It implies that, even in times as dangerous as these, our calling is not to seek to become something other than what we are. Rather, our task is to find out how what we are and what we have can be used for the greater glory of God in the world; and then to use them that way no matter what.

In the course of discerning how this can be done, I believe we will find work that we are uniquely qualified by our circumstances to perform. Moreover, as we work, we can expect to be changed more profoundly by the results of our faithfulness than by anything else we could do. We will thereby also, I believe, do our proper, essential part in changing the world in the way it should be changed, even if not we, but only God knows exactly how our labors fit into the Divine design.

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In the current wartime environment, especially in light of the perceived threats of terrorism, many Friends are thinking and rethinking the meaning of the Friends Peace Testimony.



To assist in exploration of these issues, Chuck Fager has set up The Quaker Peace Page, a webpage at:
www.kimopress.com/quaker-peace.htm



Our members respond to September 11 and its aftermath

There is at least one head of state, the Dalai Lama, who refuses to respond to violence with violence—he will not support Tibetan guerrilla fighters in their struggle against the Chinese invaders of Tibet. We cannot expect American leaders to practice Buddhist precepts in the same way. Can we expect them, however, to practice Christian precepts? The preachers at the service at the Washington Cathedral on Friday, September 14 were eloquent in calls for restraint. "Let us not become the evil we deplore," one of them declared, while others reminded the president that Christianity is based on love, not hate. But are we a Christian nation? I doubt it. What are we, then? I think we are a Roman nation. The founding fathers certainly had the ancient Romans in mind, and there is a famous statue of George Washington dressed in a toga. They may have been thinking of the Roman republic, but what we think of is the Roman imperial superpower that occupied a position in the world quite similar to our own today. Among other things, the Romans created the so-called Pax Romana, which was maintained for 200 years by virtue of a supreme military strength that crushed (and crucified) any opposition. We have maintained a so-called Pax Americana for perhaps 50 years, which once again has been maintained by virtue of supreme military strength ready to overwhelm all "barbarian" (i.e., "rogue") incursions, even two at once! Our grandeur is based on power. How many times does one not hear the proud exclamation, "We are the most powerful nation on earth"? Not "the most moral," "the most compassionate," "the most forgiving," "the most generous," but "the most powerful." To see ourselves as latter-day Romans is instructive, since we know that the Roman Empire eventually degenerated from within. Power works for a certain period—perhaps 200 years, perhaps 50—but apparently also self-destructs. That is why it is so important now, in considering what to do about the terrorist attacks, that we remember the forces that—ultimately—are more powerful than power.

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On the one hand I feel we must reiterate our testimony against war, violence, and retribution. On the other hand there are times when Quakers not only should be patriots but express their patriotism; we should strongly support our nation's efforts to round up the perpetrators and bring them to trial. We can do this, even fly the flag, without getting caught up in a jingoistic lust for revenge.

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As the local Quaker peace activist, I was invited to go to a meeting of students and faculty at Whittier College this week. Around twenty faculty and only ten students showed up. All but one of the students were female. Half were foreign (Bulgarian, Indian mostly). All seemed very frightened, nervous about terrorism, and also about the reactions of students on campus. They reported fights and lots of stress and denial at the dorms. ("Let's not talk about this any more!") Fear and trauma were the main themes. One girl kept asking nervously, "Is it okay to be an American any more?"

None of the students expressed readiness to take any political action. One of the most articulate students made it very clear that she felt you couldn't influence the politicians in Washington. Most were looking for reassurance that everything was okay and would go back to normal soon. It was sad to see students in a democracy so demoralized, and so out of touch with reality.

I am reminded of what the Trappist monk Thomas Merton wrote: "We have to have a deep, patient compassion for the fears of people, for the fears and irrational mania of those who hate or condemn."

We need to have compassion for those who are living in fear and shock because they have been rudely awakened from the American Dream of innocence and invulnerability. We need to have compassion for those who have been driven by despair to commit terrorist acts and also for our leaders in Washington, DC, where a blind, unreasoning war fever has taken hold. We need to remember that behind all the macho

rhetoric our leaders are afraid—for themselves, their families, and their world. Because of the violence-obsessed culture we live in, their only way of dealing with fear is "flight or fight." They have chosen to fight, even though they haven't a clue how to proceed against an enemy as shadowy as terrorism.

Quaker peace activist Gene Hoffman (about whom I am writing an article) has some insightful words on terrorism. She wrote: "Some time ago, I recognized that terrorists were people who had grievances, who thought their grievances would never be heard and certainly never addressed. Later, I saw that all parties to every conflict were wounded, and that at the heart of every act of violence was an unhealed wound. I began to search for ways we peace people might help to heal these violence-causing wounds."

While researching this article, I had a chance to talk with Alan Solomonow, AFSC Middle East Program coordinator in San Francisco, and a good friend of Gene's. He sent me this quote which I used on the cover of this month's *Friends Bulletin*:

"What happened in New York City and Washington, DC, this week will reverberate through our lives for generations to come. Let it be a learning experience to build a better future ... NOT one that will tempt us to fall back on old slogan and simple-sounding answers. None of us in safe-ANYWHERE—in a world that has failed to expunge militarism, injustice, inequality, poverty and more." Alan is right: our real enemy are not the terrorists, but the conditions that breed fear, anger, and hatred—conditions that we must work to change.

One of the little noticed signs of hope this week was Arafat's giving of blood and his repeated statement, "God bless the American people." What an act of compassion and statesmanship! He certainly has come a long way from his "terrorist" days. If he can change, so can others who seem beyond the pale. Let us hope and pray that our leaders can learn from him and open their hearts and minds to Truth and wisdom.

Anthony Manousos

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Our members respond ...

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I have been struggling over the past few days with how to put into words the deep dis-ease I feel when listening to all the language about revenge. I am so sad and feel, at times, overwhelmed with a sense of helplessness yet something in me wants to resist turning to anger and rage because somehow I know that in doing so I am avoiding simply feeling sad and overwhelmed. It is an easier place to go...anger. I went there just this morning in a very obvious way. I was coming from the kitchen to the dining room after listening to family after family speak on the news of their known loss of a loved one or the suspected loss. I was overcome with grief and disbelief as I listened and viewed pictures on the TV screen. My children were eating in the dining room and got into a scuffle with each other. I immediately flew into a rage. My anger far exceeded the situation at hand, but provided, I suppose, an outlet for the grief and disbelief that I didn't know what to do with or how to handle.

Two images are with me that illustrate my concern about our responding only from anger. One happened on the news around 6:30 pm on September 11. A man was interviewed who had been near the scene as the buildings collapsed. He said, "I can only hope that we respond to whoever has done this in the same way as we responded to Japan after the bombing of Pearl Harbor." I was imagining all of the children who were watching at that time of day. I was imagining the many thousand innocent men, women and children who were so horrifically killed and wounded as a result of the atom bombs which we used in Nagasaki and Hiroshima. We are shocked. We are horrified. How could anyone intentionally kill so many innocent people as they did in our country on September 11? Let us stay with that shock and horror and not resort to the killing and maiming of another country's innocent mothers, fathers, brothers and sisters.

The second is a reporter interviewing a man who is insisting that we will not only go after the terrorists but anybody or any country that supported this. With disbelief he spoke of how any people could in a premeditated fashion train terrorists who will

then take the lives of so many innocent people. I have spent some time in Central America, specifically El Salvador. I have met with COMADRES, a group of mothers with family members who have been tortured in unfathomable ways. These women know that many of the torturers were schooled in the methods of torture at The School of the Americas...a school on American soil. The US Army School of Americas (SOA), based in Fort Benning, Georgia, trains Latin American soldiers. Graduates of the SOA are responsible for some of the worst human rights abuses in Latin America. Among the SOA's nearly 60,000 graduates are notorious dictators Manuel Noriega and Omar Torrijos of Panama, Leopoldo Galtieri and Roberto Viola of Argentina, Juan Velasco Alvarado of Peru, Guillermo Rodriguez of Ecuador, and Hugo Banzer Suarez of Bolivia. Lower-level SOA graduates have participated in human rights abuses that include the assassination of Archbishop Oscar Romero and the El Mozote Massacre of 900 civilians. Jesus said, let he who is without sin cast the first stone.

So, I am uneasy with the immediate reaction of revenge. Worse than uneasy, I am terrified. I pray that we will use this horror to not only face the evil around us, but to face the evil in ourselves and in our actions as a nation.

I believe, as the horror that so many other places around the globe live with daily (some of which is a direct result of our country's actions) comes to our own doorstep we need to allow ourselves to first feel the depth, the grief, the horror and to resist attempts to discharge these feelings through rage and anger alone.

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At my Meeting in San Francisco, more than twice the normal attendance occurred on First Day. These included Friends we had not seen for many years, Friends who have lived in our city for decades without ever attending Meeting and those who had never been to a Quaker Meeting before but thought that it might speak to their needs. This attendance brought forth a remarkable

sense that the Quaker community and its impact is much wider than we had thought and that this community is there to support us all in a time of need.

It was an emotional gathering with concerns raised for the dead and missing, about the prospects for future violence, and about profound sorrow and a sense of loss. Because of the diversity of this Meeting for Worship, misunderstandings arose over the form of Friends worship but this was overcome.

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We must rededicate ourselves. Our lives must evoke and exemplify God's good intentions for humankind. FAHE is an instrument on behalf of these intentions. We members must resist evil, and seek shalom.

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The sun rose today over the eastern coast of the United States, and life goes on. Following the tragic events of September 11, the emotions of anger, resentment, frustration and desire for revenge seem entirely justified. Many people feel violated and might like to see a strong retaliatory attack. This is understandable, especially for those whose friends and loved ones were among the thousands killed or wounded.

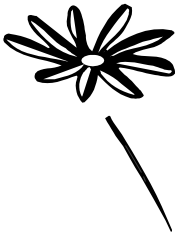
In the wake of this tragedy, I've been pondering the application of the "serenity prayer" to my experience of these events.

God, grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.

Acceptance does not mean approval of the evil actions of others nor condoning inhumane behavior. It only means that what has happened has happened, and it cannot be "unhappened." The tragic events of September 11, 2001 "will live in infamy" (as Franklin Roosevelt said of December 7, 1941). But they live as objective facts to be

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September 11 – A Quaker Perspective by Newton Garver



When I approached New York Yearly Meeting for support in my refusal to subscribe to the Feinberg Certificate at SUNY in 1964 (a refusal which eventually contributed to a landmark Supreme Court decision, *Keyishian v. Board of Regents*, 385 US 589 [1967]), Larry Apsey asked me an unforgettable question: Is this something you cannot **not** do? I answered that it was. I still

appreciate the brilliance of the question, and I still mull over what sort of necessity that was and how it comports with life, with identity, and with Quaker ways. It is a question which goes to the root of commitment and serves to distinguish true conscience from prudence and politics. I realized then, and I appreciate even more today, that my affirmative answer contributed significantly to my determining who I am, to my identity as a Friend. True conscience, in my experience, goes hand in hand with building a rich fellowship of the Spirit.

I think of Larry's question and of the power of conscience again in connection with the events of this second week of September, 2001. Conscience, alas, can lead to a fellowship of evil. I have no doubt that the hijackers asked themselves Larry's question and answered it affirmatively. They must have known that they were defining themselves, determining their personal and social identity. A monstrous hateful identity, to my mind, but no doubt one born of profound conscience. It has been said that conscience is the voice of God, but I wonder if that is not too wishful.

What is sacred, perhaps even what is godly, is not only awesome but sometimes also violent. (René Girard wrote a book about this.) We see such violence not only in pagan sacrifices but also in the "Christian" burnings of witches and heretics, and in holy wars, whether a "crusade" or a "jihad." It was a memorable experience for me to visit Montsegur, last bastion of the pacifist Cathars in southwestern France, which was betrayed to the Crusaders in 1244 and whose 200 surviving peaceful residents were then burned alive in a huge pyre on the plain below. That was perhaps a sacred duty, a Christian act blessed by the Pope, one of the last moments of the Albigensian Crusade.

Revenge or retaliation may often be a sacred duty, another form of holy violence. President Bush spoke of retaliation in the National Cathedral, and his firm resolve seems to make retaliation a kind of sacred duty. He has further spoken of our response as a "war" against terrorism, a "crusade" whose object is to "rid the world of evil-doers." This is certainly a call to violence as a sacred duty.

We should neither lose sight of the holy, conscientious side of acts of violence which invoke the sacred, nor praise or condone them just because they are sacred or conscientious. Or patriotic. I have no doubt that the hijackers were extraordinary human beings moved by a sense of divine mission, but their acts were heinous. Revenge and retaliation are also (I do not say "equally") heinous and violent, and also anathema to us Quakers. We are puzzled that those who profess obeisance to the Prince of Peace and the God of Love can join in such a crusade.

The nation, along with our friends around the world, has united in unparalleled common grief, in sympathy for the victims, in con-

dolence for the survivors, in wanting to help, and in quiet resolve. We Quakers unite in the grief, the sympathy, the condolence, the urge to help, and in quiet resolve. We also unite in prayers for the victims and for people all over the world, that their lives and ours may be lived in the Spirit that takes away the occasions for violence. We cannot, however, unite in a resolve for revenge, nor join the forces for retaliation. We must instead articulate and focus attention on alternatives to revenge, as we focus on alternatives to violence on other occasions.

The hijackers displayed profound courage and devotion as well as considerable technical skill, resources, and organization. They are now dead, so what we confront is not them but other people who may have equal skill, resources, and devotion. Some of these people and their resources, as well as people supporting and nurturing them, will be destroyed in the course of the retaliation. Two hundred thousand Iraqis were killed in the Gulf War, so it could well be millions that are at stake here. An alternative to destroying such people and resources would be to turn them to constructive ends, and we need to consider how that might be possible. To do that we will need to understand and turn around their hatred for America.

How have we provoked such hatred? Is that a question we as a nation can seriously address? To do so we will have to take a close look not only at the right sharing of world resources (see Ps. 24:1) but also at our stereotypes of Arabs, of Islam, of Israel, of ourselves, of energy use, and of free trade. That is a big order. Not one of those issues is simple, especially when we need to understand radically different perspectives. And smug self-righteousness, arrogance, may make it impossible to get started. We often forget that anger is a form of self-righteousness. Through the miasma of anger I overlook my own faults, I fail to see the virtues of my adversary, and I preclude discussion or cooperation. Everything is simplified by anger, arrogance, and war. It is, alas, through such simplifications that politicians often flourish. It is in defiance of such simplifications that we Quakers insist on alternatives to violence.

Was the "Battle Hymn of the Republic" at the National Cathedral meant to convey such self-righteousness? It certainly contrasted with the hymn at the close of another stirring talk I heard over fifty years ago. Bayard Rustin, to my mind perhaps the greatest Quaker hero of the 20th century (see the fine biography by Jervis Anderson), spoke at Swarthmore College about the "Journey of Reconciliation," in which an interracial group traveled on interstate tickets through the South to test state and local compliance with the Supreme Court ruling that segregation is unconstitutional in interstate travel. His story included not only harassments, beatings, arrests, and weeks on a chain gang, but also turning a "red neck" guard into a friend. Heroic stuff. And he knew that this was only the first small dribble of the work and pain that would be required to overcome segregation. But at the end he sounded no triumph or battle-hymn, closing instead with the spiritual "It's not my brother, my sister, but it's me, Oh Lord, standing in the need of prayer." What can that teach us?

Where should our prayers begin? For part of our Quaker answer to that profound question we can join in the prayer of Robert Burns, "Oh wud some power the giftie'd gie us / Tae see oursel's as others

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A Quaker Perspective ...

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see us.” It is indeed a grace, not just a gift, to be able to put ourselves in the perspective of others and look from there on our own actions. But the perspective of others, too, must be tested. Quakerism is founded on the “opening” of George Fox in 1649 that the spirit of Christ, a Light and Spirit that existed “before Scripture was given forth,” is present in every human soul, those that deny it as well as those that affirm it. It is a part of God, of the Living Waters, and our main task is to walk cheerfully over the earth answering to that of God in every person. But it is exceedingly difficult to see and recognize the godly in others, or even in ourselves. Or as Wittgenstein put it, “I often cannot discern the *humanity* in a human being.” So we need to go a bit beyond Burns and pray that we will be given the Light and Spirit to discern the humanity in ourselves and others, so that we can nurture that part rather than the proud, fearful, selfish part that is often dominant. In such Light it will be easier to see things in our policies that might, however well-intentioned, engender scorn and hate in other godly creatures. It is for such Light and insight that it is me who is “standing in the need of prayer.”

Killing other humans amounts to removing bits of God from the world, snuffing out candles of Light. So instead of waving flags, Friends light candles. And we say **no** to war. That is not, no matter what the politicians may say, a shirking of duty. We love the land and the people as others do. But we love God first. So we give aid and comfort to “enemies” to show respect to that of God within them. Quaker relief work in Europe after the first and second wars, especially in Germany, led to the Religious Society of Friends being awarded the Nobel Peace Prize in 1947. We now need to find new

ways to nurture “the seed of Christ” in “friends” and “enemies” of our nation. It may be helpful to recall what George Fox wrote in the midst of difficult times in 1663:

Sing and rejoice, ye children of the day and of the light, for the Lord is at work in this thick night of darkness that may be felt. And truth doth flourish as the rose, and the lilies do grow among the thorns, and the plants atop of the hills, and upon them the lambs do skip and play. And never heed the tempests nor the storms, floods, nor rains, for the seed of Christ is over all, and doth reign. And so be of good faith and valiant for the truth: for the truth can live in the jails. (Letter 227)

It is an amazing statement of faith, just three years after James Nayler had been beaten to death by highwaymen and four Quakers had been hanged by the Puritans on Boston Common, and when hundreds of Friends were in prison in Britain, including his chief aide, Edward Burrough, dying of tuberculosis in Newgate prison. It is a faith we need to reaffirm today.

Alternatives to retaliation need not wait until the business of revenge is finished. They can work cheerfully alongside or burrow playfully underneath. The time to nurture them is now. There is, as George Fox once wrote to his parents, no time but this present.

Newton Garver
Garver1928@aol.com



Our members respond ...

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taken into account in the present and in the future, not as events that can be relived and somehow changed in the act of reliving. Since we cannot change them, recriminations about what we could've done or should've done are futile. So we need the serenity to accept those things that we cannot change.

In praying for courage to change the things I can, I am asking for guidance about the choices that are open to me in the present and my responsibilities toward myself and others. And the "wisdom to know the difference" implies that I should devote myself to constructive activities with a positive thrust toward the future rather than allowing myself to get caught up in lamenting the past and wishing for recrimination or revenge.

Many things will change over the next few weeks and months, but life will go on. Let us hope that in our own experience the changes will be life-affirming and life-enhancing rather than negative and destructive.

Earl W. Redding
redding@american.edu

Our Member Institutions Respond to September 11 and its aftermath



Barclay College

Barclay College held a prayer service during the lunch hour on Friday, Sept. 14, in conjunction with the President's Day of Prayer and Remembrance.

Other news from Barclay:

Barclay College will publicly launch its "Building Solid Foundations" comprehensive capital campaign on October 27, 2001. The three-year campaign goal is \$3.25 million to support annual fund, endowment, an addition to the Jackson Hall classroom building and other improvements.

This campaign follows a successful three-year campaign that concluded June 30, 2000 when \$3.9 million was raised, exceeding the \$3.75 million goal.

Fifteen Volunteers on Wheels members from the Northwest Yearly Meeting came to the Barclay campus for the third straight summer and worked with local volunteers on a variety of renovation projects. VOW and local volunteers saved the College more than \$12,000 on just one project repairing the gymnasium roof.

The Barclay Ladies Auxiliary will conduct its 70th annual Auction on October 6. Since its inception, this event has raised more than \$1 million for the College's programs and activities.

BARCLAY COLLEGE is in Haviland, Kansas

www.barclaycollege.edu

Bryn Mawr

The Bryn Mawr College community was deeply shaken by the Sept. 11 terrorist strikes in the U.S. and by the aftermath of those events. On Sept. 11, the community gathered at midday for a conversation to reflect on these events and our responses to them. On Oct. 8, a peace vigil was held in protest to the bombings of Afghanistan. During the time inbetween, many other initiatives have been undertaken by students, faculty, staff and the Alumnae Association. The Bi-Co Muslim Students Association has been very visible in the weeks following

the terrorist attacks, trying to inform other students about Islam and clear the air of any misconceptions that might link Muslims in general to terrorism. On Sept. 14, the College cancelled classes between noon and 1 p.m. and held an all-faith gathering, following the format of a Quaker meeting, in recognition of Bryn Mawr's roots in this tradition and of the freedom such a format gives people to pray or reflect as they choose; it was clerked by Jim Wright of the Archeology Department and Anne Dalke of English. The Housekeeping Department collected and delivered items needed by rescue workers in New York. The Bryn Mawr deans met with students in dormitory living rooms on Sept. 20, to focus on the topic "What am I Doing Here? What it Means to Be a Bryn Mawr Student in a Changing World." On Sept. 25, a blood drive was held, and Bryn Mawr College's Center for Ethnicities, Communities and Social Policy hosted a panel discussion titled "The United States in Crisis: History, Ethnic Stereotyping & Responses." On Sept. 28, a teach-in on world affairs and U.S. policy issues was convened by Jane Caplan of the History Department and Marc Ross of Political Science. Professor of Biology Paul Grobstein set up a web forum for wrestling with the events of Sept. 11 and its aftermath. You can access the forum at <http://serendip.brynmawr.edu/forum/newforum/11sept01-read.html>

A message board was also established for Bryn Mawr alumnae/i around the world to post updates on the whereabouts and well-being of classmates and friends.

BRYN MAWR is in Bryn Mawr, PA

www.brynmawr.edu

Earlham COLLEGE

In response to the events of September 11, faculty and staff at Earlham counseled with individual students affected by the crisis; sought to learn which members of the Earlham community (both near and far) had been closely affected, and offered assistance; and wrote a campus response which we posted on the Earlham website. We had

a silent vigil and an all-campus meeting for support and sharing. Paul Lacey opened the all-campus meeting with a prepared set of remarks titled "And Having Done All, to Stand." (These remarks can be found on the Earlham website— www.earlham.edu.)

More recently, we have seen much student activism as well as a multi-faith prayer service and a series of forums. The first two of these forums have focused on "Waging the First War of the 21st Century?" and "How to Fight a Just War." Faculty of our Politics, History, Quaker Studies, and Peace and Global Studies have joined together to present these opportunities for reflection and discussion.

Earlham President Doug Bennett, student leaders, and teaching and administrative faculty leaders drafted this response to the day's events:

This is a human tragedy, an act of barbarism of staggering dimensions. It will take us some time to grasp it. All of us are trying—with our heads and our hearts—to understand it, to take in information as it becomes available, and to not jump to conclusions. As a community grounded in the principles of the Religious Society of Friends (Quakers), we are committed to the need for global education, to peaceful management and resolution of conflicts, and to showing respect for all persons. As we struggle to make sense of and respond to recent tragic events, we will act from these beliefs both as individuals and as a community.

We are taking steps to see whether any members of the Earlham community have any family or friends among the dead or injured. We will act as we can to offer support, counseling and assistance. So that we can provide comfort and assistance, we are asking students to let the Dean of Students Deb McNish know if members of their families or friends have been affected by this tragedy. Alumni are asked to contact Director of Alumni Relations Melissa Wambo at alums@earlham.edu with information about Earlham alumni and friends who may have been affected.

We have arranged many opportunities within the Earlham community through the

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Member Institutions ...

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next several days for all of us to think about what has happened, to care for and comfort one another, and to provide opportunities for prayer for those affected – vigils, spaces set aside to gather, staff support, phone and internet resources for students, and an all-campus meeting.

Our prayers are with our community, the nation, and the world. All of us are affected by the events of September 11, 2001.

Other news from Earlham:

Earlham has received a \$2 million grant from Lilly Endowment focused on strengthening our students' development in the areas of Faith, Vocation, and Leadership. The grant is administered by the fledgling Center for Quaker Thought and Practice, which draws together Friends resources from throughout Earlham College and School of Religion and connects those resources with the wider Quaker world. Patrick Nugent directs the Center.

Other early activities of the Center for Quaker Thought and Practice include reinstating the Quaker Women in Public Ministry series and responding to a commission by Friends United Meeting (FUM) to draft a response to the World Council of Churches' document on the nature and purpose of the Christian Church. For more information about the Center, contact (765) 983-1836.

Earlham College and Quaker Volunteer Service and Witness Network (QVSWN) have begun a new partnership in which the College has become a major sponsor of the Network. The Network seeks to connect Quakers, especially youth, with opportunities for service and mission work across the entire theological spectrum. Under the arrangement, Earlham's Center for Quaker Thought and Practice will provide administrative and staff support for the Network.

Earlham Trustees recently approved a new Master of Arts in Teaching (M.A.T.) program. An initial cohort of eighteen to twenty-two students will begin work in June 2002, completing certification in 11 months and the master's degree in the first semester of full-time teaching. This program will once again allow Earlham to prepare and certify teachers for middle and high schools, and do so in a manner that accords with the best national thinking about teacher training as well as with Quaker principles and prac-

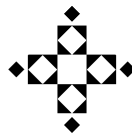
tices. Contact (877) 983-1847 or email mat@earlham.edu for more information; or visit the program's website at www.earlham.edu/mat.

Earlham begins the 2001-2002 school year with a new Vendor Relations Policy. Developed by an ad hoc committee of faculty, students, staff and board members, the policy provides guidance to the College and School of Religion regarding relations with companies from whom Earlham purchases goods and services. For many years Earlham has had an Investor Relations Policy, which provides guidance with regard to investments. We believe we may be one of the first institutions anywhere to have a policy to guide selection of vendors. Copies of the policy may be obtained on the Earlham website or by contacting the President's Office at (765) 983-1211.

Earlham College will search for a new campus minister in 2001-2002. If you would like more information about the position, please contact Dean of Student Development Deb McNish at (765) 983-1311.

EARLHAM COLLEGE is in Richmond, IN

www.earlham.edu



E A R L H A M
SCHOOL of RELIGION

Earlham College and Earlham School of Religion have had many additional opportunities for worship both on campus and in the local community and meetinghouses since the terrorist attack on September 11. An Interfaith Prayer Walk for Peace was held Sept. 18 in downtown Richmond, Indiana, remembering those who lost their lives and praying for a peaceful response by our nation. There were about eighteen people present, with many children and people of different faith traditions included.

In addition we participated in the public discussion on "Waging the First War of the 21st Century?" given by Earlham College faculty of both the Politics and History Departments on Sept. 24. The moderator was Alice Shrock, the participants were Doug Bennett, Welling Hall, Bob Johnstone, Jay McCullough, Maria Morgan

and Bob Southard. The topics discussed included the moral response to terrorism, the divergent conceptions of security for the US, the relevance of international law, the role of the UN, the moral obligation of the state, and the likely responses of the EU and Asia to the war on terrorism.

Other news from ESR:

Staff and faculty enjoyed an education packed tour to 1652 country in England this summer led by the beloved (and now retired) John Punshon. The places of historical note, achievements of early and modern British Friends, and visits to local meetings and educational centers added a layer of reality to our truth.

On the heels of this delight, the long awaited ESR Access course in August was attended by nine student "pioneers" from various states and one international country. We're off to a fine start learning what really is important to intensive students: Providing transportation? No—providing access to laundry facilities and internet connections! Offering courses for full, part, residential and regional students is a challenge and an opportunity. Our hope is that the range of educational opportunities will provide many Friend and ecumenical students access to graduate learning in a cross-roads center of support and dialogue.

ESR also sponsored both the annual Pastors Conference (Oct. 1 and 2), and The Writer's Colloquium (October 19 and 20) featuring Elizabeth Cox, author of *Familiar Ground*, *The Ragged Way People Fall Out of Love*, *Night Talk* and the newly released *Bargains in the Real World*, a collection of short fiction.

EARLHAM SCHOOL OF RELIGION is in Richmond, IN

www.earlham.edu



FRIENDS
UNIVERSITY

In response to the attacks September 11, Friends University students, faculty, and staff gathered at noon Friday, Sept. 14, beneath the American flag-waving at half-mast on the flag court outside the Davis Administration Building. Chaplain Jim Smith opened the prayer service with several minutes of silence, followed by prayer

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Member Institutions respond...

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and a reading from the Bible. The service concluded after the Singing Quakers sang the "Star Spangled Banner."

Throughout the crowd, people wore red, white and blue ribbons to show their support for their country and for those affected by the tragedy.

The University also posted the message "Pray for America" on its marquee sign. Friends sponsored a blood drive on campus Oct. 24 that offered students, faculty and staff an opportunity to donate blood to the American Red Cross.

FRIENDS UNIVERSITY is in Wichita, KS

www.friends.edu

FRIENDS WORLD PROGRAM



The Friends World Program of Long Island University is not unaccustomed to dealing with worried students and parents when there are natural disasters, accidents, or terrorist activities overseas. However, the events of September 11 brought our attention, literally, to our backyard.

Our North American Center is located on the eastern end of Long Island, and locally-registered students have been involved in fundraising for, and, in some cases, in reporting on rescue efforts in Manhattan from their own personal experience. The events have undoubtedly deepened the students' own commitment to the Program's goal of developing informed and involved global citizens.

Interim Dean Robert Glass made immediate arrangements to contact Friends World students in each of the overseas sites in order to advise them of the attack on the World Trade Center and to remind them of safety procedures as Americans abroad. Students were also asked to contact family members as soon as possible to reassure each other of their personal safety.

At the administrative level, we are admittedly concerned about the effect the attack will have on our recruitment efforts. We are enthusiastic about plans to move the freshman class to our European Center in the fall of 2002. Up to now, students have begun their bachelor's degree studies with a year in the U.S. before progressing over-

seas. Beginning next year, students will have the opportunity to incorporate their cross-cultural and international experiences into coursework from the first day of class as they convene in London. The revised curriculum also emphasizes the value of a comparative approach to the consideration of global issues such as migration, the environment, health, human rights, etc. Second-, third-, and fourth-year students will continue to pursue their areas of concentration through enrollment in the Program's other centers around the globe.

FRIENDS WORLD PROGRAM is in Southampton, NY

www.southampton.liunet.edu/fw



As a shaken nation looks for reassurance and comfort, several George Fox University faculty, staff or alumni have been playing an important role both locally and near "Ground Zero" of the Sept. 11 terrorist attack.

Karin Jordan, director of the graduate program in counseling at George Fox, was in New York City Sept. 18-25 providing counseling services as part of a group arranged by Portland-based Northwest Medical Teams International. Also in that team were Dean Harry, who holds a master's degree in counseling from George Fox, and Ron Hays, a former George Fox student who is an emergency medical technician. Meanwhile, Anita Maher, assistant professor of marriage and family therapy in George Fox's counseling program, followed Jordan to New York as part of a separate team organized by the American Red Cross.

Here in Oregon, a George Fox staff member and several alumni were among more than two dozen people who provided counseling services at Northwest Medical Teams mobile units at two locations in the Portland area. Bill Essig, who is both assistant professor of business and economics at George Fox and vice president for international programs at Northwest Medical Teams, helped arrange the counseling program. Within hours of the terrorist attack, he contacted George Fox President David Brandt to inquire whether it would be possi-

ble for interested and qualified George Fox personnel to assist in the effort. Brandt readily agreed. Even though they were actually far away from the terrorist attack, many Oregonians seemed to need the counsel, she said. "I had a lot of people tell me, 'Thank you for being here, because we need you, too.' The distance from coast to coast got very small with this happening."

Other news from GFU:

Daryl Dixon, director of multicultural affairs for George Fox University, has been named Peace Scholar for the 2001-02 academic year by the university's Center for Peace Learning. This is the first year that the Peace Scholar is a university administrator rather than a faculty member.

Since 1996, the university has annually appointed a Peace Scholar, with the intent to allow a faculty or staff member to spend the equivalent of one course load working on a project dealing with the issue of peace. Dixon's project will be to create a biblically based daily devotional book on the issue of race and reconciliation. Topics will look at race, religion, gender, and relational issues.

GEORGE FOX UNIVERSITY is in Newberg, OR

www.georgefox.edu



Since September 11, Guilford students, faculty, staff and alumni have held a meeting for worship, a candlelight vigil and a "teach-in" to reflect on the tragic events. More workshops on topics such as Islam, U.S. foreign policy and terrorism are planned for the days ahead. We honor freedom of expression and we encourage all members of the community to participate in constructive and peace-building responses.

The Guilford Web site will have information about the response of this community and a listing of previous activities and those planned in the future.

In keeping with our Quaker heritage we will be "holding in the Light" all of those who have suffered in these tragic events and will be encouraging individuals and institutions to strive to take away the occasions for

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Member Institutions respond...

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violence and suffering. In our own small Guilford community may we draw strength and comfort from each other and share the gifts of love and understanding.

GUILFORD COLLEGE is in Greensboro, NC

www.guilford.edu



HAVERFORD

The entire campus met in a Quaker-style meeting in the Alumni Fieldhouse on the afternoon of September 11. Many heartfelt and moving expressions offered hope and courage to us all. Later that evening a candlelight vigil was held on Founders Green. Many other smaller and spontaneous gatherings have occurred.

The Deans and members of the Counseling and Psychological Services staff have organized to offer continuing support to all members of the community in personal or collective need.

On Friday, September 14th the College held a Quaker Meeting for Worship—to join with Americans and people of other nations in a time of remembrance for victims. Following this, we returned to our normal schedule, convinced that the fabric of life should not be another victim of terrorism.

As a tribute to those lost and missing from the World Trade Center, the Fine Arts department, under the direction of Chris Cairns invited the community to get involved in making clay figures. The goal is to reach 6,000 figures.

The Center for Peace and Global Citizenship sponsored the following speakers in October:

Dr. Svetlana Broz, medical doctor and author of "Good People in Bad Times," oral histories of the Bosnian war – "Facing Atrocity."

Jose Zalaquett, international human rights lawyer, former member of the executive board of Amnesty International, and visiting professor of law at Harvard – "Should Criminal Justice Go Global?"

Tom Farer, international lawyer and foremost legal scholar – "Confronting Terrorism: Where Do We Go From Here?"

HAVERFORD COLLEGE is in Haverford, PA

www.haverford.edu



Other news from HGST:

They come from all over, most from somewhere in the metro-Houston area, but some from other states and countries. They are men and women of diverse ethnic and racial groups from all branches of Christianity. Some are headed for a church ministry while others are destined for other types of ministries – call them "social ministries" – as diverse as hospital chaplaincy, prison ministry, counseling, overseas missions and a host of "community renewal" ministries and local missions. They are the church pastors and "street heroes" who change hearts and lives, who change the very fabric of our society for the better, and who give a hand up to the broken and fallen.

All are the empowered spiritual leaders who are the legacy and the students of Houston Graduate School of Theology (HGST), Houston's only multi-denominational Protestant theological seminary, serving students of more than thirty (30) denominations. Originally begun by members of the Society of Friends in 1983, the theological and spiritual influence of the Friends provides the perfect foundation for the diversity of HGST's students and the variety of denominations to which they belong.

HGST offers the Master of Arts and the Master of Divinity degree programs with a variety of special emphases in each. HGST also offers what many feel is among the most powerful of doctoral programs in ministry, the Doctor of Ministry degree.

In its mission of empowering spiritual leadership through the academic, spiritual and vocational development of men and women to advance the gospel of Jesus Christ, Houston Graduate School of Theology represents the very best in Christian graduate education and a tribute to the honored tradition of the Society of Friends.

HOUSTON GRADUATE SCHOOL OF THEOLOGY is in Houston, Texas

www.hgst.edu



Under the leadership of our president, Dr. Ron Johnson, provost, Dr. Robert Suggs, and campus pastor, Rev. Randy Heckert, we gathered the college community together for prayer in the campus courtyard. An estimated three hundred students and faculty convened to pray, cry, and sing together, an impromptu service which received extensive coverage by our local media. This prayer service in the courtyard took place at noon on September 11 as news was still breaking. Classes for the remainder of the day were cancelled.

Our college communications office has worked closely with the media, providing expert commentary on psychology: how to explain what happened to children and how to respond to their questions and fears; political science: the mindset of the terrorist, why America is so hated; economics: what to expect in the stock market, how to keep cool and strategies for remaining afloat. In addition, we have provided overseas contacts by way of alumni and current students for their commentary.

Our alumni office has been identifying local ties to victims and making contact with families, sending notes of sympathy and caring.

As they speak with students and devote much classtime to helping our students process what we are going through as a nation, Malone College professors find active participation and interest from the students.

The Malone College Honors Program sponsored an all-campus teach-in on the current crisis facing our country: Christian Reflections on Terrorism. Five Malone faculty addressed current issues from different perspectives. Our speakers:

Scott Waalkes: Foreign Policy: Why Are We Hated? How Should We Respond?

Diane Chambers: Cultural Differences in Women's Roles and Women's Lives

Andrew Rudd: Images and Rhetoric in the Media

Jacci Baker: Malone, the Friends Tradition, and Issues of Peace and Justice

John Geib: Birth Pain Signs (Matt. 24:8)

MALONE COLLEGE is in Canton, OH

www.malone.edu

Member Institutions respond...



PENDLE HILL

Our fall term began on September 28th, overshadowed by the terrible events of September 11. Nonetheless, we joyfully greeted twenty-three resident students for the term from all over the United States and from six other countries. Included this year are our first five social activist interns, who will be spending two to three days each week working in surrounding social service and community outreach agencies while living and studying with the rest of the community here. Donna McDaniel is our Cadbury scholar and Rachel Findley the recipient of the Carroll Scholarship; both are doing research work in Quaker history.

Several new staff members have arrived. Deborah Saunders is the Director of Recruitment and will soon be traveling to Friends Meetings and other Friends institutions to help explain our new ventures and future plans. Kate Garland, a student last year, has stayed on to act as the full time Host for our conferences and retreats. Lisa Lapp has joined the staff as Writer/Publicist and Barbarajene Williams will be the Spiritual Nurturer for the staff at Pendle Hill, a new role for us but not for Barbarajene, a graduate of Earlham School of Religion and an experienced spiritual nurturer. John and Christina Rose from Settle Meeting in England have joined us for their term as Friends in Residence.

To help us all understand and respond to the events of September 11, Pendle Hill revised its Monday night lecture series so that we could offer twenty lectures and discussions that will probe critical issues of the current situation. These began October 1 and will run, with short breaks between terms, until the end of May. The available texts will be on our web site (www.pendlehill.org) and tapes can be bought through the bookstore. Dan Snyder, a former pastoral counselor in private practice, will be teaching an extra session of his classes on non-violence in the evening, so that those in the surrounding community can take part. And we all of us here, even as we go about our daily business, hold our hearts in prayer that peace and reconciliation can still be found.

PENDLE HILL is in Wallinford, PA
www.pendlehill.org



On Tuesday, September 11 the decision to hold class was left to the discretion of individual professors and their students. The college was closed for all but emergency staff at noon. A continuous prayer vigil was held in Bond Hall's common worship room, and cable television coverage was also made available for students, faculty, and staff in the performing arts center cinema and other locations around campus. A Quaker-style Collection was held at 7:30 pm at the meeting house, and walk-in counseling was set up in the campus' admissions office. In addition, all athletic events were cancelled, and the event marking the launch of a \$230 million fund-raising campaign was postponed until the spring.

Protestant Adviser Pauline Allen announced that the student group Swarthmore Protestant Community collected money in the dining hall during dinner to send to the Red Cross in New York City. Combined with contributions from faculty and staff members, \$4,618.30 was raised.

Student Council and DESHI, the South Asian American organization, co-sponsored a fireside chat in Kohlberg coffee bar for members of the college community to come together and share their feelings about the attacks. In particular, the group discussed the backlash against Arab- and South Asian-Americans that has occurred in their wake.

More than 200 students, faculty, staff members, and alumni gathered in the rain outside Parrish Hall to call for a thoughtful and peaceful response to the attacks.

A teach-in also took place in Lang Performing Arts Center. The event included a short panel presentation from faculty members representing a range of disciplines, followed by responses and questions from the audience.

SWARTHMORE COLLEGE is in Swarthmore, PA
www.swarthmore.edu



The Whittier community's deepest condolences go to the families of victims of the tragic events of Sept. 11. Our thoughts and prayers are with them and with those who work tirelessly to clean up the aftermath.

Other news from Whittier:

"Quiet Helpers," a traveling exhibit mounted by the German Historical Museum in Berlin to inform people about the work of the Quakers in postwar Germany, opened with a reception at First Friends Church in Whittier at 2 p.m., on Sunday, Sept. 30. The exhibit was on display until Oct. 28. The exhibit was co-sponsored by the American Friends Service Committee (AFSC), First Friends Church and Whittier College, which was founded by Quakers in 1887.

In conjunction with the exhibit, the college held a symposium on Tuesday, Oct. 2, which featured three Quiet Helpers. Margot Ensign and Barbara Graves, who worked in Germany, and Edwin Stephenson, who was a Quiet Helper in Poland, discussed their experiences and then participated in a panel discussion with students and faculty, moderated by Les Howard, professor of sociology.

WHITTIER COLLEGE is in Whittier, CA
www.whittier.edu



WILLIAM PENN
 UNIVERSITY

William Penn University held an outdoor service around our central campus flagpole on the National Day of Mourning. In addition, we participated in the Sept 14 candle lighting ceremony and planned a blood drive with our local chapter of the Red Cross.

WILLIAM PENN UNIVERSITY is in Oskaloosa, IA
www.wmpenn.edu



Member Institutions ...



Members of the Wilmington College campus found solace in coming together as a community in the wake of the terrorist attacks on the World Trade Towers and Pentagon. Even before afternoon and evening classes were cancelled on Sept. 11, students initiated an afternoon prayer vigil on Collett Mall at the Simon Goodman Memorial Carillon. At first about fifty students, faculty and staff arrived and formed a circle, holding hands in quiet prayer and reflection. Soon, more and more students arrived, expanding the circle. Ultimately, more than three hundred joined in the vigil. Throughout the rest of the week, noon time gatherings were held using the model of the unprogrammed Quaker meeting. Following moments of silence, students, faculty and staff were moved to speak from the heart, say a prayer, burst out in solemn song.

Wilmington prides itself as a Quaker college. That week and in subsequent days, many WC students learned a little of what it means to attend a Quaker college. Also, in the midst of saber-rattling and calls for revenge and retribution, each day on cam-

pus emeritus professor Larry Gara and his wife, Lenna Mae, held peaceful demonstrations on campus in favor of peace-making and dealing with the crisis by peaceful means. Those Quakers' peace testimony was a ray of light on dark, cloudy days. Also, the College sponsored a panel discussion symposium on the tragedy titled "A Week Later: Reflections on Sept. 11, 2001" in which a WC political science professor and two from Northern Kentucky University looked at the situation from the perspectives of Islamic radical groups, the cauldren that is the Middle East and the American response.

WILMINGTON COLLEGE is in Wilmington, OH
www.wilmington.edu



Woodbrooke
 Quaker Study Centre

In the days after September 11 Woodbrooke worked with the Centre for the Study of Islam and Christian-Muslim Relations of the University of Birmingham to set up a day school on "Understanding Islam" (including some textual study of the Qur'an), open to members of all churches. It filled its sixty places within five days of

being advertised. A 24-hour residential specifically for Quakers, on Quaker witness and the Peace Testimony in these times, also attracted Friends.

An already planned weekend "Diversity and Belonging" also filled to capacity – looking at ways of nurturing diversity while fostering a common sense of belonging in multi-ethnic Britain.

Other news from Woodbrooke:

Woodbrooke has said farewell to Mary Jo Clogg on her retirement as Librarian and welcomes Ian Jackson in her place. The postgraduate programme in Quaker Studies continues with new M.Phil and PhD students. And our Eva Koch Fellows for 2002 have been chosen: Helen Bayes, an Australian Friend, will be here in the spring, studying Quaker social witness and the rights of children; Cliff Marrs will follow in the summer, researching the historical roots and present dynamics of Quaker protest.

There has been an enthusiastic response to the "Rooted in Christianity: Open to New Light" project, which seeks to honour the new light Friends are encountering today, often in spiritual experience quite outside organised religion, whilst reconciling these "openings" with a distinctive Quaker understanding of the Christian tradition.

WOODBROOKE STUDY CENTER is in Birmingham, UK
www.woodbrooke.uk.org



FRIENDS: WHAT CANST THOU SAY?

Tom Tritton of Haverford College is urging our institutions—both Quaker and non-Quaker—to endorse the *Global Sullivan Principles of Social Responsibility*, a code of institutional conduct based on a platform of human rights for workers in all countries. Read the principles at:

www.globalsullivanprinciples.org

and send your reactions to Debi Peterson (FAHE@quaker.org) so we can publish them in the Winter FAHE newsletter. Deadline for submission is December 15th.

QUAKER COLLEGE FAIR



**Sponsored by Philadelphia Yearly Meeting, FAHE
and Friends Council on Education**

Minute of Appreciation
*FAHE minutes their appreciation to PYM
for their generous support of this
Quaker College Fair event.*



Tracey Peterson (on right),
Earlham College Campus Minister,
and friends enjoy the gathering.

Saturday, October 20th PYM, FCE and FAHE sponsored the second Quaker College Fair in Philadelphia. The event was held at Arch Street Meeting House – a wonderfully warm and inviting atmosphere for the brisk fall afternoon. More than 150 people joined the event, filling the west room of the Meeting house with a friendly buzz of conversation.

Fear and apprehension of the unknown, delight at the opportunities ahead, surrounded by enthusiastic inquiry filled the display gathering area – and that was just what the parents and families were feeling! Table displays from fifteen of our FAHE member institutions set the stage for students and their families to gather information and take advantage of the opportunity to ask specific questions of the college and study center representatives in attendance.

Tracey Peterson, Campus Minister at Earlham College, was our plenary speaker. She invited a current Earlham student to join her, Johanna Riordan—the two of them shared encouraging words with those present about the exciting path of inquiry and decision-making emerging in front of them as they begin this chapter of their lives. They were both engaged in private conversations for the rest of the afternoon as attendees sought them out with specific questions.

Susan Tree from Westtown presented financial aid information to the large group gathering. The information was of significant interest and assistance to all gathered there. Susan was well-occupied for the duration of the afternoon, dispensing more information and answering additional questions about what can be viewed as an intimidating process. We thank her for her help!

Autumn 2001



Friends Association for Higher Education

1501 Cherry Street, Philadelphia, PA 19102

Phone: 215-241-7116

FAX: 215-241-7278

Email: FAHE@quaker.org

Web Page: www.earlham.edu/~fahe



FAHE executive and planning committee members at Wilmington College in October

The deadline for submissions to the winter newsletter is December 15, 2001



Time to join / Renew / Share With A Friend!



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MEMBERSHIP JULY 1, 2001 – JUNE 30, 2002

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: _____