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# *A CONVERGENT MODEL OF RENEWAL: RESPONSE TO QUAKER THEOLOGICAL DISCUSSION GROUP*

C. WESS DANIELS

First, I want to thank Quaker Theological Discussion Group, Carole Spencer, Howard Macy, Ben Pink Dandelion and others for making the space to have a discussion around my book, *A Convergent Model of Renewal: Remixing the Quaker Tradition in a Participatory Culture*. It's one thing to finish a project like this, it's quite another thing to have your colleagues take it up and address its main concerns. I also want to offer deep gratitude to both Jill Peterfeso, my colleague from Guilford College, and Daniel White Hodge, a fellow alumnus from the School of Intercultural Studies, where we both studied at Fuller Theological Seminary. Thank you for doing the work presented here, taking my research seriously and for shedding new light on what a convergent model of renewal can look like in other contexts.

## WHY THIS CONVERGENT MODEL OF RENEWAL?

In this response, I want to do three things: Argue that we need a new way of thinking about renewal within our meetings that deals with the real crises facing those in our communities; briefly summarize what the convergent model of renewal is, and finally; offer a few responses to questions raised by the reviewers and people at the November 2015 Atlanta meeting of the Quaker Theological Discussion Group.

There is a need for a new way of thinking about renewal because there are, as I see it, a variety of crises that we often talk about within Quakerism.

First, within Western Quakerism specifically, there is a focus on the crisis of identity. Who Quakers are, what they believe, what they should or should not practice are hotly debated depending on the Quaker branch, periodical, blog or magazine. These debates are not new and are not just between the extreme poles of Quakerism. Today there is a growing discontent within some yearly meetings, quarterly meetings and monthly meetings around a variety of issues pertaining

to the Bible, culture and Quaker faith in the twenty-first century.<sup>1</sup> Summing up this point of view, Ben Pink Dandelion, in the lecture he delivered as the JM Ward Distinguished Quaker Visitor at Guilford in the fall of 2015, said that there are more and more workshops and discussions on “What it means to be a Quaker” in Britain Yearly Meeting, remarking that “If Quakers don’t know what it means to be Quaker, then who does?”

Second, again primarily within Western Quakerism, there is the growing challenge of declining numbers, finances, and institutions that have become top heavy and unwieldy. This is not true within every sector of Western Quakerism, but it is a growing trend. Beyond the “numbers game” some of our institutions ask questions such as: “What does it mean for an institution to be Quaker in some way, while also having a majority of non-Quaker board members, students, or staff?” “Can an organization still be ‘Quaker’ even if the majority of its constituency is not?” “How do we know when and where there is a shift away from being ‘Quaker’ to being ‘founded by Friends’ or simply ‘having a Quaker heritage?’” (What about having a Quaker present?) “And what about those organizations that started out as Quaker but now want nothing to do with the tradition or the community that created it?” This crisis names the challenge of understanding how organizations or traditions evolve over time and how groups remain connected to or faithful to their past while adapting to new contexts.

Third, and I take this to be the most important and underrepresented crisis of all: the crises that face human lives. The injustices of racism, homophobia, poverty, xenophobia, food and water insecurity, militarism, transphobia and environmental crises impact people in our local communities and therefore impact the realities of our Quaker meetings. The crisis of human life is itself a crisis within Quakerism. This is not just because we as human beings are all connected, or because many within our meetings face these very same crises, but because Friends have a testimony for being called into the service of the disenfranchised throughout our history.

The “convergent model of renewal” is concerned with this kind of engagement. It provides a space where this third crisis can be treated as the locus of crisis for the church, Quaker or otherwise. Renewal happens as Friends engage God in the world and amidst the crisis. If tradition is the ground upon which innovation happens, the tradition we find ourselves within is one that is informed by what Howard Thurman calls “Jesus and the disinherited.” This crisis of human

life, and God's call to be co-workers in the unfolding of the beloved community in the here and now is the catalyst for the change. This is the crucible for the convergent model of renewal.

A *Convergent Model of Renewal* lays out a responsive model that demonstrates how religious communities can engage culture while maintaining connection to the roots of their tradition. The underlying framework of the model draws heavily on an understanding of traditions as ongoing arguments about the good life, contextual theology and participatory culture. The convergent model argues that it is possible to revitalize communities in ways that both honor that, which is most alive within the tradition, while at the same time being innovative or "emergent" within new contexts. "Convergent" in the way that I am using it here is a *portmanteau*, a combining of the words "conservative" and "emergent," as in: conv/ergent. A convergent model seeks to, on the one hand *conserve tradition*, or as church historian Jaroslav Pelikan calls, "the living faith of the dead," and on the other hand *emerge within new contexts* in ways that distinguish it from other previous expressions or iterations of that tradition.

Add to these two overlapping circles of convergence a third: dialogue. Dialogue is what most people think of when they think of "convergence," dialogue that brings people together. Dialogue is important because it provides the groundwork for stimulating new ideas, challenges to old ideas that have broken down into what MacIntyre calls "instrumentalism."<sup>2</sup> Dialogue also provides the space for experimentation, opportunities to learn about practices, new language, metaphors, and stories. Therefore, the power of this kind of dialogue lies within an engagement with difference and views difference as a source of strength within a community. Thus, convergent dialogue will never reach its full potential if it is always limited to internal, interfaith dialogue. While this kind of dialogue has merit those who are serious about convergent dialogue should never be limited to in-house conversations. What the convergent model calls for is a dialogue with culture(s) and traditions more broadly. God is at work in the people, communities, traditions and world around us, if we remain parochial in our work we will miss the full mosaic of what God may be trying to teach us or lead us into.

## THE MODEL

The convergent model of renewal is based on the understanding that “Tradition is the only grounds for innovation” and that God’s work within “context is the catalyst to innovate.” Holding these two poles in perspective, I describe the convergent renewal as:

The process [that] is initiated when apprentices seek to overcome the confrontations, incoherencies and break down of schemata that arise within their tradition [because of the crises mentioned above]. In order to bring about convergent renewal they must put in dialogue the original texts and interpretations of their tradition and current cultural artifacts and practices, putting them together (through same-saying and concept borrowing) in a way that (a) remixes the original texts of the tradition with new texts while maintaining their continuity—their uniqueness and complementarity; (b) as it resists a passive culture of consumerism in order to foster an authentic subjective experience; (c) and drawing on many voices forming an open work of shared power and knowledge; (d) and by doing so they will have created practices of an alternative participatory community that gives witness in the world (Daniels 117-118).<sup>3</sup>

The four elements, (a) remix, (b) authentic resistance, (c) open work and (d) alternative participatory community, are drawn from fan communities within participatory culture and put in dialogue with the Quaker tradition in ways that demonstrate how convergence is done practically within those communities.

As the apprentices put their tradition in dialogue with their context they engage in the first three elements, finding similarities (same-saying) and differences (concept-borrowing), and in service to the fourth, which is the working toward the “dream,” the “beloved community,” or embodying what Civil Rights leader Vincent Harding once said, the “I see a Quaker community that does not yet exist and I am absolutely committed to its coming into being.”<sup>4</sup>

First, Remix is a practice derived from Hip-Hop culture and describes the active reading and over-writing of texts, songs, and other cultural artifacts with the purposes of paying homage to the past while creating something new in its place. Part of the real power of remix is in how it leverages symbols within the original art to create new meaning. Lawrence Lessig writes,

Whether text or beyond text, remix is collage; it comes from combining elements of [Read-Only] culture; it succeeds by *leveraging the meaning created by the reference* to building something new (Quoted in Daniels, 110).

Layers, symbols, and language are all very important in a remix. Remix is about re-appropriating one's tradition within new arenas "rather than seeking to create something original out of nothing, remix draws on the already-existing power of the many layers embedded within the symbols that it combines" (ibid., 111). T. Vail Palmer, Jr.'s work on early Quakers reading the Bible with empathy exemplifies one way Friends have historically practiced remixed with biblical texts.<sup>5</sup>

Second, those practicing convergent renewal participate in authentic resistance. Authentic resistance is a resistance that aims to dismantle the old while building a new liberated space in its place. "What is essential to this productive and authentic resistance is that it strips away all that encumbers, all the social contrivances that become obstacles to a deeply authentic experience" (ibid., 113). It is about resisting the categories and frameworks available because they no longer reflect an individual or community's authentic, subjective experiences. It is authentic because it seeks to create something truer and more authentic in its place. It is resistance because the very act of creation is itself a critique of the old order. Authentic resistance marks a shift from being consumers to producers. This kind of "productive" authentic resistance was prevalent in early Quakerism. George Fox's challenge, "there is even one Christ Jesus," and all that followed from this early conviction, is just one example of how early Friends stripped away all the contrivances within Christendom while seeking to develop a life of authentic relationship to Jesus.

Third, open work stands for the many ways in which convergent renewal movements are inclusive and decentralized.<sup>6</sup> An open work:

"Represents a shared and inclusive approach to power that remains organized while non-hierarchical, congruent while not restrictive, and is flat or mutual inasmuch as the architecture of the network is 'many-voiced' and based on consensus models of authority" (ibid., 115).

These communities are about mutuality in learning and growing. They remain open, like wikis, so that they can be changed according to those who participate within their communities. Examples from participatory culture abound. YouTube is at its core simply an open

work architecture that is flexible enough that its users can add the content they want to see on the site. Like Wikipedia, YouTube, provides the medium while users to provide the media.

The bicycle movement from San Francisco called “Critical Mass” is another way to think about an open work. Critical Mass is structured in a way that the personality of each ride “is broadly defined by its participants” (ibid. 91). This type of work is not only open, but also provisional and lends itself to “hackability,” meaning that it can be added to, edited, or revised later. Quaker practices of egalitarianism, social justice, racial equality, and corporate discernment are all ways in which the tradition has built into its structure an open work. If Friends are truly open to hearing, learning from, and incorporating the wisdom of those they are in dialogue with the structure is open enough to change and adapt.

The final element in a convergent model of renewal is end goal of the first three: alternative participatory community. This is the “achievable utopia” that the model works today. It is what Henry Jenkins calls, “Dress rehearsal for the way culture might operate in the future...” (ibid., 86). It is a liberated space created by the community that authentically reflects the values and practices they want to see in the world. This alternative participatory community is alternative on the basis that it is a space of resistance to the cultural norms of consumption, violence, hierarchical control, and authorized meaning. It is participatory because it involves all those in the community who wish to participate. This community challenges the values and practices of what bell hooks calls “Imperialist White Supremacist Capitalist Patriarchy.” Whereas in the beginning of the process it was the apprentices who took the lead to move towards renewal, now we see everyone taking ownership over the life of the tradition and community.

They are a new embodied witness to the possibility of a faith tradition always in revision within the present moment under the guidance of God’s Spirit, always in dialogue with the apprentices of that tradition and context. The community is one in which the *eternal* of one’s tradition lives on unencumbered by either the dominance of one’s culture or the ritualization of one’s tradition (ibid., 117).

Early Quakers embodied the alternative participatory culture in a number of ways but most clearly in the understanding and creation of “Gospel Order.” The alternative participatory community is Gospel



Order being lived out, a vision of what the world looks like and the structure of community under the guidance of the Spirit. Gospel Order is built upon the understanding those within a Spirit-led community are co-laborers with God in the new creation.

The *Convergent Model of Renewal* ends with a case study of Freedom Friends Church, a meeting started by three women, and whose small but potent convergent renewal is also attached quite unwaveringly to dealing with the crises of human life. In the case of Freedom Friends Church, Peggy Morrison, Alivia Biko and Jane Wheeler set out to create a Christ-Centered, fully “Quaker” meeting that is an open and welcoming space for those who often find themselves marginalized by religious communities and society. Ostracized and too often harmed by the communities they long to be a part of, those who find themselves participating in Freedom Friends see themselves as an “Island of Misfit toys.” The creation of such a religious space within today’s world is itself a great risk, facing many personal, spiritual, and economic challenges and critiques along the way. A convergent model of renewal reveals how, just like in the biblical narrative, it is very often the outliers and the misfits who are the ones progressing the story forward. Freedom Friends moves the Quaker tradition forward in ways that exemplify the convergent model: remixing practices in ways that make Quakerism accessible within today’s culture, creating a liberated space where those disenfranchised are able to gather and worship as whole human beings with dignity and respect, amplifying voices and being open-ended so that it might change according to who is there. In all of this they foster a participatory community that seeks to embody what they hope to see in the world, while apprenticing those within the community to the Quaker tradition. Convergent renewal is being done within the landscape of contemporary Quakerism.

## RESPONSES: BEYOND CRISIS TO RENEWAL

In this section, I want to deal specifically with comments and questions raised either at the Quaker Theological Discussion Group in Atlanta or from the reviewers whose papers are included here within this issue of QRT.

Beyond the crises that we face as a Quaker community as a society, there are debates around two persistent questions: “What is the core of Quakerism?” and “What does the Future of Quakerism



look like?” The model itself is constructed to be “core agnostic.” It is not designed to tell us what the core is but rather to build upon the strengths of whatever community discerns are its core narratives and practices. This model is more focused on describing the process and practices renewal takes on, than the specific content that is renewed. Therefore, *A Convergent Model of Renewal* does not seek to set the record straight in terms of what the future of Friends is or what the core of Quakerism is, but instead, what is a process through which we can revitalize what we have? In this way, the convergent model can be applied to movements outside Quakerism as both Peterfeso and White Hodge demonstrate. The future of Quakerism is unknown but the convergent model shows how essential it is to have many voices, and especially the non-dominant voices, at the center of this dialogue around renewal.

A second question raised is whether or not the convergent model of renewal is at its heart a model for church growth? This is not the intention of the *Convergent Model of Renewal*. Again, it is a model for renewal and revitalization of communities, rather than church growth. Those using this model will look for found materials to re-purpose and rebuild off the tangible, as well as intangible, resources of their community in new, creative and revitalizing ways. The model is about helping communities reconnect to the most life-giving narratives and practices within their community, while challenging and resisting the most damaging. In doing so, this will help a community find renewed purpose, energy, and mission. That may lead to numerical growth but it is not necessary or even the desired end goal of the model. Church growth is largely based on consumer models of understanding growth, the convergent model is based on participatory models of building community. Thus, the heart of the model is to help practitioners move from being consumers to producers of their tradition.

## REFORM AND THE CONVERGENT MODEL

Jill Peterfeso and Dan White Hodge two scholars from very different backgrounds interpret and use the model more beautifully. Peterfeso and White Hodge, writing from their respective places, see this kind of convergence being done in the Roman Catholic Womenpriests, and Post-Civil Rights Hip-Hop Era with movements such as Black Lives Matter. For both Peterfeso and White Hodge, God is at work in the margins, the prophets, those who are challenging patriarchy (as in

the case of the Womenpriests) and white supremacy (as in the case of Black Lives Matter). As Dan White Hodge exhorts, “Authentic Resistance” within the convergent model of renewal is “resistance to hegemonic, imperial Christianity.” Both are working with and writing about people whose lives and livelihoods are in danger because of the work they have undertaken.

First, I want to respond specifically to Peterfeso’s question about reform, the Catholic institution and the real risks involved in the convergent model of renewal. In her question about the model and reform, Peterfeso asks her question a few different ways:

“For Quakers, what, if any, traditions must be retained or redeemed to still be Quaker? Who and/or what are the gatekeepers of tradition?”

“What can reform-minded Christians do, then, within religious groups that don’t like the “contextual” in “contextual theology?”

“A Convergent Model of Renewal does not address the challenges of navigating an institutional monolith like the Roman Catholic Church. I wonder whether the lack of an equivalent Quaker establishment, either to preclude or persuade reform, prevents Daniels’ convergent model from applying broadly to all Christian renewal efforts.”

Each of these questions and challenges make complete sense given the institutionalized power of the Roman Catholic Church and illustrate the very real risk and tragic reality for many who embody the convergent model, challenging sanctioned interpretations of their original texts, longstanding practices, and contexts into which the tradition adapts. Peterfeso writes,

“The point is this: reform carries real risks. And for groups bound by tradition and institutional authority, those risks are powerful: powerful deterrents to renewal efforts, or powerful measures threats to one’s religious identity, or powerful forces that remove someone from a Church that purports to hold the keys to salvation. RCWP’s women repeatedly hear that they have put their eternal souls in danger through their disobedient act. Is eternal damnation a fair price to pay for attempted renewal?”

Beyond this, as is true for those within the Black Lives Matter movement that Hodge speaks of, livelihoods and safety of human bodies are also at risk. Being in dialogue with Freedom Friends Church, Roman

Catholic Womenpriests, and young African-Americans seeking to dismantle White Supremacy shows again that the convergent model is not just about a nice church growth model that looks to make the church more marketable, but about the very real prophetic challenge and engagement of the *missio Dei* working within new contexts.

While Quakerism is itself a reform movement within Christianity, I believe that Christianity has embedded within itself the DNA of reform. Jesus was convergent, Jesus' life and work was very much about the kinds of things that are being teased out here. He was working to bring about renewal and reform within Judaism as many prophets and rabbis before him. Jesus' teachings around the Sermon on the Mount "You have heard it said, but I say to you..." gives just one glimpse into Jesus' program of reform.

And here is what I think is critical to the point that Peterfeso is asking, in Jesus, Quakers, and McIntyre's work -who is himself a Catholic philosopher - there is a distinction between tradition and institution. Tradition, its narratives, virtues and socially embodied practices, is that which is alive and "eternal" within the tradition and is in the convergent model what is being tended to, adapted and carried forward. However, it is very often exactly this same thing that the institution is threatened by and develops coping protective measures such as revised disciplines, disciplinary task forces, and often - depending on the institution under discussion - some kind of coercion, such as threat of excommunication, militarization or use of police force. In Jesus' attempt to renew tradition, the religious leaders in power, who were themselves deeply entrenched with imperial power, were threatened by his prophetic work and therefore had Jesus crushed. Scenes from Ferguson, Missouri after Michael Brown was killed, with a militarized police force, weaponized against protestors calling for justice reveal how there is often a startling difference between a "living tradition" being carried forward by its "apprentices" and the imperial apparatus or institutions seeking to protect and perpetuate itself against such people.

I am trying to close the gap between Peterfeso's question and all the examples we have surrounding us. While Quakers have no Vatican, Quakerism began under fierce and heavy persecution, thousands of early Friends were imprisoned, branded blasphemers and plenty even faced death. My sense is that this can very well be the outcome for those who follow the ideas presented in a convergent model of renewal. Where my book fails to make both the distinction between

tradition and institution clear and the actual human cost involved in siding with one over the other, is a flagrant oversight on my part.

The reforming kind of renewal that is under discussion here is often found on the margins of society and/or the religious order. There is a strong and constant theme of this that runs through the biblical narrative, especially as it pertains to the book of Exodus, the prophets and the New Testament. It may never be the case that the institution of Catholicism adapts to the cultural needs of its constituents, but that does not mean that the tradition itself is not adapting and being remixed by the apprentices within that tradition. One only has to think about the Dorothy Day and the Catholic Worker, Latin American liberation theologians Gustavo Gutiérrez, Oscar Romero, Leonardo Boff, Consuelo del Prado, James Alison's work with Catholicism and the LGBTQ community and many others who are all doing the kind of work, often at great risk to themselves due to a highly threatened Catholic institution. As Peterfeso astutely says,

“Tradition is not binary, not black-and-white: it is a spectrum that...needs to respond to historical and social circumstances... Tradition is not something decreed from on-high, but rather something negotiated by invested actors, all of whom have different (or non-existent) access to institutional power.”

And this is what I have tried to show: those alternative or “remixed” expressions are often very legitimate, powerful, and risky of expressions of the tradition performed by apprentices. I believe the process these apprentices are engaged in is renewing and reinvigorating to those who are caught up in that struggle, those who are creating the kind of world, or “institution” they want to see in the world. Whether or not any one particular group, like the RCWP and liberation theologians, can single-handedly reform the institution itself is more a question of how systems work, but in short I believe that too is possible and that we have plenty of historical examples to draw on for examples. I am hopeful that overtime each of these instances of renewal engaged by apprentices becomes a rock in David's slingshot and that each act however small moves us toward a larger purpose and goal of changing these massive institutions.

## FIVE FEATURES OF A GOOD REMIX

White Hodge's growing body of work around youth and hip-hop culture is something I admire and ever since I met him while we

were both study at Fuller Theological Seminary and I learned that he was doing his dissertation on Tupac Shakur, I was inspired by his example of drawing on contemporary cultural resources in order to understand the mission of the church in today's world. Among other aspects of White Hodge's essay, he claims that Hip-Hop is itself a liturgy where the old is recognized without dominating the new. This liturgy is part of what reconnects this generation to its roots and educates. For example, Beyoncé's recent song "Formation," caused quite the uproar during Super Bowl 50 was a powerful cultural remix communicated through song. "Formation" was done in service of lifting up black culture but also in order to protest the treatment and death of black bodies at the hands of police.<sup>7</sup> Beyoncé masterfully connects injustices African-American have historically experienced to the current situation motivating the Black Lives Matter movement, as a means to amplify the Black experience and the resilience of those challenging the status quo of racism within this country.

White Hodge rightfully sees the open work in relationship to ownership and investment, "people own that which they help build." Liberated spaces are created through tattoos and graffiti, PTSD is processed through art, and other mediums open up a space for release, dialogue, and community building. What would it look like for Quakers to take this work more seriously and learn from movements like Black Lives Matter, Hip-Hop culture, and others who are leading the way in matters of justice and calling our society to be true to what it says it values?

In response to this question, and taking my cue from Hip-Hop culture, I want to suggest a framework for what a good remix might look like within Quakerism.

Imagine yourself at a really great dance club with an incredible DJ spinning records up on stage. The crowd is really into this DJ and the music she makes, she is a master at her craft. What makes her so good at what she does and why is the crowd so moved by the music?

First, every remix has within it a sample, instrument or some other piece taken from an earlier, "original" piece that is recognizable within the new song. It is critical that new synthesis leverages the power of an earlier piece, and that the DJ does this in a self-conscious way that others can recognize. The point is for the crowd to "get" the reference. This is what makes a remix so powerful. It builds on the power of something that has its own history. When Beyoncé sings

“Formation” on top of a police car sinking in a flood zone we know that this is a reference to Hurricane Katrina and its impact on African-American community in New Orleans. And in this way our DJ shows that she is a true apprentice of her social context and tradition. In each reference she pays homage to those who have come before her.

Second, just as there is clearly something old that is referenced and recognizable within the remix, there is also something that is clearly new within it as well. Our DJ knows that a remix isn’t special because it takes a string of samples and weaves them together; its power is in how that sample is brought into a new context and used to shed new light on that subject or place. Again, Beyoncé’s song “Formation” referencing the imagery of the cop car during Katrina, placed within the current context of Black Lives Matter protests around police brutality is a striking example of what this can look like.

Another example of how remixes are original is the Hip-Hop artist Jay-Z’s song “Hard Knock Life.” In the song, Jay-Z draws upon the chorus of the Broadway musical *Annie* for his chorus in a song about growing up in the Bronx. The song uses *Annie*’s chorus to help connect (white?) people to the message of the song, this is what “A Hard Knock Life” looks like for a young African-American male. The power of a good remix is that the old is recognizable but it is done in a new and creative way, a way that excites the imagination for what is possible and communicates deeper truths because of the layers embedded within it.

Third, a good remix works musically. That is, all of the beats, keys, samples, vocals and anything else that is put in the song work together and line-up. Whatever contradictions may have pre-existed in the tracks, they are now resolved in the new remix. Again, as Jay-Z says:

Part of how contradictions are reconciled in rap comes from the nature of the music...anything can work—there are no laws, no rules. Hip-hop created a space where all kinds of music could meet, without contradiction.<sup>8</sup>

A good remix is about bringing things that do not necessarily “fit” on the surface and demonstrating how, when they are put together in a certain way, they can work seamlessly.

Fourth, we know that if DJ is going to be successful in her remix then it has to move people out on the dance floor. In other words, it is a consensus made process that is affirmed by the community. Similar to a clerk in a Quaker meeting, a DJ is responsible to bring the



various threads together and see if that is where the community is. If there is movement, if there is community agreement, than the remix is successful.

Fifth, the DJ makes a remix in such a way that it remains an open work. Remixes draw on both copyright and free-culture work. But a good remix recognizes that it must remain open to new remixes and should not itself become a copyright piece of work. A Quaker faith and practice that is truly open to new Spirit-led revisions is an open work; A Quaker faith and practice that is closed and viewed as an unchangeable contract is copyrighted. Successful remixes in this view allow for new revisions to come along, extending the tradition even further rather than seeking protection under a contract such as copyright.

## CONCLUSION

Lives are being lost due to poverty and hunger. Lives are being lost today because of White Supremacy. Lives are being badly damaged and lost due to homophobia and misogyny. The courage of the world's population buckles under perpetual cycles of violence. There is a growing toll on the environment putting the world's population at greater risk. To put this simply, if a faith community is not able to be actively engaged in dismantling these and other injustices that our neighbors face on a daily basis, and see that this work is deeply rooted in the very work and call of the very best within its tradition, then it is difficult to see how a community can say that it is being faithful to the call of God, or be renewed through faithful engagement of the world. A meeting or church may have a lot of money, or a lot of people but those have never been signs of Quaker faithfulness.

There is renewal and remix all around us. My hope is that in some way my book, and the reviews that Jill Peterfeso and Dan White Hodge provide, open up a space where Friends not only can appreciate these "experiments of truth" but also draw insights from them and encourage more. There is a crisis of human life and if we are to participate in the changing of the world for the good then we must be able to engage in ways that draw on that which is most alive within our tradition and engaged in very real and concrete ways within in our communities.



## ENDNOTES:

1. Cf. Fager, Charles. "Thunder In Carolina: North Carolina Yearly Meeting - FUM: A Report with Updates by Chuck Fager, P. 1." *Quaker Theology: A Progressive Journal and Forum For Discussion and Study*, 1st ser., 14, no. 26 (Winter 2015).  
 Fager, Charles. "Thunder In Carolina, Part Two: North Carolina Yearly Meeting - FUM And "Unity" vs. Uniformity." *Quaker Theology: A Progressive Journal and Forum For Discussion and Study*, 2nd ser., 14, no. 27 (Summer 2015).  
 Fager, Charles, and Jade Souza. "Northwest Yearly Meeting and "Shattering" Conflict: Chapter One." *Quaker Theology: A Progressive Journal and Forum For Discussion and Study*, 1st ser., 24, no. 13 (Winter 2014).  
 Angell, Stephen. "Lopping Off a Limb? Indiana Yearly Meeting's Troubled Relationship With West Richmond Monthly Meeting." *Quaker Theology: A Progressive Journal and Forum*, 1st ser., 10, no. 19.
2. Instrumentalism is what happens when a tradition has become rigid and unable to process new findings within its schemata and now uses its fundamental arguments as a kind of coping mechanism to ward off mounting critique.
3. Daniels, C Wess. *Convergent Model of Renewal : Remixing the Quaker Tradition in a Participatory Culture*. Pickwick, February, 2015.
4. Duncan, Lucy. "Vincent Harding on creating the Quaker community that does not yet exist." <http://www.afsc.org/friends/vincent-harding-creating-quaker-community-does-not-yet-exist> (accessed March 4, 2016).
5. Palmer, Jr. T. Vail. "Early Friends and the Bible: Some Observations." In *Quaker Religious Thought* 26:2, #80 (1993)
6. The idea of "open work" is drawn from Uberto Ecco's writing around *opera aperta* (cf. Daniels 90ff).
7. Jackson, Panama. "Beyoncé Went Full Black, Apparently. I'm Here for It." [http://www.theroot.com/articles/culture/2016/02/beyonce\\_went\\_full\\_black\\_apparently\\_i\\_m\\_here\\_for\\_it.html](http://www.theroot.com/articles/culture/2016/02/beyonce_went_full_black_apparently_i_m_here_for_it.html) (accessed March 4, 2016).
8. Jay-Z, 1969. *Decoded*. New York: Spiegel & Grau, 2010.