

Welcome, Friends. This issue of *Quaker Higher Education* begins with a memorial minute for one of Friends Association for Higher Education's great figures, **T. Canby Jones**. An FAHE founder and beloved faculty member at Wilmington College, Canby inspired generations of students, colleagues and fellow Friends.

Most of the issue's articles address Quaker-focused, student leadership initiatives. **Matt Hisrich** leads off with a description of the *Quaker College Leadership Gathering* hosted last summer by Earlham School of Religion. Matt's overview is followed by reflections on the gathering from the following students who attended; **Riley Foley** (Wilmington College), **Grace Sullivan** and **Kiernan Colby** (Guilford College), and **David Reid** (George Fox University.)

Next, **Deborah Shaw** (Guilford College), **Jamie Johnson** (George Fox University), **Walter Hjelt Sullivan** (Haverford College), **Dan Kasztelan** (Wilmington College), and **Trish Eckert** (Earlham College) provide descriptions of the Quaker leadership programs at their particular schools. As you read, you will see some similarities across colleges, but also recognize differences that make each of the school's initiatives distinctive. You will also likely further appreciate the benefits of convening students and advisors from these programs. Hopefully, our Quaker colleges will continue to offer opportunities for Quaker student leaders to gather and learn from each other.

The final article in the issue, by Rebecca Leuchak, is a companion piece to *The Art of Silence* which Rebecca published in *QHE* last spring. Her exploration of silence is deeply insightful. It also foreshadows the issue's concluding selection, which further addresses silence, from **Stanford Searl's** new book, *Quaker Poems*. Stan dedicated this particular poem to another beloved Friend, brilliant scholar and a force of nature, **Newton Garver**. Newton died this past February. Following the poem, there is a link to his obituary in *The Buffalo News*, Newton's hometown newspaper.

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Submissions: *QHE* is published twice a year, in the spring and the fall. Articles submitted for possible publication should be sent as Word documents to: either weinholtz@hartford.edu or to dsmith4@guilford.edu. Since *QHE* is not wed to any particular referencing format, you may use the professional style of your choice. In case you want to send a hard copy, our addresses are: **Donn Weinholtz** - Doctoral Program in Educational Leadership, University of Hartford, 223 Auerbach Hall, 200 Bloomfield Avenue, West Hartford, CT 06117 and **Donald Smith**, Guilford College, 5800 West Friendly Ave, Greensboro, NC 27410. If you would like to discuss an idea that you have for an article, our telephone numbers are: 860-768-4186 (D.Weinholtz) and 336-316-2162 (D.Smith.)

Friends Association for Higher Education
&
Friends Council on Education
Joint Conference
Haverford College
June 12-15, 2014



Mark your calendars now for June 12-15, 2014 at Haverford College to consider “*Exploring Right Relationships.*” You may register for the conference at the FAHE website: <http://quakerfahe.com/>

Memorial Minute for T. Canby Jones



*Quakers. Bible. Trees.
Comparative Religion.
All things Japanese.*

- *Haiku by T. Canby Jones*

(Thanks to Canby's son, Timothy Jones)

T. Canby Jones was born to Esther Alsop Balderston Jones and Thomas Elsa Jones in Karuizawa, Japan on September 25, 1921, and grew up on the campus of Fisk University in Nashville, TN. He attended Westtown School, then Haverford College where he became acquainted with Thomas Kelly and Douglas Steere. Kelly's teaching and death during the fall semester of Canby's junior year, profoundly affected the rest of his life. From then on Canby was a convinced as well as birthright in his Friendliness.

Canby was a founding member of Campus Friends Meeting in Wilmington, Ohio. Meeting for Worship, as well as all Meeting activities, were fixed constellations in his universe, so that even in his last years, Canby would call a cab, travel to campus, and using his walker in the snow, make his way to the meetinghouse living out his conviction that Quakers go to Meeting for Worship, period! His faithfulness served as an example to all.

After graduating from college, he served in Civilian Public Service camps for the balance of World War II as a pacifist and conscientious objector. Periodically he was furloughed to raise money for the Camps. A contribution of five dollars led to a meeting with a woman by the name of Eunice Meeks. The two of them corresponded, and were married in Danville, Indiana on August 19, 1945. Their only child, Timothy, was born during Canby's time at Yale Divinity School.

Canby and Eunice accepted an offer by Wilmington College to come as an assistant professor of Religion and Philosophy. Wilmington was especially attractive because Thomas Kelly is a Wilmington College Alum. Immediately after moving to town, they became involved in encouraging the Wilmington City Schools to implement **Brown v Board of Education**. They both attended the preparative unprogrammed Meeting for Worship which began meeting in the Fine Arts Center. The preparative

meeting became Campus Friends Meeting, moved into McCoy Room and is now located in the T. Canby Jones Meetinghouse in the Quaker Heritage Center. Canby and Eunice spent the remainder of their spiritual lives as active members of Campus Friends Meeting, a bridge-meeting with membership in Wilmington Yearly Meeting (FUM) and Ohio Valley Yearly Meeting (FGC).

In the late sixties/early seventies, Canby attempted to paint a watercolor which would capture a persistent “vision” of his. The vision was of six men (Confucius, Zarathustra, Abraham, Lao-tzu, Mohammed and Jesus) furiously running up different sides of the same mountain. With his usual enthusiasm, he established and co-led the Travelling Ecumenical Class in the mid-80s. One result of his having survived ulcerative colitis in the late 1950’s was his strong faith

in the power of prayer. Following a powerful mystical experience, he regained his health and began visitation among Friends both in the United States and on three other continents.

Canby was a well-known, life-long, scholar on George Fox. He helped lead Quakers to a deeper understanding of the Lamb’s War, and compiled Fox’s letters into a comprehensive collection, *The Power of the Lord is Over All*. In addition, Canby penned a small pamphlet delineating his take on Quaker Education. He was a past Editor of *Quaker Religious Thought* and a longtime member of Quaker Theological Discussion Group, as well as a co-founder of the Friends Association for Higher Education.

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The T. Canby Jones Meeting House – Wilmington College



Quaker College Leadership Gathering

Matt Hisrich

Director of Recruitment and Admissions

Earlham School of Religion

Who are the future leaders among Friends, and how can we support them? In reflecting on these questions, Earlham School of Religion began conversations with Friends Association for Higher Education (FAHE) and the leaders of several college Quaker programs. A loose network had existed between these programs for years, but there was a sense that previous inter-visitations and networking could be repeated and strengthened. The idea of a nationwide conference emerged from these conversations. As a result of this, and thanks to the generous support of the Shoemaker Fund, ESR held its first Quaker College

Leadership Gathering in August 2013.

Twenty participants attended the event, including students from six colleges – Cornell University, Earlham College, George Fox University, Guilford College, Haverford College, and Wilmington College. Leadership from the Quaker Leadership programs at three of these – Earlham, Haverford, and Wilmington, were present. In addition, observers from FAHE, Quaker Voluntary Service, and the Shoemaker Fund participated.

The event began with a cookout and bonfire at Quaker Haven Conference Center in Richmond on Thursday evening, August 15. ESR student Leigh Eason led the

attendees in a couple of ice-breaker activities so that the students could get acquainted with one another. Prior to the event, there was some concern about the wide range of backgrounds and theological perspectives among the students, and the first night was left largely content-free to focus on relationship-building. Thankfully, the students seemed genuinely interested in one another and the various journeys that had brought them here and no sense of conflict or tension emerged either in that first night or throughout the gathering.

Haverford College Quaker Affairs Director Walter Hjelt Sullivan led the Friday morning workshop session, “What messages are you getting and what messages speak to you?” Walter encouraged all to work through the important people and milestones in their lives that had brought them to their current perspectives on leadership in the world and among Friends.

Over lunch, Quaker Voluntary Service Executive Director Christina Repoley shared about her experience in launching and running a new non-profit for young Friends interested in social change. A lively question and answer session followed.

Earlham College’s Newlin Center for Quaker Thought and Practice Director Trish Eckert and her Program Assistant Abbey Pratt-Harrington co-led the afternoon session entitled “What is your message for the world?” The two helped students think through what it means to be a leader and how they could live into that role in the coming year. To paraphrase one student’s response, “I don’t think I’ve been ready to take on leadership roles yet, but I think I will be this year.”

ESR Quaker Leadership Conference

The Quaker College Leadership Gathering (QCLG) transitioned into ESR’s annual Leadership Conference on Friday evening. The Wilmington and Earlham

College students were not able to stay on through the rest of the Conference. The theme of the Leadership Conference was “Friendly Marketing,” and one of the hopes for the Gathering was to help transition and integrate this age group into that largely older, professional group by using the language of message as a bridge. In addition, while the Conference usually ends after an evening lecture, a coffeehouse with live music was intentionally scheduled following that lecture to create an inviting space for all ages to interact later into the night.

In addition, QCLG participants were included on the Conference agenda as part of a Saturday workshop. The workshop, “Marketing Quakerism: An Inter-generational Dialogue around Message, Motive, and Means,” invited Gathering participants to share openly about their experience of participation in Quaker meetings and what has and has not been effective in engaging them. Gathering participants from four schools joined in the conversation with adults from a wide range of ages and backgrounds.

With many of the participants leaving Sunday morning, the group gathered for an impromptu discussion about the future of the Quaker College Leadership Gathering Saturday evening at the conclusion of the Conference day. The group shared their enthusiasm about the potential for significant engagement both with the currently participating schools and possibly additional schools as momentum builds.

While the idea of expanding to young adult Friends more broadly was discussed, those gathered ultimately decided that this may duplicate other efforts and that there was no other event specifically for this age group and specifically focused on fostering leadership among Friends. The idea that an ongoing Gathering could strengthen the existing programs and encourage other

colleges to consider developing their own held strong interest. Likewise, the idea of a Gathering independent of the Leadership Conference was also discussed, but the feeling was that the intergenerational aspect of linking the two events was too important an opportunity to miss.

At the group's suggestion, ESR developed a Facebook page to facilitate networking and discussion of future Gatherings. This page is available at:

<https://www.facebook.com/quakercollegeleadershipnetwork>

I hope you will share our belief that this first-ever Quaker College Leadership Gathering helped to achieve our vision to both support and nurture emerging leadership among Quaker college students, and build collaborative networks among the institutional leadership of these groups in hopes of reducing the isolation, sharing best

practices, and building together a vision for the future of their programs.

ESR's Board of Advisors recently made a commitment to help support this important Gathering for the next several years. ESR is grateful for this support and the enthusiastic initial support of all of the schools involved. We hope to build on the success of this first year, and look forward to the opportunity to work with FAHE and all of these schools as we do so.

(Editor's note: All web links in this issue were active at the time of publication. PDF conversion may have played tricks with a few. If you have difficulty accessing any, please cut and paste each address into your browser.)

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Student Reflections on the Quaker College Leadership Gathering

Riley Foley

Wilmington College

I am a member of the Quaker Leader Scholar Program at Wilmington College. I joined this group at the beginning of my sophomore year, and it has been one of the best decisions I have ever made. It has really helped me grow as a person, and it teaches me new things every time we meet. I was not a practicing Quaker at the time of my enrollment, nor did I practice any other religion. I was at a religious standstill; I knew I wanted to have a relationship with God, but that had always been very difficult for me to achieve. Organized religion never

appealed to me, and it felt forced every time I had to go to church with my family, and it seemed as if I did not belong. One day, two

of my fellow classmates, also members of QLSP, talked to me about the program, and how my personality fit so well with the Quaker lifestyle. Apparently, I had been living as a Quaker my entire life, as I lived by most, if not all, of the Quaker values. Excited, I looked deeper into the program, and was elated to have the ability to actually join and become an official member. This group acceptance was something I had been searching for, and it would also allow me to

explore the Quaker religion further, to see if it really is right for me.

In August 2013, I went to the Quaker College Leadership Gathering with the director of our program, Dan Kasztelan, and two other student members. This was the first event I had attended, and the first time I acted as a member of the Quaker Leader Scholars Program. I was excited, yet very nervous, as I was heading into unknown territory. I was very worried about two things: acceptance, and making a fool out of myself. Of course, I had no reason to worry, I quickly found out. As soon as we arrived, we were greeted by fellow Friends in a very warm and welcoming manner. We sat around in the living area of the Quaker Hill Conference Center, getting to know each other while waiting for the remaining participants to arrive. Eventually, everyone was accounted for, and we made our way outside for the cookout. As we ate, we were given a piece of paper with various questions written on it. We were tasked with going around to the other participants and talking with them, in order to fill out the paper. It was a nice way to break the ice, and I quickly became much more comfortable.

After dinner, we went off to explore the surrounding area, a grand adventure of sorts. Conversations were had along the way, with an abundance of laughter and loud noises. When we finally returned, it was time for the bonfire. Sitting around the fire, I was able to listen in on conversations of varying topics regarding Quaker politics, plans for the future, and even the backgrounds of some of the other participants. We sat and chatted for hours as the sunlight slowly faded; I happened to look up for one second, and it was pitch black. Eventually, it was time for bed, and we all filed inside and went to our respective rooms for some much needed rest.

The next morning, I met everyone at the table for breakfast. We were to head to

Earlham that day for a workshop, which meant the first content session. I was genuinely frightened by this, solely due to the fact that I had just started my journey into the Quaker world, and I was still learning. This was very intimidating to me. How would I provide any sort of viable information to a group of students who have practiced this religion their entire lives? I, of course, underestimate myself frequently. I realized that I knew more than I thought, and I continued to learn as the day went on. We were provided with various questions and exercises, sometimes breaking into small groups or meeting with partners to discuss the content. It was a very enlightening experience, as I was able to obtain so much information about the values, history, and politics of Quakerism. I was surrounded by so many awesome, intelligent individuals who accepted my lack of much knowledge with open arms, and helped me understand anything I had a question about. There was no judgment present, much to my relief. After the workshop, we went to the cafeteria for a lunch. While eating, Christina Repoley, who was the executive director of the Quaker Voluntary Service, spoke to us about the program she was involved in, which I found to be very interesting, and I have looked further into it. Unfortunately, my group had to return home shortly after lunch had finished, so I was not present for the later events.

This experience had a very positive and lasting impact on my life. I was able to build some genuine friendships with the other participants, and I still speak with them to this day. I learned that not everyone is going to judge or ostracize you just because you are from a different religious background or because you may not know as much as everyone else. The treatment of others is something that has always been very important to me, as everyone deserves to be

treated with the same respect and friendliness regardless of any other varying factors. Just to meet others who held these same beliefs made me very appreciative and happy. I was also able to learn much more about Quakerism, which was very important. Going into this program, I had promised myself that I would learn as much as I could so that I might understand and practice this religion to its fullest extent. Everything I learned at this event is going to help further that goal, and for that I am very thankful. Most importantly, I was able to walk away with a knowledge of what being a Quaker Leader Scholar really means, and how I could make a difference in the Quaker community.

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Grace Sullivan
Guilford College

In August 2013, I attended my second Earlham School of Religion Quaker Leadership Conference with the theme Friendly Marketing: Message, Motive, Means. Given that I spent the twenty-four hours prior to the conference at a pre-Gathering of college aged Quakers, I carried with me the lens of, “What does it mean to be a Young Adult Friend and why is it important that we as college students are present at this conference?” Much of this personal theme culminated in a session titled “Marketing Quakerism: an Inter-generational Dialogue.” The workshop was attended by four Quaker college-aged students, including myself, and roughly a dozen older Friends ranging from their mid-thirties well into their fifties and sixties. We as students began by explaining some of our experiences as Quakers at (primarily) Quaker colleges, and then participants of all ages asked questions of each other. Because

of the larger theme of marketing, most of our conversation focused around how to attract Young Adult Friends to join Monthly Meetings, particularly those who were raised Quaker but drifted apart after moving away from their home meetings.

The students in the room expressed a variety of desires about what would help them feel welcomed and comfortable within a new meeting: mentorship, genuine leadership, a common yearning for sharing spiritual paths, and recognition of spiritual gifts. Within a broader picture, though, it became apparent that there is not one unique list of do’s and don’ts for attracting Young Adult Friends. For example, one student mentioned a desire to not be favored as the “token” Young Friend, especially as Nominating Committee searches for new committee members, while another expressed that being asked to be on a

committee simply because of his age would make him feel valued.

However, I do think there is a role for both Young Adult Friends and members of Meetings in the so-called recruitment of younger Friends. Whether we are coming out of high school youth gatherings or hyper-intensive college experiences, the transition into a meeting can be tough for Young Adult Friends, merely because it's new. Many of us are not used to the structure of a monthly meeting, not because it's foreign but because it hasn't been our core center for religious and spiritual community. We as Young Adults need to also be brave enough to step into meetings. In what ways can we ask for support from home meetings, programs like the Quaker Leadership Scholars Program, and from the new meetings we start attending to help with the transition? And to meetings, first it is

important for your communities to decide if attracting and retaining younger members is an important focus of the meeting. If so then, marketing—and the reality of the meeting's life need to reflect such a yearning. This highlights the importance of having intention behind a meeting's action: acknowledging a corporate yearning can also help the expression and execution of such a desire. Most of all, though, my hope for the Religious Society of Friends is that we continue this conversation, as this matter does and will continue to affect the future of our religion. We need to keep talking about such issues; doing so from all sides and within all ages—truly as an inter-generational dialogue.

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Kiernan Colby

Guilford College

The Quaker College Leadership Conference (QCLC) was an excellent opportunity to connect with Quakers from a rich variety of faith traditions across the country. We spent two days connecting with students from all across the country and exploring the role of faith in our passions at school. I really enjoyed the chance to connect with Quakers whose experience of a Quaker college was radically different from mine. One of the more striking moments at the retreat was when we were walking around Earlham and all gathered inside the school's meeting house. Instinctively, we all took a seat in the meeting house and worshipped in silence. No one said anything, somehow we all felt drawn together in the weight of the meeting room.

QCLC demonstrated to me the importance of bringing together students from all walks of Quaker life to connect with one another. Much is made of the differences between the branches of Quakerism but there is more to be said for the things that we have in common than the things we don't. At the end of the day all of us shared a common commitment to our faith at a time when most people drift away from their spiritual centers, and that's awesome. More events like QCLC will help to foster a greater sense of community across Quakerism and I hope that the conference happens for years to come.

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David Reid
George Fox University

I am a recent graduate of George Fox University. During the summer of 2013, soon after graduating from George Fox University, I was invited to attend the Quaker College Leaders Gathering at the Earlham School of Religion in Richmond, Indiana. (If you have been around Quakers for any amount of time, you know that they really love acronyms. Therefore, for you it is the QCLG at ESR.) This gathering took place the day before the Quaker Leadership Conference (QLC), also at Earlham. I had never heard of either of these events, but was told that The Quaker Leadership Program at George Fox would cover my expenses. Not one to snub a trip on my university's dime, I decided to go with Sam Saxton, another student from my university. After delayed flights, racing through airports trying to catch planes, and a beautiful drive from Dayton, Ohio, we finally arrived in Richmond one day before the gathering started. That evening we stayed with Colin and Janine Saxton who run an *Airbnb* out of their historic Indiana home not far from the college. I highly recommend this if you need someplace to stay in Richmond. Trust me. It is beautiful and they are amazing hosts! Having never been to Indiana, I really appreciated their hospitality and showing me around the wonderful town and the gorgeous Earlham campus.

At the actual gathering, It was fantastic to meet with the numerous students who attended from Quaker colleges all over the country. Having never really hung out with many Quakers outside of my Yearly Meeting, I really enjoyed meeting other Friends and recognizing our differences and similarities. It is this broad theological and

geographic spectrum that really made this community gathering such a wonderful

experience. Listening to each other's stories and learning how each of us came to be a part of this wild, weird, and wonderful community of people called Quakers was encouraging as we talked, roasted marshmallows, and enjoyed being in each other's company.

We also attended several workshops together during which we discussed various topics pertinent to this time of our lives. One that remain distinctly etched in my mind was from Walter Hjelt Sullivan, who discussed finding a balance in our lives that allows us to stretch and grow without overextending ourselves. In the last several months since this gathering, I have found myself ruminating on this workshop many times and have found it to be quite helpful in my life. Thanks, Walter!

After the gathering was over, and before the Quaker Leadership Conference started, several of us explored the college campus and helped some other Quaker students move in to their dorm rooms for the year. We found ourselves moved to silence in the historic meetinghouse on campus and enjoyed talking and hanging out together.

One of my favorite memories from the weekend gathering was staying up through the early hours of the morning with my roommate and talking about life, religion, philosophy, our stories, plans for the future and more. While we might have been much more tired the next day, it was well worth the lack of sleep.

Staying for the whole Quaker Leadership Conference was also a satisfying experience.

The theme of the conference was Quakers and Marketing. While at first glance, it might seem rather strange to use these two words side by side, there actually are many ways that the two topics intersect. Discussions at the conference included questions like: How do Quakers and marketing fit together? Should Quakers market themselves? What would this look like in our own meetings? Should this be emphasized more? Or are there other things that we need to deal with first? What does marketing with integrity look like?

Through the leadership conference, we were able to deepen the friendships that we had started at the college gathering and were also able to interact with the attendees of all ages. Some of the best times included ducking out of workshops and just hanging out with these Friends, as well as eating meals together and drinking coffee with people like Norval Reece, Jim Perkins, Della Stanley-Green, Martin Kelly, Leah Wright, Ian Joyce, Jay Marshall, Walter Sullivan, Tom Farquhar, Damon Motz-Storey, Grace Sullivan, Christina Repoley, Matt Hisrich, Shannon Isaacs, and too many others to name. All of these people were extremely encouraging as we laughed, shared stories, and learned from each other. One of the most encouraging parts for me personally was hearing stories from these

friends of how they ended up where they are today and listening to their advice and encouragement.

I came away from both the gathering the conference feeling very blessed to be a part of a community of people who are interested in growing together. This is a precious group of people who want to encourage and support the college students in their midst and want to help us succeed in all areas of our life. They are willing to invest everything that they have to help us young Friends to listen, laugh, and live together as we prepare for the future. I am excited to continue the friendships that I made at the conference through social media and hopefully again face-to-face.

Thank you, Matt Hisrich, for hosting this college gathering and creating a place for university students to interact with and learn from each other as we connected over the several days of the gathering and conference. If this conference is held again next year, I highly recommend trying to attend. It will be well worth it. (And if you get the chance, stay at Colin and Janine Saxon's *Airbnb*. Just don't tell them that I told you!)

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Check out the Quaker College Leadership Network Facebook Page at:
<https://www.facebook.com/quakercollegeleadershipnetwork>



Quaker Leadership Scholars Program at Guilford College

Deborah L. Shaw

Assistant Director of Friends Center

For the past twenty-one years we have had the blessing of welcoming a new class of Quaker Leadership Scholars to Guilford College each year. As we celebrate twenty-one years of the Quaker Leadership Scholars Program (QLSP) this year, we reflect with joy on the amazing variety, creativity, enthusiasm and openness that the various students have brought with them as they have come together to seek spiritual growth and community, education about Quaker history, faith and practice, and deepening in the process and traditions that make participation in the Religious Society of Friends such an invigorating path to follow!

And – as a panel of QLSP alumni shared at a recent celebration - the graduates of the program are serving, not only within the Religious Society of Friends, but in many places in the world. These alumni remain strengthened and deepened by their time in QLSP and at Guilford, encouraged and nurtured by the network of F/friends they met while at Guilford, with whom they have ongoing relationships.

The Quaker Leadership Scholars Program is a program of the Friends Center at Guilford College. Friends Center was formed in 1982 as a collaborative endeavor of the school and the Religious Society of Friends. Its mission is to provide programs that nurture servant-leaders both at Guilford and in the wider community through

activities that are grounded in prayer, informed by Friends' faith and practice, nourished by worship and spiritual formation, and brought to fullness in Quaker community. Friends Center and QLSP enjoy strong support from Guilford College. QLSP is recognized for its important recruiting and retention roles.

The intention of QLSP is to bring together young Friends from across the branches of Quakerism and prepare them to be of significant service to the Quaker community. The reality is that liberal, unprogrammed Quakerism is generally predominant in the QLSP program. We try to balance that with varied speakers, worship experiences, and exposure in a variety of ways to the wide spectrum and diversity of the family of Friends.

While most of our scholarship students apply at the same time they are applying to Guilford, there have been a number throughout the years that have come in as second semester first year students, or second or third year students. Some of these students are Quakers, others are not. Drawn by taking Quaker Social Testimonies with Max Carter or the experience and blessing of regular gathering together in faith community, in worship, discussion, play, and fellowship, these students have often been more faithful in QLSP attendance than scholarship holders! Pursuing the same

application/interview process as the others has usually resulted in their entry into the program, to the benefit of all!

Friends Center/QLSP staff, current QLSP students and alumni, are always on the lookout for prospective QLSP students and find them in home meetings, camps, yearly meetings and other Quaker gatherings. Word of mouth is an important outreach for our program. Additionally, all prospective students who identify as Quaker are sent information about the QLSP program with an invitation to apply. When the first year group is assembled, they gather for a pre-term orientation, prior to the rest of the freshman class orientation. In this way their time of gathering and bonding begins as they are joined by some older classmates and staff, and introduced to some of the diversity of Friends present in North Carolina as they are graciously welcomed into local homes and meetings before entering into the college's days of orientation.

In their weekly gatherings the first year students gradually deepen their trust with each other as they "check-in" each week – a valuable process as they navigate the challenging waters of college life. They also begin to unpack spiritual language, defining for each other what "God" or "Holy" or "Sacred" means to each one of them. As this is the group that they will be meeting with for 1 ½ hours a week for the next four years, coming to understand what each one of them means when they share deeply about their interior landscape makes for more richly rewarding conversations and possibilities. In the second semester each student has the opportunity to create, describe and invite the others into that which constitutes sacred space for them.

The second year students share their spiritual journeys with each other in their weekly gatherings – and then move on to work in corporate discernment through

clearness committees. These students are also asked to take on a spiritual discipline or practice and experiment with it, as well as commit to regular meeting in spiritual friendship with a partner in the year level.

The QLSP junior seminar is a one-semester course intending to serve as a transition for leadership development. The fall seminar examines several writings on leadership, gift discernment and development, with opportunities to visit leaders of Quaker organizations. Students participate in "gifts discernment workshops" during the semester. Students gain a deeper appreciation of their spiritual gifts and an understanding of leadership that might be used to lead and work within the spectrum of Friends organizations/meetings.

In the second semester of the junior year the juniors envision and plan a conference which will take place sometime during their senior year. They have a budget and are responsible for discerning a theme, speakers (if any), audience, format, execution, etc. Over the years it has sometimes been a challenge for the staff to remember that the important thing is that process is being learned – not that there is necessarily any brilliant outcome.

The seniors continue to meet weekly, studying Will Cooper's book, "A Living Faith," having Quakers from the area come in and share about how their Quaker faith has affected the way in which they have pursued their given careers. Some of the meetings are spent reflecting on their four years together, as well as looking outward and talking together about the times to come.

At any given time there are 40-50 students actively engaged as scholarship holders in QLSP. The scholars are required to meet weekly with their year levels, serve on one of the QLSP committees, engage in 25 hours of service each semester, attend certain Quaker speakers and events

throughout the semester, and take two academic courses in Quaker history/spirituality. QLSP functions as a monthly meeting with co-clerks and committees, weekly worship, business meetings and potlucks, at which attendance is required.

The QLSP committees are fairly standard to Friends, with Worship and Nurture, Ministry and Counsel, Service, Nominating, and Applications. Sojourners, while not a committee, gathers weekly for those who wish to commit to even deeper spiritual exploration than happens in the year level meetings. Another unusual committee is the Purpose, Faith and Practice (PFP) committee, created in the fall of 2009 to shepherd the QLSP community through the process of writing a "Purpose, Faith and Practice." Engaging the QLSP community through queries that explore personal and corporate practice, its goal has been to create a living document that gives witness to the diversity of spiritual practice at the same time that it shares what common threads of Quakerism that are found in this particular gathering of Friends. QLSP's corporate practice, exemplified through the work of the committees, its history and responses to personal queries are being captured on a website designed and maintained by the PFP committee.

In recent years the required all QLSP retreats which take place once a semester have been planned by ad hoc student committees, supported by the director. Following are a couple of examples from recent retreats:

As the retreat began, participants were invited to spend time by themselves, then in pairs, groups of four and then eight, reflecting on what it means to be "at home" within oneself, responding to queries such as

"How are you different in different places, with different people?"

"What do you need to lay down, or lay aside, to be present to yourself, to be present to others in the group, to be present to the Spirit?"

The co-clerks asked for a portion of the meeting during which they built on group reflective work which had been ongoing during the business meetings leading up to the retreat. Prior to the retreat during one of the business meetings, QLSP members had been asked to respond within worship to the query, "What do you hope for when you come to weekly worship?" Three fourths of those present shared about their expectations of the weekly communal worship and about what they hoped to gain from it. Ongoing appreciation was expressed for the query and for what members had learned about each other from the rich sharing. At the retreat participants were asked to explore and reflect on what happens interiorly during worship, and to think about how they know when they are being called to give vocal ministry. Later in the retreat, during the evening worship, 38 of the 40 shared very openly and deeply in response to the following query: "How does your background (socioeconomic class, ethnicity, gender, region of origin, urban vs. rural, sexual identity, theology, etc.) affect your experience of Quakerism and QLSP?" This particular retreat, held in January of the spring 2011 semester,

continued to be referred to as a community enriching experience and high point throughout the rest of the semester.

A struggle that QLSP has had throughout the years and continues to wrestle with is how to be welcoming and inclusive to students in the wider Guilford community without compromising the intimacy and confidentiality that is a gift of this spiritual community. With the exception of the year level meetings, nearly everything that QLSP offers is open to anyone in the Guilford community. However, how to make the atmosphere truly welcoming, to be sure that the newcomer is sought out and spoken to, that invitations in the college's electronic newsletter don't use insider language or jargon, and that diversity is to be truly welcomed - whatever form that diversity takes - is the question.

A recently graduated co-clerk challenged QLSP, with tenderness and strength, that conversations about race, power and privilege in the QLSP program not be deferred or forgotten. At the same time she

cautioned QLSP not to narrow the conversation about diversity to only black or white or other color of skin; urging all to remember it is found in shades of theology, in hues of worship, in crazy quilts of birth places and birth families, that it comes in so many shapes and forms, that our opportunities to practice radical hospitality are equally vast.

The transitory nature of QLSP means that it is endlessly shifting and changing with the comings and goings of each year level. Yet the constants are what this article began with - the amazing variety, creativity, enthusiasm and openness that the various students bring with them as they come together to seek spiritual growth and community, education about Quaker history, faith and practice, and deepening in the process and traditions that make participation in the Religious Society of Friends such an invigorating path to follow!

* * * * *



Guilford QLSP Members at Work



Friends Leadership Program at George Fox University

Jamie Johnson

Director - The Friends Leadership Program

The proverbial quip is that youth are our future. While there is much truth in this statement, I think it misses one important point – youth are also our present. The Friends Leadership Program at George Fox University in Newberg, OR is one way that the Northwest Yearly Meeting is seeking to live into the truth that youth are not just our future, but are essential members of our present.

Established in 2009 as a program to strengthen the Friends church as well as bolster the number of Friends students attending George Fox, the Friends Leadership Program (FLP) began with an original cohort of 7 students. These 7 students received an annual scholarship of \$2,500 to participate in the program.

When I arrived at George Fox the summer of 2009, I was handed a list of students and a directive to create a leadership program for these students. Creating the program was exhilarating, as I got to spend time talking with constituents from the Friends church and from the university about what they believed was needed for the program to thrive. What we ended up with was a four-year program with different emphases each year. Below is a description of these different emphases:

Year 1: Through a seminar we explore vocation and calling, in addition to introducing the students to the history, including beliefs and practices, of the Quaker movement. In the spring all students are paired with adult mentors to explore more deeply who they are and what their gifts might be.

Year 2 and 3: These two years are filled with two different internships – one internship with a Yearly Meeting and another within George Fox. These leadership internships are meant to give the students opportunities to be challenged as leaders.

Year 4: The final piece of the FLP involves creating projects addressing needs students encountered during their first three years in the program. Some of them address needs within the Friends church while others of them address needs within the George Fox community. These projects are presented one evening in the spring of their final semester to a gathered group of students and other interested parties.

We are now in our fifth year of offering the FLP, and it continues to be a positive experience for our student leaders and for the communities they represent. Over the past five years the amount of the scholarship has increased by \$1,000 and the number of

Friends students on campus has increased by nearly 20%.

The success of the program is due to continued support from both the North West Yearly Meeting of Friends and the leadership of George Fox University. While it may take some time for these young leaders to settle into faith communities (they are young and not tethered to much!), I believe that the FLP will provide long term support for the Friends church.

So in some ways, these young leaders are the future of the Friends movement. But they are also essential now, and the FLP is teaching me that when we listen to them, when we give them opportunity, they provide energy and insight that will continue to keep the Friends movement relevant for a long time.

* * * * *



A Generative Improvisation: Quaker Leadership at Haverford College

Walter Hjelt Sullivan

Director of Quaker Affairs

When Matt Hisrich from Earlham School of Religion asked me whether Haverford would like to be one of the sponsoring colleges of the first Quaker College Leadership Gathering, I said yes. I was excited by the idea of bringing together Quaker students from across the country and religious spectrum and I wanted Haverford to be a part of it.

The QCLG was designed to bring together student leaders from the various colleges that have a Quaker leadership program. As the Director of Quaker Affairs at Haverford, I was honored by the invitation and I jumped at the opportunity. Matt was eager for our participation, I was willing to help facilitate a piece of the program, and we quickly agreed to work together to make it happen.

While I did not say it out loud, the niggling problem in the back of my mind was that Haverford does not have a formal Quaker leadership program. But does that mean that we do not work to nurture Quaker leaders?

Quite the contrary! Quakerism is an important part of Haverford's self-understanding. We host a variety of Quaker events and activities on campus each semester. Leadership and leadership development are both important elements of a Haverford student experience. At Haverford, however, we do not bring those three elements together in one program like they do at some of the other Quaker Colleges.

Quakerism is clearly at the core of Haverford's identity even as we remain a secular institution open to students of all

faiths and no faith. Our statement of purpose says:

Haverford College . . . has Quaker origins which inform many aspects of the life of the College. They help to make Haverford the special college that it is, where the excellence of its academic program is deepened by its spiritual, moral, and ethical dimensions.

The Quaker Affairs Office (QAO) sponsors a robust array of Quaker programs every semester, open to everyone on campus. This past year QAO took students on retreats to Pendle Hill and at a Quaker-owned farm and environmental education center. We organized trips to the FCNL annual meeting and Spring Lobby weekend, offered workshops in the Alternatives to Violence Project (AVP), and brought Friends in Residence to campus for a week in the fall and three weeks in the spring. The QAO also organized a fall break trip to PowerShift13 in Pittsburgh, PA, where students were able to participate in a day of nonviolent direct action with members of Earth Quaker Action Team.

Haverford also has a Quaker students group (QuaC) which sponsors regular sing-a-long evenings and other occasional events. In cooperation with the residents of Quaker House, a themed group-housing option for students interested in cooperative living and shared meal preparation, QuaC hosts monthly first-day brunches following Meeting for Worship at Haverford Monthly Meeting. QuaC is a purely student-run group that draws from a large variety of Haverford students. Many who are not Quakers attend QuaC events and contribute significantly to Haverford's Quaker spirit.

A leadership team – consisting of two student interns, the QuaC clerks, myself, and my faculty advisor – meet weekly to

coordinate the schedule and assign logistical details.

Haverford College also has a culture of promoting student leadership. Our first-year orientation program is student designed and student run, as is our honor code. Most violations of both the social and the academic honor code are adjudicated by all-student panels. Students administer their own activities fees, provide the technical support for most of their music and performance on campus, and even provide "Quaker bouncers" who effectively monitor student health and safety for most on-campus parties. Students sit on most college decision-making committees and have direct input into the development of key policies.

At Haverford, we even have a leadership development program. The Rufus Jones Institute for Leadership (RJIL) offers an opportunity for all students at Haverford to graduate with a certificate in leadership in addition to their bachelor's degree. The program "encourages students to utilize the diverse resources on-campus, in surrounding communities, and around the world, to build the necessary skills, knowledge, and understanding to become positive change agents."

Interested students take a required six-week non-credit course, participate in a specified number of approved workshops and leadership activities during their four years, and complete a capstone project exploring some aspect of their leadership experience. The program is intentionally designed with flexibility to best accommodate the full schedules and heavy commitments that students typically entertain here at Haverford. Participation is not limited to Quaker students or to developing Quaker leaders. Students may be independently accumulating required activities, filling out their personalized audit forms, but likely will not come to the attention of the program administrators until

they sign up for the required foundations course which can be taken any of their four years in either the fall or the spring semester. Those earning the certificate in leadership receive it from the President along with their diploma at graduation.

The RJIL is not a Quaker leadership program, yet Quaker sensibilities infuse all aspects of the institute. Quaker visions of ethical leadership and restorative justice are foundational to the design and curriculum. The program values experiential learning over theoretical frameworks or notional formulations. Every student is assumed to have spirit-given capacities for leadership and individual ways that those gifts manifest in practice. It is not incidental that the program is named for Rufus M. Jones, Haverford graduate and professor, a prolific writer and Quaker leader who helped found and guide the American Friends Service Committee. While there have been conversations about building specialized tracks, like a “Quaker track,” within RJIL, we have not yet expanded the program.

In addition, Haverford’s Center for Peace and Global Citizenship (CPGC) provides funds directly to students so they can build skills and understanding through direct experience and program creation. The CPGC advances Haverford’s long-standing commitment to the Quaker values of peace and social justice through research,

education, and action. It does this by providing funding and logistical support for projects that connect student scholarship with the key global issues of the day, such as internships, field research, and participation in off-campus conferences. The CPGC also hosts on-campus activities and is developing a series of post-graduate programs that provide nascent social change agents with the chance to put into practice lessons learned while in college. It is another uniquely Haverfordian initiative which builds leadership capacity in the larger student community, while being firmly grounded in Quaker vision and sensibilities.

The QAO, QuaC, the RJIL, and the CPGC are each separate and independent; and yet, they support each other. They are each living and growing programs, working together to create both Quaker and non-Quaker leaders who share a commitment to follow their passions and their light as they seek to contribute to the building of a better world.

With faithful attention and Divine assistance, this menu of program opportunities promises to be a mutually beneficial and generative improvisation here on Haverford’s campus.

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Leading Like Lightning Snails

Dan Kasztelan

Campus Minister

Last May, at our Quaker Leader Scholars Program end-of-the-year dinner, we were joking around about mythical animal mascots. The conversation was inspired by the bumper sticker on my wife's car: a logo for the Bend, Oregon, Senior High *Lava Bears*. The QLSers came up with a number of combinations that made us all laugh. Sadly, I don't remember them, except for one: the Lightning Snail. That mascot has stuck with us. We are slowly adopting it as a program mascot. We now have both the Wilmington College Quaker Man and the QLSP Lightning Snail. I think the Lightning Snail has sticking power because it aptly summarizes, in metaphorical form, the time the QLSers spend with each other in the Quaker Leader Scholars Program.

Each year, six to twelve students participate in the Quaker Leader Scholars Program. As many as one quarter of them are not Quaker, and don't receive the Quaker Leader Scholarship. Freshmen through seniors all meet together, usually one evening a week and for one or two day-long weekend activities each month. QLSP also requires 12 hours of service together each semester, and eight hours of individual service. Half of our weekly meetings revolve around intellectual content. The remainder are dedicated to Quaker process specifically, to choosing and planning a service project for the semester. All of our weekly meetings include a substantial portion of time set aside to listen to each

other's life experiences.

This all adds up to learning how to relate to each other authentically and with integrity; as well as how to be patient, and sometimes, to be God-led in community decision-making. Whether or not our ideas for service grow to glorious fruition, our QLSers learn a great deal by trying to plan them together, and by working with and through each member's strengths and weaknesses.

Officially, the purpose of the Wilmington College Quaker Leader Scholars program is to mentor young adults for leadership consistent with the principles of Friends by providing instruction, discussion, and experience toward these goals:

- 1.) a broad knowledge of the Religious Society of Friends in all four of its American branches;
- 2.) a supportive, trustworthy community within which to ask questions about God, Christ, faith, Friends, church, worship, values, friendship, relationships, and the meaning of life;
- 3.) familiarity with basic concepts of Christian theology and with contemporary movements in American churches;
- 4.) experience in volunteer service, as both participant and leader;
- 5.) practice in discernment, listening, and persuasion within a Friends community; and
- 6.) opportunities to develop a service project.

Assuming that most of our QLSers, as

adults, will not be leading Friends or Friends' organizations, our program focuses on equipping them to lead in accordance with Friends' principles within any group of people. I'm not entirely sure what the magic connection is between leadership, and the authenticity, integrity, and community-building that we spend so much time practicing. But there does seem to be a connection, because in the half dozen years I've been associated with the program, members of QLSP have led (among other groups) the *Film Club*, *Art Club*, *Anime Club*, *Gay-Straight Alliance*, *Black Student Initiative*, *International Club*, *Resident Students Association*, *Service Leader Executive Board*, and *Pep Band*. (Some of these groups were also founded by QLSP members.) They have also been indispensable student workers for the *Quaker Heritage Center*, the *Peace Resource Center*, the *Center for Service and Civic Engagement*, and the library archives. Every summer, two or three Lightning Snails take advantage of Wilmington College's *Isaac Harvey Fund* to travel with and among Friends. In the past six years,

locations they've travelled to in support of Quaker values include Nicaragua, Belize, Peru, Costa Rica, Ireland, Palestine, Japan, Philadelphia, and Washington DC. All of this is accomplished by a handful of students out of a main campus population of around one thousand students.

So, even though I don't know what the magic of leadership is, when I look at what the Lightning Snails are learning, I think slowing down and listening before acting must be a part of leading. That's what the QLSers practice in our meetings and during our service days. There is resonance in building worlds and communities with thought and care. Getting things done isn't a footrace. Pace doesn't always matter, but content and communion do, always.

That's why the Lightning Snail logo is so apt for our program: it epitomizes patience and inspiration together. The Lightning Snails have not yet found a way to serve quickly, but they have found more ways than they ever imagined to serve each other and their community.

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You can join the ongoing FAHE conversation at the FAHE Facebook page at:
<https://www.facebook.com/pages/Friends-Association-for-Higher-Education/87062041329>



Quaker Fellows: Navigating Community, Leadership, and Spirituality

Trish Eckert

Director of the Newlin Quaker Center

Those of us who are fortunate enough to work in the world of higher education know what a privilege it is to sit with a student and explore possibilities. There are always so many choices to be made, issues that call for discernment, and new interpersonal territory to traverse. Intellectually, we “get” that college life can be demanding and complex. However, it is through accompanying our students that we truly recognize all that they must navigate while striving for their education. The developmental stages at this point in life add another layer to the experience. They are transitioning from home, developing and recognizing their own interests and abilities, and attempting to balance all of their responsibilities. Becoming an adult has become increasingly complicated, and college students need mentors and guides to assist them in this process.

One of the primary goals of the Quaker Fellows scholarship program is to provide students with a space for discernment and support as they seek their individual paths and purposefully engage in their spiritual journeys. In the midst of challenging academic work, juggling over-committed schedules, and managing personal relationships, Quaker Fellows provides a community that supports practices that animate reflection, spiritual renewal, and a grounded sense of purpose.

At Earlham College, we are wrapping up our third year of the Quaker Fellows scholarship program. As one outcome of several admissions initiatives approved by the Board of Trustees in 2010, the Quaker Fellows program grew out of a renewed effort to attract Quaker students to the College. Our first Quaker Fellows cohort began in the fall of 2011. As of the 2014-2015 school year, we will have students representing each class: first years through seniors, with approximately 45 participants.

The program focuses on three components: community formation, leadership formation, and spiritual formation. We create curricula and develop opportunities that encourage students to foster a meaningful community, strengthen leadership skills, and deepen their spiritual lives.

Each semester, students are required to complete 70 scholarship hours, averaging five hours per week. Participating in established program activities that include weekly gatherings for each cohort, written reflections, retreats, and potlucks, fulfills 50 of those hours. The other 20 are completed through their own initiative, in which they choose from a “menu of options” such as: taking a Quakerism course, attending Quaker Meeting, participating in Earlham Young Friends, hosting a prospective student, facilitating or participating in a Clearness Committee, and taking on

leadership roles (convener of a student group or organization, serving on Earlham Student Government, convener of Quaker House, or RA in a residence hall). Service is another component we are working to develop, and we are collaborating with the newly established Center for Integrated Learning on campus, to expand volunteer opportunities. These activities aren't set up for participants to "jump through the hoops" in order to just meet requirements; instead, we encourage students to pursue what is meaningful to them and endeavor for an organic and relevant experience.

Weekly gatherings provide an opportunity for students to create a community within their own cohorts, as well as among the entire group of Quaker Fellows, and more broadly to include the campus and beyond. One of our students, Cecelia Capanna, comments, "*Quaker Fellows has been one of the most important communities at Earlham for me since my freshman year. We're a group of students from totally different majors, interests and residence halls, and we all come together to support each other in our lives, and our Quaker journeys. Never have I felt so understood by a group of individuals and so comfortable exploring complex personal and spiritual territories.*" Community is the first area that we focus on, since leadership and spirituality grow more readily in a setting that feels safe and supportive.

There are multiple ways to provide leadership and to serve as leaders. We assist students in recognizing their gifts and skills, as well as their leadership styles. As Quaker Fellows, students are not only encouraged to contribute their leadership skills to the program, but also to explore opportunities to lead in other settings on campus. Many of our Quaker Fellows participants convene or co-convene a wide range of groups, lead outdoor education trips, fill lead roles in campus theatrical productions, serve as team

captains or residential hall assistants, and clerk Earlham Student Government. These opportunities help students explore their potential and gain confidence. As Somer Eckert describes, "*Quaker Fellows has really helped me through my transition into college. The group has helped me hold on to who I am, while also encouraging me to explore new avenues and grow as a person.*" Our first year students were invited to explain consensus to the college's first year residents at the start of the school year. This was a valuable experience in which students, who had lived and worshipped in settings that naturally sought consensus, were required to articulate the practices and purpose of consensus in their new college community.

The Quaker College Leadership Gathering, hosted by Earlham School of Religion in August 2013, was a valuable occasion to more fully consider individual leadership, as well as conceive of the ways that groups and institutions can engender leadership. We are looking forward to participating in QCLG again this August, and hope that more students will attend as awareness of this meaningful gathering is cultivated.

Spirituality is the area in which the majority of our students grow the most, as they learn Quaker history, delve into theology, and learn to articulate their own beliefs. Quaker Fellow, Chris Angell, explains that, "*Quaker Fellows provides a safe space for reflection and exploration of our inner life. It renews me every week, and I share the love I experience there with people in all other parts of my life.*" In addition to learning about the early Quakers, we consider the ways that Quakerism is lived now, and how principles and practices inform our beliefs and actions. Quakers pursue a lived experience, and we also encourage our students to examine their individual pursuit of faith and learn to talk

about it. It is in these conversations that a deeper understanding of Quakerism as a relevant and vibrant tradition is known.

An exciting aspect of Quaker Fellows has been the recent development in interfaith work. In collaboration with the Office of Religious Life, and its Director, Kelly Burk, students have participated in a variety of interfaith events, activities, and trainings. Through interfaith work, our students have furthered their faith development, built relationships, and explored leadership opportunities. One of our students attended the Interfaith Leadership Institute with Interfaith Youth Corps. Other Quaker Fellows have participated in interfaith service projects, and one of our seniors will be the convener for Interfaith House, which is one of the religious life houses on campus. A first year Quaker Fellow has established a new spirituality group that meets weekly and invites all students on campus to participate. Exposure to others' beliefs helps students recognize the similar tenets across traditions, while also noting the differences, and equipping students to readily share their understandings with each other.

Quaker Fellows will continue to develop as a program, focusing on supporting students as they gain self-awareness, discern goals, and seek right action. We look forward to graduating our first class in May 2015, and will avidly follow the paths of our graduates.

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*The Newlin Quaker Center
Located in Virginia Cottage
Earlham College*



Earlham Quaker Fellows

The Art of Silence: Exploration of an Artistic Medium – Part 2

Rebecca Leuchak

Salve Regina University

"I have nothing to say/ and I am saying it/ and that is poetry/ as I need it."

- **John Cage** "Lecture on Nothing," 1949

"Solitary silence may be as full as those silences shared with others. True silence ... is to the spirit what sleep is to the body, nourishment and refreshment." - **William Penn**, 1699

"We need to find God and he cannot be found in noise and restlessness. God is the friend of silence. See how nature, trees, flowers, grass grow in silence. We need silence to be able to touch souls." - **Mother Theresa**

Is silence an emptiness or a fullness?

In my previous essay (available at <http://quakerfahe.files.wordpress.com/2013/04/qhe-vol-7-issue1.pdf>), I considered Silence as the absence of sound. I briefly presented literal or symbolic silence and variants of quiet as a medium employed for artistic, spiritual, or narrative purposes. I pointed to a metaphoric equivalent for the absence of sound in those visual arts which highlight the absence of mark making. I concluded with a preliminary examination of the silence of the performance artist Marina Abramović, and the exploration of artistic possibilities of the aural experience of ambient sound in the natural environment which was devoid of human sounds, by the renowned video artist Bill Viola. In what follows, I present the notion of the fullness of silence, tracing the concept through spiritual practices and identifying the ways that the positive sense of silence is expressed in works of art.

As we have seen, silence as a medium is quite special. It depends for its effectiveness upon the status quo of noise. Silence is relational to the reality of sound. Silence and noise frame each other. They are reflexive. There is a need for both in order for either to be salient. What is quite startling when one thinks about one's own experience is the realization that silence and noise interweave in the actual world without our conscious

awareness of their relation. We understand intuitively how they interact, and know very well when patterns of that relation are strained or broken. We do this, however, without conscious articulation of our internalized cultural norms concerning the partnership of silence with sound.

But there have always been some who are conscious observers of that relation between silence and sound. Manipulation of the relation between silence and sound is evident in the construction of devotional practices within many faith communities. That awareness is often explicitly discussed in the exegetical writings of the world's religions. These customary practices may explicitly point to the insoluble connection between the two and to the powerful nature of silence.

In the Christian Old Testament there is often an antagonism between silence and noise. Silence is regarded with suspicion and ambivalence. The dramatic contrast can be seen in the story of Elijah to whom God appears in tremendous wind and fire. But as the account relates, God was not in the wind, and God was not in the fire. God was present as a still small voice. (1 Kings 18:20-40). Being calm, quiet and listening for the authentic voice of God does seem to have its place in this one instance, as it does in Habakkuk 2:20: "Let all the earth keep silence before him."

These rare examples of the approval of silence in the Old Testament contrast with the New Testament where accounts of the life of Jesus indicate that he was often deliberately silent at certain moments in his life. That fact was then mimetically carried into the development of monastic silence.¹ Monks imitated Jesus in his withdrawal to the wilderness. The goal of monastic silence was and is to get close to the God who can't be described. The rationale for silence within the monastic practice is that one way of looking at the puzzle of the identity of God is to get beyond words. Silence is that most intimate act one can perform to get close to God. It is the pathway to lose the self; to lose the process of reasoning by choosing to be silent. And through intentional silence one may achieve revelation.²

This brief characterization of monastic silence lays the foundations for the Quaker conception of a powerful silence that is not absence but presence. As with the monastic community, the communal nature of the experience of silence among Friends results in a sharing of the silence and "expectant waiting" that fills the space those assembled intentionally created. This corporate effort at *quietening* or *stilling* of the internal clamor or our minds and emotions is thought to bring one closer to the divine. Quakerism is the communal encounter with the positivity of silence, the attentiveness to the waiting in shared silence. The starting point is to quiet

internal busy-ness to make room for the deeper, more essential self. This emptying of the mind makes room for the deeper, more essential self to be present. First a void is created and then that void is filled. The process is reciprocal and reflexive. A Both/And – rather than an Either/Or.

In Buddhist practice silent meditation is marked by the striking of a gong or bell at the beginning and at the closing of the meditative period of time. This ritually meaningful sound marks the opening and closing of intentional silence. The physical environment is deliberately constructed to encourage conditions in which the mind gradually stills. Those who meditate within this inter-gong period of the absence of man-made sounds sometimes report that the silence may become so deep that it becomes almost loud. What the practitioner becomes aware of is the settling to become incredibly still, yet very much connected to others. As one practitioner stated: "We don't ignore each other, we communicate. This connection can be intimate and authentic, but at the same time completely non-verbal. Silence contains the deepest form of communication."³

The unity of the thing and the not-thing is at the core of the Japanese concept of *ma*. *Ma* as the consciousness of the intervals of space between things is similar to the relation of silence to sound. Like the aural contrasts it too is experiential and intuitive knowledge that is culturally dependent. The Zen Buddhist *kare-sansui* (dry garden) at the Monastery of Ryōan-ji in Kyoto, Japan

¹ While there is no such institution as monasticism mentioned in the Bible, Western Christianity borrowed the idea from afar. In the second century a.d. Christian traders from Syria traveled to India and learned of monks and nuns of the Buddhist faith, bringing the concept back with them into the Christian world view.

² Diarmaid MacCulloch. *Silence: A Christian History*. New York, NY: Viking, 2013.

³ BBC World Service. Heart and Soul. "A Jew's Search for Silence" Broadcast: Saturday, May 25, 2013: 19:32 GMT. <http://www.bbc.co.uk/programmes/p018lgp4/broadcasts>

is a physical embodiment of the intertwined relation of objects and space. Fifteen natural rock formations are arranged within a field of smooth river pebbles which are raked daily by the monks into linear patterns that facilitate meditation. The space between the rocks is of equal importance to the masses set within the space. Just as the gong reverberations and the silence between them form a unity, so do space and form at Ryōan-ji.



What in the west would be called “empty” space is in this Japanese concept of *ma* considered as a very real substance. But as Alan Fletcher notes in *The Art of Looking Sideways*, within the arts western creativity has indeed had a tradition of embracing the substance of space: “Space is substance. Cézanne painted and modelled space. Giacometti sculpted by ‘taking the fat off space’. Mallarmé conceived poems with absences as well as words. Ralph Richardson asserted that acting lay in pauses... Isaac Stern described music as ‘that little bit between each note - silences which give the form’...”⁴

John Cage brought his Buddhist practice to his composing, or perhaps it was the other way round, which resulted in a search within

artistic creativity for the fullness of silence, of blank space, of vacuum. His search was for “the integrity of all sound as an aesthetic experience on par with the absence of sound as an aural pleasure.”⁵ In interview and his own writings, he speaks of his understanding of the relation between silence and sound. “Art’s purpose is to sober and quiet the mind so that it is in accord with what happens.”⁶

The performer’s silence allows for other sound to take the stage. As mentioned earlier, Cage’s avant-guard composition 4’33” highlights, through the silence of the actual composition, the ambient sound within the room or coming from outside it. Paul Hegarty contends that 4’33” represents the beginning of noise music proper. For Hegarty, noise music, as with 4’33” is that music made up of incidental sounds that represent perfectly the tension between “desirable” sound (properly played musical notes) and undesirable “noise” that make up all noise music. A void intentionally composed by the artist is thus filled by the spontaneous and unpredictable auditory impressions of that particular moment.⁷ The explication that the composer gave for his composition in silence, indeed his position throughout his creative career, underscored the equality of all sounds. “Which is more musical, a truck passing by a factory or a truck passing by a music school? Are the people inside the school musical and the ones outside unmusical?”

⁵ John Cage. *Silence: Lectures and Writings by John Cage*. Middletown, CT: Wesleyan University Press, 1973, p. 8.

⁶ Kathan Brown. *John Cage Visual Art: To Sober and Quiet the Mind*. San Francisco, CA: Crown Point Press, 20, p. 141.

⁷ Paul Hegarty. *Noise/Music: A History*. New York, NY: Continuum International Publishing Group, 2007.

⁴ Alan Fletcher. *The Art of Looking Sideways*. New York: Phaidon, 2001, p. 370.

All auditory phenomena, according to Cage, is music: "I remember loving sound before I ever took a music lesson. And so we make our lives by what we love."⁸

Returning to the work of performance artist Marina Abramović, the title of her retrospective exhibition "The Artist is Present," at the Museum of Modern Art, gives us clear indication of the fullness of her silent performance piece. See: <https://www.youtube.com/watch?v=ASS7xMOM1EE>

This work of the same title took place on a daily basis in the Museum's main atrium for the entire three months of the show in 2010. It is a unique work of art that focuses on the human physiology of silence. It offers the viewer the queries, "What does human silence look like? What does silence act like?" Pulling away from the distraction of human vocal communication we are able to observe the artist's manipulation of silence as she gazes forthrightly at each participant in turn without uttering a sound. Her art object focuses with particular intensity on how humans behave when in word-less contact. We "read" what is happening with particular attention because of the silence of these participants. That said, in Marina Abramović's sharing of a period of silence with each stranger who sat in front of her, that discrete encounter was often punctured by the spontaneous sobs, laughter or other audible sounds which rose up within many participants unbidden. Her friend, fellow artist, and former lover, Ulay, made a surprise appearance on opening night, and it seems that the silent Abramović experienced a strong emotional reaction. Tears silently streamed down her face and in a powerful



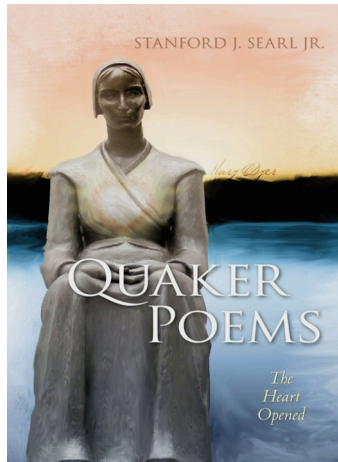
non-verbal gesture, she reached out to him across the table that was between them. This poignant moment was captured at: <https://www.youtube.com/watch?v=OS0Tg0IjCp4>

Within the very public setting of the Museum of Modern Art, this intimate encounter of former lovers was completely silent but overflowing with emotion. Through it and her encounters with each of the museum visitors who chose to sit facing her, Marina Abramović demonstrated the power of silence, its potential for palpable fullness. Her aesthetic manipulation of an aural-scape as creative medium gives us a life-affirming and deeply spiritual example of the interconnectedness of humanity. Her message is so profound it goes beyond words.

(Editor's note: All web links in this issue were active at the time of publication. PDF conversion may have played tricks with a few. If you have difficulty accessing any, please cut and paste each address into your browser.)

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⁸ John Cage. "Lecture on Nothing" in *Silence. Lectures and Writings by John Cage*. Fiftieth Anniversary Edition. Middletown, CT: Wesleyan University, (1949) 2011, 109-126.



Wittgenstein and Silence

Stanford J. Searl Jr.

(for Newton Garver)

I remember
 Cross-country skiing with you
 Back in the woods around
 The East Concord New York, home,
 The snow
 Puffy with light powder
 As we
 Cut through the evergreens.

After all,
 In my early 30's
 I could care less,
 Challenging,
 Fiercer every second
 And sweating mightily
 Even in the below zero temperature.

So
 There we were:
 Two Quakers,
 Intensely spiritual,
 Totally committed to silence
 And its meanings,
 Determined now

To beat the other,
To pummel the other one
Into the swirling snow drifts,
Curling around trees,
Overcome with hot desire.

In Wittgenstein,
What we cannot speak about,
The end of language and the beginning of understanding,
Is this ferocious competitive edge,
A way of being
That leads
To a bottom pool of silence,
Arguments and propositions be damned,
A truth that remains in the body
Just part of the breathing,
Pushing blood in and out,
The grammar and silence of Wittgenstein
Flowing and going together?



<http://www.buffalonews.com/city-region/obituaries/newton-garver-university-at-buffalo-professor-peace-activist-20140220>