

1-1-2004

Every Thought Captive to Christ

Arthur O. Roberts

Follow this and additional works at: <https://digitalcommons.georgefox.edu/qrt>



Part of the [Christianity Commons](#)

Recommended Citation

Roberts, Arthur O. (2004) "Every Thought Captive to Christ," *Quaker Religious Thought*. Vol. 102 , Article 3.
Available at: <https://digitalcommons.georgefox.edu/qrt/vol102/iss1/3>

This Article is brought to you for free and open access by Digital Commons @ George Fox University. It has been accepted for inclusion in Quaker Religious Thought by an authorized editor of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

EVERY THOUGHT CAPTIVE TO CHRIST

BY ARTHUR O. ROBERTS

“Act in the Truth” is our conference theme.¹ Much of our professional action involves turning thoughts into words, words into concepts, and both words and concepts into actionable interpretations of truth. Hopefully our students, and those who learn from them, will translate these interpretations into acted truth. Conscious of the evocative power of words, I have chosen as a title to my talk a phrase from the apostle Paul: “*we take every thought captive to obey Christ.*” How to do this I’ll discuss shortly, but first I assess the context of our profession, to indicate *why* this admonition is timely for us.

CULTURAL CONTEXT

The culture of the imperial west currently is marked negatively by:

1. resistance to and abandonment of foundational truths and moral principles,
2. sophisticated media manipulation of the human sensory receptors,
3. a restless and often sexually fixated egocentricity,
4. a crudely pragmatic and often litigious exploitation of truth claims, and
5. an iconic dependency upon the periphery for social commentary.

It’s “the sort of epoch,” writes David Brin, “in which questioning becomes almost a devotional act. In which all of life’s certainties melt, and folk compulsively doubt old ways, heedless of whatever validity those ways once had. Ego and ‘personal fulfillment’ take precedence over values based on community and tradition. Such times bring terrible ferment...”²

We feel this ferment in the classroom and churning in our own minds, don’t we? There’s a positive side to contemporary culture,

however, which bright hope daily nudges us to nurture in the thought and experience of those persons entrusted to us.

POSITIVE ELEMENTS

Positively our society is marked by:

1. openness to ideas from everywhere,
2. a creative technology that gives wings to words,
3. an increased awareness that the world's people really are one humanity,
4. an awakening capacity for compassionate caring, and
5. a restless and surging spiritual hunger.

Among college students, that hunger for spirituality may be masked by negativity toward religious institutions, or camouflaged by secular mythologies; but it's there. Oh, yes. It's there! According to a 2003 UCLA study, these spiritually hungry students aren't getting much help from their professors. Although three-fourths of the juniors studied believe "we are spiritual beings," and two-thirds report personal spiritual experiences, 62% report that "their professors *never* encourage discussions of religious/spiritual matters." The study also shows a significant drop in church attendance during college years, from 52% to 29%.³ The study involved 3,680 third year students at 46 four-year public, private non-sectarian and religious colleges and universities, supported by a John Templeton Foundation grant. Do these statistics depict the situation at your school?

External critics can be caustic. Garrison Keilor says, "If ever an era needed bucking up, it's this one—but the academics have given up. You ask them for a vision, they give you dissenting opinions."⁴

Robert Leo Heilman laments: "Sometimes the ability to see both sides of an issue can be a curse, turning our own hearts into disputed territory, just as the community itself becomes divided."⁵

Such criticisms hit us religious studies teachers, too. George Hunston Williams, under whom I studied a term at Harvard Divinity School, at the height of the civil rights struggle warned seminarians that they "can all too easily habituate themselves to think of power... pretty much as the world does and to pursue religious truth very much as this quest is undertaken by all scholars...and become disori-

ented...wondering whether there is anything at all distinctively their own” [and wondering] “whether arenas of power and truth are best found in politics or education without a need for the church.”⁶ His warning four decades ago was prophetic for our times, for now many academics, including some in religious studies, implicitly or explicitly marginalize the Church and overtly or covertly denigrate the Christian faith. But I think he erred in singling out religious studies for a needed faith correlation. From a holistic standpoint shouldn’t *all studies* be brought under the reign of Christ the Word?

“No area of American education is more in need of reform, and less likely to receive it, than graduate education,” writes Wilfred M. McClay, due to the “routinization and fragmentation of knowledge.” McClay believes Christian scholars must do more than try to be “top-drawer players” in the academic game. They need to foster spaces in the academy wherein the passions that draw young people into intellectual vocations can be affirmed rather than bureaucratically crushed. They must acknowledge that Christian scholars are “signs of contradiction—a reminder that narrow, mechanistic, positivistic, and value-neutral modes of explanation cannot suffice.”⁷

Hubris always threatens empires, including academic ones. The virus of pride can subtly destroy academic structures, whether departmental, institutional or inter-institutional. But even for humble, service-minded academics there is another difficulty in bringing all thought subject to Christ. We scholars are stretched in tension between a strong humanistic summons to dispassionate reason and a compelling call to passionate Christian obedience. We work in a milieu positing neutrality as the epitome of scholarship—freedom to stand apart from all ideologies to interpret and criticize them. Such academic freedom is not only touted; it is *tenured*. But we also work in a milieu which joyfully testifies to a foundational world view centered in Jesus Christ, the Word made flesh. For many such scholars the secular pressure is dominant. Tertullian’s angry question has been reversed in our imperial culture: “What has Athens to do with Jerusalem?”

The contemporary penchant for non-teleological, reductionist epistemology contrasts jarringly with Jesus’ ringing declaration: “I am the way, the truth, and the life.” Here’s an example. In defending her history of early Quaker beginnings, *Light in Their Consciences*, against reductionism charges, Rosemary Moore argues that, unfortunately, if one wants to write a book acceptable in academic circles, “God has to be left out and...teleology is almost equally unacceptable.” She defends

such scholarship on the grounds that “naturalistic and divine explanations are not mutually exclusive, but merely two ways of looking at the same facts.”⁸ I appreciate the candor of her answer, but I’m troubled by it. To function as scholars in our imperial era must divine agency be coded covertly for insiders? Or does Christian integrity oblige us to spurn the “detached observer” status (to use critic Corey Beals’ term in his review) and forthrightly factor into our scholarship divine agency, spiritual purpose, and our own theological presuppositions?

To resolve this tension a Christian scholar is tempted to compartmentalize faith and reason, or to deify rationality—or its obverse: irrationality. Alas, either double-mindedness or idolatry can spring ajar the doors of our minds and let pride slither through! As members of the guild we do well to heed an ancient admonition from Epictetus: “What is the first business of one who studies philosophy? To part with self-conceit.”⁹

A biblical writer, John the Elder, concerned for integrity in both truth and love, offers a bolder admonition: “keep yourselves from idols.” (1 John 5:21) It is idolatry to reduce God to a sociological notion, to invest material substance with autonomous reality, and to elevate the human mind to ultimate sovereignty. Ponder this poem by a late esteemed Quaker colleague, Kenneth Boulding. In his Nayler sonnet based on the phrase “lowliness of mind,” Kenneth writes:

No kingdom falls before it is betrayed
 By inward enemies—no outward foe
 Can deal the last, and only fatal blow
 That turns defeat to death. So am I preyed
 Upon by subtle fears, lest I have laid
 Thy kingdom in me open to a slow
 Unseen decay that yet may bring it low,
 And desolate the joy that Thou hast made.
 For see—the stony citadel of pride,
 My inmost stronghold, is rebellious still
 Against the peaceful envoys of Thy will.
 Ah, Lord, run through me with Thy sudden tide,
 For this proud heart can never be Thy throne
 Unless its pride be pride of Thee alone.¹⁰

Early Christian apologists, such as the martyred philosopher Justin, creatively confronted the idolatry of their imperial times. In the marketplace of ideas they insisted boldly that truths found in human systems of understanding, Platonic, Jewish, or pagan, rest upon a solid foundation of God's word in heart and mind, and that truth is supremely demonstrated and revealed through Jesus Christ. I do not wish to downplay your professional achievements; but I urge you, my colleagues: be bold Christian scholars who foster spaces wherein youthful passions are caught up in a vision for God's truth and committed to adventures in holiness. Don't let the world mold you into religiously flavored academic lollypops. Don't quietly acquiesce to the gutting of Christian passion and godly values from our schools. Don't remain silent before a secular Sanhedrin that legitimates all world-views except Christian ones. Dare to be a Christian apologist within your guild. Consider yourself an ambassador for God's kingdom. With love and truth passionately paired, leaven academia! By dedicated scholarship and artful pedagogy, shine like beacons in a dark age! Our commitment is, indeed, a covenant with Truth. Consider this talk my epistle to FAHE. Three hundred years ago a London Yearly Meeting epistle urged that truth "in all the branches of its holy testimony [be] diligently regarded and observed." All branches of truth include what we're responsible for in our schools. Two hundred years ago the annual epistle lamented as an evil Quaker families "who retain little but the name," and urged Friends, especially youth, "to hold up a testimony to the gospel of Christ Jesus."¹¹ Can we apply these admonitions to Quaker educators and colleges? As a Quaker whose ancestors may have read these epistles in script, I say "yes."

Now I offer some pertinent scriptural guidelines to faithfulness, and suggest personal and corporate responses to these general admonitions.

HOW TO TAKE EVERY THOUGHT CAPTIVE TO OBEY CHRIST

Here's the full text from which I entitled this talk. "Indeed, we live as human beings, but we do not wage war according to human standards; for the weapons of our warfare are not merely human, but they have divine power to destroy strongholds. We destroy arguments and every proud obstacle raised up against the knowledge of God, and *"we take every thought captive to obey Christ."* (2 Cor. 10:3-5). People sometimes limit spiritual warfare to intercessory prayer and exorcism. But Paul rightly understands the *intellectual* struggle between right

and wrong, between God and Satan, between the “kingdoms of this world” and the “kingdom of Christ.” We are, my fellow scholars, soldiers in the Lamb’s war. No shirking duty, no going AWOL, no selling out to the enemy, no pontificating from the sidelines. Let’s faithfully follow our leader, Jesus Christ.

- For those of you who knowingly or unknowingly have cast aside as too restrictive the authority of Christ in favor of unbounded human reason, I offer Simon Peter’s admonition: (1 Pet. 2:16) “Don’t use freedom as a cover for evil!” and Christ’s words: “Repent and believe the Gospel.” (Mark 1:15) Be assured by Paul that “godly grief” leads to constructive repentance. (2 Cor. 7:10) Apply to yourself Jesus’ words to a doubting Thomas: “Blessed are those who have not seen and yet have come to believe.” (John 20:27-29)
- For those of you enamored with gnosticisms ancient or modern, who believe such interpretations help you slide between the horns of the dilemma—objectivity vs. advocacy—I offer these words from John: “Test the spirits to see if they are from God. Jesus come in the flesh is the touchstone of faith.” (1 John 4:2-3) Incarnation and bodily resurrection are central to Christian faith. These are foundational truths for our calling as Christian scholars. Don’t tear apart what early Friends, as well as the early Christians, so firmly conjoined: the unity of Christ the word, *inward and incarnate*.
- For those who struggle with non-theistic concepts pressuring you to doubt truth claims integral to Christian faith, I urge you, accept what the late Gilbert Kilpatrick aptly dubbed “the scandal of particularity.” Our late colleague, Lauren King, wisely notes that “in dealing with doubt, we must always examine the doubts as carefully as we examine the faith statement it is questioning, for the doubt is itself a faith statement.”¹² Is it time again to acknowledge, with Anselm, “unless I believe, I shall not understand”? I urge you: boldly take an Abrahamic leap of faith. In “fear and trembling” venture past secular boundaries of the ethical, the aesthetical, and the analytical, to work through doubts, to overcome academic timidity, to let God’s truth become actionable for you as a scholar and a person. And, like Abraham, keep an ear open for God’s *second* word. Find God’s offering—the Lamb—in the thicket; don’t sacrifice your family or your students or your enemy.
- For those of you who struggle to correlate God’s word in creation with that of redemption, I offer Paul’s warning against

“craftiness or adulterating God’s word.” (2 Cor. 4:2, 17ff.) Forget that false chasm between science and faith. Rejoice that we worship not a tribal, national, or even global deity, but the Cosmic God who is redeeming the whole creation, including human beings, and asks us to become co-creators. Listen to what the Spirit says in both the words and works of God.

- For those of you who do affirm Christian faith as basic to your scholarship I urge bolder apologetic efforts. As Peter wrote, “in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you.” (1 Pet. 3:15) Don’t depend upon the college chaplain or the religion faculty, or the local pastor to offer spiritual context for your teaching and for your students. Link your gifts with theirs in Kingdom service. It’s sometimes said the role of teachers is expository, that of preachers, hortatory. I don’t think we can fully separate these spheres. Truth is whole.

- All of us, whatever subject matter constitutes our inquiry into truth, can be engaged in “the ministry of reconciliation.” Our curriculum is God’s venue: the social and physical sciences, the arts, literature, religion, philosophy, business, communications, education, etc. Let all who use linguistic tools to teach others heed the prophet Hosea: “Take words with you and return to the LORD; say to him, ‘Take away all guilt; accept that which is good, and we will offer the fruit of our lips.’” (Hosea 14:2) “The fruit of our lips,” I like that!

“Wisdom has built her house,” states an old proverb, “she has hewn her seven pillars.” (Prov. 9:1; see also Prov. 8) This ancient metaphor pictures the habitable world as coherently constructed to support the dome of heaven.

THE SEVEN PILLARS OF EDUCATION

What are the seven pillars for higher education? The seven gifts of the spirit? No, the list in 1 Cor. 12:28 shows eight. If we eliminate apostles, then we come to seven: prophets, teachers; deeds of power, gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. We’re just one part of that list, teachers, so I believe the seven pillars of wisdom relate to our special giftedness. Consider how wisdom makes our earthly home habitable, securely linked to heaven. What are the seven pillars of education? In the context of our theme,

how do we academics take every thought captive to Christ? Let's put the first pillar in the center, surrounded by the others.

I. GOD IS SOVEREIGN. The fear of the Lord is the beginning of wisdom. This, my friends, is our epistemic base. Faith is antecedent to reason. Despite all life's imponderables, it is more credible to begin with faith in God than faith in non-God. For academics this first pillar supports optimism. With God in the heavens all's right with the world—in the long run, at least. The cosmos won't eventually self-destruct into nothingness. This pillar provides a hedge against self-delusion, cynicism, and social hubris. For many of our students God has been downgraded into a doting lackey, or a vaguely useful social concept. How do we help them recover awe before the Almighty? By modeling spiritual devotion and by affirming that faith in God is foundational for knowledge.

II. CREATION IS GOOD. We worship God who flings fire into darkness, who spins energy at light-speed into a hundred billion massive galaxies, who creates minerals, vegetables, and animals. Who shapes human beings out of dust and walks with them in the garden at sunset. Who dusts off his hands and calls the whole shebang *good*. This is creation! In awe at its immensity and complexity we offer our scholarship to the Creator as requisite worship. The cosmos is God's and we are called to be good stewards of God's property. Planet earth is our laboratory, our theater, our business district, our shopping mall. Affirm the cultural mandate and base it on a good creation. Let the whole earth be full of God's glory! Do your students share that vision and feel that glory? They may feel the glory if you lead the way!

III. TRUTH IS REVEALED. We don't invent truth; it is something God plants and we discover. All truth is God's *word*. God reveals truth in diverse modes: through the natural order, through personal and social experience, through Jesus' Incarnation, and through Scripture. That's why the whole curriculum is an altar of sacrifice. Not just religion professors, but psychologists and economists and scientists and artists—all of us handle divine things. Let us do so devoutly as well as honorably.

IV. INTELLIGENCE IS EMBODIED. Human bodies are temples of the Spirit. Categories, souls, minds, auras, and virtual intelligences (at least, if not angels) are tethered to physical bodies. To interpret what our physical senses (God's messengers) inform us concerning God's complex creation, our intellects devise taxonomies,

create categories, and in other ways lay logic grids upon the natural and social worlds, so we can survive physically and live creatively, faithful to the divine image in which we are created. We professors do well to remember that our students, the readers of our publications, the beneficiaries of our experiments, are not abstractions, but flesh and blood creatures. Our task is to help these persons share in God's likeness, to enter into God's holiness. They look to us to model such holiness.

V. HUMANITY IS OF ONE BLOOD. Clans, tribes, language groups, nations, ethnic groups, are all subsets within the human circle. This is the true basis for cultural diversity, a foundation for morality, and a guiding principle in respect to our stewardship of the earth. Created in God's image means using our imagination to envision reconfigurations of reality and apply our minds to implement these visions. We are not just tenders of God's garden, but participants in its husbandry. Indeed, we're invited to landscape the place, to plant flowers, to enjoy its bounty and beauty. Under Gospel Order we're moving west to Eden, *back through* the flaming sword.

VI. GOD'S KINGDOM DEFINES COMMUNITY. In numerous creative ways, academic scholarship transcends tribal, ethnic, gender, class, linguistic, and national boundaries to envision and to actualize social and political structures demonstrating community—that humanity is of one blood. In earlier decades Quaker communities, like other intentional ones, became fenced demonstration plots for God's kingdom. They showed how life can be lived harmoniously under direct Divine guidance. These colonies included colleges. These colleges expanded beyond in-group borders, but their obligation to the kingdom remains. The term *collegiality* itself connotes being gathered in common purpose, in covenant, being together in place. Obeying our kingdom mandate includes shared campus-wide events—colloquia, meetings for worship, convocations, common meals, sports, drama, neighborhood work days, etc. When our enrollments were smaller collegiality was easier. We have to work harder at it now. For us professors it may mean conscientiously participating with students in extra-curricular events. If campus collegiality is truly practiced we more readily become educational mentors to our students.

VII. CHRIST IS GOD'S REDEMPTIVE WORD. “No cross, no crown!” said William Penn. To accept the cross may mean being bypassed by media in hot pursuit of marginalia. In some countries today forthrightly to affirm Jesus Christ as Lord is to risk death. Sobered by the courage of our persecuted brothers and sisters, we can

surely risk secular litanies of ridicule: “fundamentalist,” “literalist,” “doctrinaire,” “unprofessional,” “intolerant,” “conservative!” Novelist J. M. Coetzee urges folks basking in the comfort of secular-ity to accept “cruciform logic, which takes me where I do not want to go! But would I let myself be nailed upon it if I truly were not willing?”¹³ The violence of our times forces us, like Simon of Cyrene, to shoulder Jesus’ cross. An inward glance at the One by whose stripes we are healed constrains us to bear that cross willingly, grateful for God’s redeeming grace. Thus emboldened we will, with God’s help, bring every aspect of knowledge entrusted to us into subjection to Christ. Sounds like acting in truth, doesn’t it? Holiness is life’s goal, not knowledge. Wisdom accepts that goal.

Into this house that wisdom has built, using the metaphor of the Proverbs passage, we are “servant-girls” scurrying about the countryside inviting folks to God’s feast. We offer tickets to the simple, the foolish, the scoffer, and all who thirst for wisdom. We find these folks in our classrooms, don’t we? Of course, we prefer intellectually thirsty ones, but God loves them all, and so should we! This is acted truth: to be publicists for God’s wisdom feast! We can be publicists in several ways: through what we teach, how we teach, how we live, and how we witness within our communities. Let’s look at each way, and let’s consider the sort of questions that might help us be effective advocates for the truth. At times, finding a way forward comes from asking better questions, whence better answers come.

ON ASKING BETTER QUESTIONS

a. *How can we apply wisdom to curricular subjects?* By accepting our academic specialty as a summons from God, respectfully taking off our shoes, as it were, and letting God instruct us how to be knowledgeable of truth, how to discern its values, and to apply knowledge effectively, and with ethical integrity. Whether it involves communication systems, the social or physical sciences, philosophy and religion, history, political science, business, fine and applied arts, mathematics, or whatever, our curriculum is a sanctuary. We stand on holy ground. How can we do other than respond with reverent obedience? Here’s my poetic response to that question.

SOLILOQUY SYLLABIC

It's that time again,
time to update course syllabi.

Of course the task involves
much more than technicalities
such as reformatting text
and adjusting the calendar.
But first I fuss around with
these useful mental calisthenics.

And then a numinous cloud
of ancient mysteries
envelopes my thoughts.
Draped with this invisible robe
I accept the scholar's solitude
and set about preparing
an academic offering
in gratitude for Divine investiture.

In my bones and belly I feel
apprehension, excitement,
and ultimately reverence.

My mind begins to glow.
Ideas stream in, converging,
clamoring for priority.
Quickly I ticket them and
cluster them nearby—
improved course objectives,
functional bibliography,

clearer assignments,
monitored research,
new lecture themes,
new discussion topics,
fairer testing, feedback loops.

Then I map truth's route
along this semester's course,
adapting scale and detail
to student readiness.

And to my own. I wonder...
can I lead them, and will they
follow along steep slopes
and over rough terrain?

I picture myself among them
at the end of the climb,
pointing out truth's beauty
from panoramic peaks!

Imagination offers my mind
other scenarios, like this one:
I will create a kind of recipe
whereby young people in my
course can obtain four credit
hours worth of healthful
knowledge.

A bargain tasty as well as
nourishing to their spirits.
And to mine, as well.

I feel strong, invigorated,
just thinking about it!

So I bring my syllabic offering
with eagerness and fierce joy.
The muscles of my fingers
flex smoothly, obediently typing
forthright messages
from my brain, translating
truth's vision into lines of print,
logically arranged,
to be laser printed,
ready for the first day of class.

The syllabus is completed.
Ecstasy spent but still shrouded
in solitude, I meditate upon
a larger professional context.
What about those drop-outs

last year? The lectures
that fell flat? Dull discussions?
Am I coasting on scholarship
a decade old? This is down time
at the altar, knowing penitence
and occasionally remorse
over tarnished dreams.

But hope overcomes latent
despair.
Preparing a new syllabus
is an offering of faith,
a token of my living sacrifice.

Oh God, I can gather the
stones.
but You must make the fire
fall!¹⁴

b. *How can we apply wisdom to pedagogy?* By accepting a servant role before students—to bring them *all* to the feast, not just collect bright trophies to stroke our egos. Institutionally, let's beware a subtle sin of snobbery that measures student worth by SAT scores and reputation by public acclaim rather than by a good upward learning gradient and integrity to Kingdom purposes. A Quaker professor in a private college should have no compunction about praying in class, when rightly discerned, or with a troubled student afterward. As you can attest, a Christian mentoring relationship blends professorial *and* pastoral care. Although it's harder, Quaker professors in public colleges can find ways consistent with a secular venue to affirm a personal Christian point of view, and they can be active in campus Christian organizations. Both in sectarian and secular settings we can let casual and formal speech model integrity. Are we to minister to whole persons? Of course, so let's walk the talk in our pedagogy.

c. *How can we apply wisdom to how we live?* Obviously in keeping with our heritage, we Quaker scholars can model morality, demonstrating by our personal lives simplicity, honesty, faithfulness, contractual accountability, and compassionate service. It is incumbent upon us to be examples to students in our language and comportment, as well as in our scholarship, published or otherwise. We're called to demonstrate servanthood within the neighborhood as well as the world beyond our borders, and to engage in public service whenever our gifts are truly needed, whether in volunteer organizations, or within political structures. Friends have a rich heritage of public service, a tradition kept vital by teachers and professors. Participation from within such service usually offers more opportunity to apply wisdom than does lobbying from without.

d. *How can we apply wisdom to the communities in which we live?* One way is boldly to witness to Christ on campus and within the professional guilds. Tolerance doesn't require clamping our mouths shut to Christian words, but rather to discern how to speak truth lovingly. "Let your lives speak" applies to *how we use words* as well as *how we use hands and feet*. We live in a neo-pagan society. It's time to speak up! I urge you to be active participants in the community of faith—your church or meeting. Worshipping with carpenters and truck drivers and clerks and accountants and nurses can give us academics much-needed perspectives. Worshipping with whole families and receiving their giftedness provides insights into Christian discipleship. Acting in truth takes many forms. God has many instruments of wisdom. We are not the only ones.

I close with a statement from a young Friend recently accepted for a teaching position at George Fox University. My young colleague's words indicate a passion to take every thought captive to Christ. They blessed me. I think they'll bless you, too. In his application this Friend wrote:

"There is an appetite for such an integrated view—a spiritual, intellectual, practical love of God and neighbor...Quakers just might be able to yield fruit for the world in the form of a community of faithful servants who live an integrated life and who teach that view by word and by deed. I understand myself to be called to join in that effort through my scholarship, my teaching and the way I live my life."¹⁵

NOTES:

1. This address was given as the keynote plenary address at the opening session of the FAHE meetings, June 24, 2004, as the Quaker Theological Discussion Group, the Friends Association of Higher Education, and the Friends Historians and Archivists met together on the campus of George Fox University over four days.
2. *Glory Season* (New York: Bantam, 1993), p. 376.
3. Higher Education Research Institute, 2003.
4. *Wobegon Boy* (New York: Penguin, 1997), p. 282.
5. *Overstory: Zero* (Seattle: Sasquatch Books, 1995), p. 75.
6. *Harvard Divinity Bulletin*, Oct. 1965, p. 9.
7. *Books and Culture*, Nov/Dec, 2003.
8. See review by Corey Beals and Moore's response, in *Quaker Religious Thought* #s 99 & 100, April, 2003.
9. *Discourses*, Classics Club edition, 1944, Chap. 17, p. 133.
10. *There is a Spirit: the Nayler Sonnets* (New York: Fellowship, 1945), Number XVII.
11. Epis. 1704 and 1804, "Collection," publ. #1821.
12. *The Way You Believe* (Newberg: Barclay Press, 1991), p. 51.
13. *Age of Iron* (New York: Random House, 1990), p. 137.
14. *Faculty Dialogue*, Spring 1994.
15. Corey Beals, faith statement, 2003.