

# THE GCRO



# CAW!

Guilford Council of Religious Organizations' College Activities of Worship

2/25/2005

A Newsletter of Guilford College Campus Ministry

Vol. 15 No. 11

## Revering the Ordinary

by Anne Landay '05

*originally presented at the College Meeting for Worship*

A friend gave me a journal. And since then I have discovered that it is my most powerful ally in crafting a deeply-spiritual kind of life. Daily I am building a scaffolding full of choices and attitudes, forging affinities, discovering what colors, places, times of day I can truly call mine.

What I am speaking about to you today is the decision I made to try as hard as I can to separate myself from the time-and-goal-dominated anxiety that drives us through our days. I truly believe that being as awake and present as possible even during the most mundane acts, we can arrest this anxiety and restlessness. Daily life and patterns of habit tend to obscure our appreciation for what's right in front of us. But this can be remedied. We are all capable of re-discovering our most intimate surroundings and giving thanks for small pleasures.

There is always potential for moments of the ordinary-made-extraordinary by the simple act of choosing and isolating them. When you become aware of this, you have much more time to notice what's in front of you and

illuminate it with affectionate attention. That's where journaling comes in. The journal can capture vivid cross-sections of your life if you want it to, and also shows the kind of transformations that take place on a page, back to life, and onto the page again. The act of recording a life, in healthy solitude, is also the act of creating a life.

There is an unspoken presence that runs through me daily, what Quakers may call the Holy Within. It's a kind of prompting that reminds me to disengage from the maelstrom every so often. It encourages me to pause and look around. If the mantra had words, it would say something like: *Here I am! Alive! Right now!* A steady, quiet wake-up call. The journal is the embodiment of that. In it there is an undertone that says nothing is really ordinary and familiar, that all this I see could be, and will be gone tomorrow. The habit of granting each day its singularity lays the groundwork for seeing, *truly seeing* how blessed we are. Matthew 6: 22 states, "The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness."

To capture the immeasurable and experience the joy of being present,

first you must notice it, see it. It is impossible to catch the drift of things immediately. It takes time to become present.

The hours of opacity still outweigh the transparent ones. But I have learned to give more emphasis to, and be more appreciative of, the times when I do surface in the present. Ironically, moments of wakefulness can occur in the act of facing dullness. What may start as an effort to fill a few idle moments while dinner is cooking may turn into an impromptu celebration. Learn to revere the ordinary.

As a way of cultivating an appreciation of the overlooked ordinary, I write in a journal. Not looking for breakthroughs, epiphanies, or raptures.

I just want true, soul-filled experience. We live in a world of glossy, retouched, plastic, overdubbed, laugh-tracked, advertised experience. I want crude – straight from the soul.

So begin by writing about moments of common contentment. For example the sensation of sinking into a comfortable bed at night, or of stretching in the morning under covers that are the ideal temperature? Or the awareness in the middle of a jog that your body

*(continued on page 7)*

### Submissions to the CAW!

*This issue is bursting with opportunities to explore your spirituality. And, should your spiritual explorations be easily compiled in a Microsoft Word .doc format, send them to [eburns2@guilford.edu](mailto:eburns2@guilford.edu)*

# Concordance Caper

Eldora Terrell jumped back in the caper quest as the first respondent to last issue's "what is man that Thou art mindful of him" allusion. She named Psalm 8:4 as the source. Caper regulars Becke Jones, Joan Mansfield, and Rabbi Eli Havivi also phoned in with the correct answer. Joan, ever the scriptural sleuth, also found the reference in Hebrews 2:6, and Eli noted



that he didn't even have to look this one up! He responded in Hebrew (if not citing *Hebrews*) and said that the eighth chapter of Psalms is recited on starry nights as the devout recognize the glory of G-d's handiwork. Congratulations to all for a stellar caper performance!

To prove that we at Caper Central are more high brow than you might suspect, we refer this time to the March 2005 issue of *Harpers*, in which an article comments on an advertisement in *Home School Digest* for "The Rod." Citing the scriptural

admonition "Thou shalt beat him [a child] with the rod, and shalt deliver his soul from hell," the ad described the child rearing virtues of "The Rod." Ideal for car or home; the means prescribed by God; promotes a loving atmosphere at home; an excellent gift idea, etc.

And we mean *rearing*!

Okay, so we were leafing through a free copy of *Harpers* at a coffee shop; don't beat us up for trying to expand our caper sources! Unless, that is, you use God's preferred form of corporal punishment.

## Spring Break Work Trips

Spring break work trips with Friends Disaster Service and to an organic farm will be offered March 6-11. The FDS trip will return to Clyde, NC, the scene of devastating floods last year and the 2004 fall break work trip with FDS. This time, rather than mucking out flood-ravaged buildings, the crew will be building a 30 X 40, 3-bedroom house for a woman whose insurance was inadequate to replace her destroyed home.

Those going to Tompkins Farm in Burnsville, NC will help tend to the seven-acre organic orchard and gardens cultivated by Pat Tompkins, cook on a wood-burning stove, split fire wood, haul water from the spring, and enjoy the mountains of Western NC.

All slots on the trips are currently filled, but to get on a waiting list, contact the campus ministry office.

## Summer Work Trip to Israel and Palestine

Friends United Meeting is sponsoring a two-week work trip to the Friends Schools and Quaker meeting in Ramallah the end of June/beginning of July. Co-led by Max and Jane Carter, the trip will include visits with Israelis and Palestinians engaged in the peace process, visits to historical and religious sites, and home hospitality. Estimated cost is \$2,000, all-inclusive.

Contact Max Carter ([mcarter@guilford.edu](mailto:mcarter@guilford.edu); 316-2445) for information.

## Upcoming College Meeting For Worship Speakers

**Melanie Weidner**, visiting Quaker artist (see schedule of QLSP third year conference for more details about Melanie's visit), will present the message on Sunday, February 27, at 1:00pm in the Moon Room of Dana Auditorium. Melanie is a visiting Quaker artist.

**Matt Salisbury '05** will lead the service on Sunday, March 20th. Matt's major is Religious Studies.

*College Meeting for Worship is sponsored by the Office of Campus Ministry and the Guilford Council of Religious Organizations. All are welcome. For more information call x2326.*

# From the Back Bench...

Next week's visit by two Israeli conscientious objectors, as well as a recent spate of student inquiries about C.O. status, has led me to reflect on my own experience as a Vietnam-era objector. At the risk of stealing the thunder from my own comments at the March 1 panel of C.O.s, here's the Reduced Shakespeare Company version of my own conviction as a religious objector to participation in the military. I hope you don't object!

Although raised Quaker and taught from an early age that all my ancestors had been opposed to fighting in war, I was also raised in the Midwest during the 1950s and 60s in an atmosphere of deep suspicion of "Red China" and the Soviet Union. We had drills in school for a possible nuclear attack (get under your desks!), and we all feared what the Russians might be up to when they launched the first satellite in space. The war in Vietnam was being fought to prevent the spread of godless Communism before it could engulf the United States, the last bastion of evangelical Christianity from which saving knowledge of God could be proclaimed to the world.

I actually heard family members say "kill a Commie for Christ."

Under enormous peer pressure, the influence of teachers at school, a popular culture supporting the early war effort in Southeast Asia, and with no active education about the Quaker peace testimony at my own Friends meeting, I determined by the time I was 15 that I should do military service of some sort. Trying to balance my Quakerism with my growing sense of patriotic duty, I thought that I would join the Coast Guard. It seemed the most nonviolent way forward.

With this resolution in mind, I headed into the summer of 1964 – two years before I would have to register for the military draft. Everything changed that summer when I heard a Japanese woman speak of her experience surviving the atomic bomb in Hiroshima. A member of an American Friends Service Com-

mittee peace caravan traveling through the Midwest, the woman told of that August day in 1945, a day that dawned bright, clear and silent after weeks of saturation bombing by Allied planes.

Going outside with her little brother to enjoy the sunlight and fresh air, they heard the engines of a single plane overhead and thought to themselves, "How lucky; only one bomber today!" But it was the Enola Gay, and in a flash her whole world was engulfed in flames. One mile from Ground Zero, she lost her whole family, but she was miraculously saved by accident of standing behind a concrete wall.

In that instant, my whole world was engulfed, too – in a searing sense that I could not in good conscience participate in any system that made such horror possible. I could not reconcile my growing Christian commitment with actions that would lead to such death and destruction.

It was my moment of conversion as a conscientious objector.

I went on in 1966 to register as a C.O. and was fortunate enough to have a draft board that had dealt with the likes of me before. There were plenty of Quakers, Amish, and Brethren – members of the historic peace churches – in my Indiana county. Religious objection to war didn't come as a surprise.

Still wanting to serve my country, but in a way that would promote peaceful resolution of conflict, I volunteered to do two years of alternative service teaching at the Friends Boys School in Ramallah, Israeli-occupied West Bank.

I have maintained my conscientious objection to war through the years of U.S. intervention in Central America, Grenada, Afghanistan, Iraq, and elsewhere, but I have not been consistent in applying my religious commitments to all aspects of my life. One glaring area of inconsistency is in the area of war tax resistance. While my wife and I refuse to pay the federal excise tax on our phone bill (a war tax dating to the war in Vietnam), we have paid our income tax ever

since a symbolic attempt at withholding a portion in protest of the Pentagon's cut led to the government's getting twice what they normally would! Friends of ours are conscientious objectors through refusing to have their money conscripted for military service and have paid the price. I admire them, and feel guilty about the sums of money I hand over each year at tax time, knowing that nearly half of that money will go to support wars past and present.

This lack of complete integrity bothers me, as my conscientious objection arises not out of objection to a particular war – or war in general – but out of a commitment to the basic Christianity I find represented in Jesus' life and teachings. It is small solace to know that, as an employee of Guilford College, I'll never generate enough tax revenue to purchase a lot of hardware for the Pentagon. But each overpriced military toilet seat my money goes to buy helps support a system in conflict with my religious beliefs. I can follow God, or I can follow the IRS; and in the case of my taxes, I'm in bed with the taxman.

Forty-one years after my own conviction as a conscientious objector through the ministry of an American Friends Service Committee peace caravan, another AFSC peace caravan is coming through town. This time they are talking about being a C.O. in Israel in the midst of the Israeli/Palestinian conflict. I am looking forward to hearing how others wrestle with the moral dilemmas of moral stands. Hard to predict whether anyone hearing Rotem and Eyal will have the same life-changing experience I had back in 1964, but I do know that – if they do – it's only the beginning of a process. One that is well worth the effort.

- Max Carter

# EXPLORING THE POWER OF SEX

## Quaker Leadership Scholars Program Third Year Conference

### Friday, February 25<sup>th</sup>

5:15-6:15 Meeting for Worship with John Calvi  
*King 126*

9:00 Open Mic with "The Collective"  
*The Underground*

### Saturday February 26<sup>th</sup>

10:00am Breakfast  
*King 126*

10:30-12:30 Learning to Talk About Sex  
*King 126*

1:30-3:30 The Words We Use and the Boxes We  
Put Ourselves In ~ *King 126*

4:00-6:00 Our Journeys with Sex: Sex as Hurting,  
Sex as Healing ~ *King 126*

7:30 Movie & Discussion: "Tape"  
*The Leak Room*

### Sunday February 27<sup>th</sup>

9:30am Breakfast  
*The Gallery*

10:00-12:00 Body Image Collage Workshop with  
Melanie Weidner ~ *The Gallery*

1:00-2:00 College Meeting for Worship led by  
Melanie Weidner ~ *The Moon Room*

2:30-4:30 Touch Workshop with John Calvi  
*The Gallery*

5:00-7:00 Potluck & Discussion: Sexuality and  
Spirituality ~ *King 126*

*Presented by: Tanya Madenyika, Ethan Wolf, Evelyn Jadin, Dor-  
sche Pinsky, Kyri Murdough, Fedelma McKenna, Ben White, Casey  
Rhoades, Trina Farmer*

### Controversial Quaker Authors to Speak on Campus

On Saturday, February 26, Philip Gulley and James Mulholland will lead the concluding workshop in Friends Center's series on Friends and the ministry of writing. Both are pastoral ministers of Quaker congregations in Indiana and are the co-authors of two widely read and controversial books, *If Grace Is True: Why God Will Save Every Person* and

*If God Is Love: Living Graciously in an Ungracious World.* The program will be held in Founders Gallery, 9:00 a.m. – 12:30 p.m.

Gulley is also the author of the very popular *Front Porch Tales, Hometown Tales, To Ev'ry Thing a Season*, and the *Harmony* series of novels. Mulholland is the author of *Praying Like Jesus: The Lord's Prayer in a Culture of Prosperity*, a response to *The Prayer of Jabez*.

### GCRO Sponsors

#### Interfaith Visitation

The final interfaith visitation trip of the semester will be to the Hare Krishna community of Prabhupada Village (Stokes County) on Sunday, Feb. 27, leaving from the Moon Room at 2:00 p.m. Vans will return to campus by 7:30 p.m. For information, contact the campus ministry office at 316-2445.

## Israeli Conscientious Objectors to Visit

As part of an East Coast tour organized by the American Friends Service Committee in its traditional support of conscientious objectors to war, Israeli C.O.s Rotem Mor and Eytal Brami will visit Guilford on Tuesday, March 1. Mor, currently an AFSC staff person in Jerusalem, served a prison sentence as an Israeli C.O. Brami, a recent high school graduate in Israel, is facing a hearing before the Israeli "Conscience Committee" for his refusal to serve in the Israel Defense Force.

The two Israelis will be on a panel with Guilford faculty, staff, and student conscientious objectors at 3:30 p.m. in the Hut and will meet with Hillel at 5:00 p.m. At 7:30 p.m., they will give a presentation in Boren Lounge on the situation in Israel with the conscientious objector movement.

Their visit is co-sponsored by Hillel, Peace & Conflict Studies, and Friends Center. For further information, contact Friends Center at 316-2445.

## Major Colloquium on Israel/Palestine to be Held on Campus, April 6-8

An international colloquium, "Voices from Palestine and Israel: Living for Peace in a Holy Land," will be held at Guilford April 6-8. Featuring important and influential citizens of Israel and the Palestinian Territories, the program will include public presentations, book studies, forums, panels, class visits, and small group discussions. Presenters will include Israeli philosophers and authors Avishai Margalit and Edna Ullmann-Margalit; Talmudic scholar and professor Yehuda Gellman; Al-Quds University president Sari Nusseibeh; philosopher Said Zeedani; and businesswoman Raja Zeedani.

Margalit is the author of *Occidentalism* and is a frequent contributor to the *New York Review of Books*. Ullmann-Margalit is an expert on the Dead Sea Scrolls. Nusseibeh is the co-author with an Israeli partner of an important alternative peace proposal. The Zeedanis are the parents of Guilford sophomore, Maisa Zeedani.

Jonathan Malino, a rabbi and professor of philosophy at Guilford, has organized the colloquium. A full brochure is available by contacting Rabbi Malino ([jmalino@guilford.edu](mailto:jmalino@guilford.edu)), Friends Center (316-2445), or the Guilford Public Relations Department ([mccrouch@guilford.edu](mailto:mccrouch@guilford.edu)).

## Report from Ramallah

Max Carter will visit Ramallah, Palestine with his wife, Jane, as part of a spring break consultation on the use of the newly renovated Friends meetinghouse in Ramallah. On Thursday, March 17, they will report on the experience at a 4:00 p.m. tea & discussion in the Hut. The conversation will include observations on the current climate in the Middle East following the announced Israeli/Palestinian cease-fire, the situation at the Ramallah Friends Schools, and plans for the use of the Quaker meetinghouse as a peace center.

## Labyrinth Opportunity Coming Up!

The Guilford Initiative on Faith and Practice is offering the Labyrinth walk on March 1 & 2, Tuesday and Wednesday of next week. The Labyrinth will be set up in the Gallery and will be available during the hours that Founders is open.

Sara Beth Terrell of the Initiative staff will again be offering a guided walk and reflection during these days, from 3-4:30 p.m. on Tuesday, March 1. The Labyrinth is open to everyone and takes 20-45 minutes to walk – several people can walk at one time – written reflection suggestions will be available at all times.

## World Day of Prayer – Saturday, March 5, 2005

World Day of Prayer is an international event that unites Protestant, Roman Catholic, Orthodox, and other Christian women and men in over 170 countries in prayer. Throughout the day, from the first sunrise to the last sunset, prayers follow the sun's path around the globe. Spoken in hundreds of languages and dialects, World Day of Prayer strives to bring "informed prayer and prayerful action" to our communities.

This year's World Day of Prayer service was written by Christian women in Poland and is titled "Let Our Light Shine." The local site for this day of prayer is right across the street from the college, at New Garden Friends Meeting.

## “Ride4Haiti”

by Rob Burman, '05

From June 19 to August 8, 2005, my brother Paul Burman and our father, Len, will be cycling across America to raise money for Partners In Health, an incredible organization that is providing high-quality healthcare to people in the most remote parts of Haiti--as well as smaller programs in Peru, Russia, and Boston. All money raised will go to benefit PIH and the people of Haiti.

Paul Farmer is a physician and anthropologist who believes that poor people deserve the same high-quality medical care available to so many of us in the U.S. He is delivering on that belief in Haiti, Peru, Russia, and elsewhere. In Haiti, Partners In Health's sister organization, Zanmi Lasante, provides excellent health care in six rural clinics, reaching patients in re-

mote rural areas through its network of over 1000 community health workers who make daily visits to patient's homes. Dr. Farmer also makes house calls, sometimes walking for half a day to villages accessible only by foot. Often his patients need more than medicines and procedures, and he arranges for those needs to be met as well. In addition to health care, PIH addresses the underlying causes of disease by drilling wells to supply clean drinking water; building sturdy, rain-resistant houses; and providing education for children who would otherwise go unschooled. In partnership with a local microfinance organization, PIH is now also helping Haitians start small businesses with micro-enterprise lending and training programs. In addition to Haiti, Partners In Health also has programs to treat antibiotic-resistant tuberculosis in Peru and in Siberia's prisons, where

the disease is an epidemic.

We learned about Paul Farmer and Partners In Health from Tracy Kidder's book, *Mountains Beyond Mountains* (which is also a great way to learn more about PIH). Inspired by the book, we decided to cycle across America from late June to early August to try to raise \$100,000 for PIH. We're asking our friends to pledge a dollar per mile (\$3,600) if you can, or even more. We understand that you may have other charitable priorities, and contributions of a dime (\$360), a penny (\$36) or any amount can do a lot of good and will be gratefully accepted. We're obviously making a major commitment to PIH and hope that you will join us. The more funds we raise, the more we can help some of the poorest people on earth. For more information, go to [www.ride4haiti.org](http://www.ride4haiti.org).

## Invitation to Participate in the China Summer Workcamp

The American Friends Service Committee's (AFSC) East Asia Quaker International Affairs Program, Philadelphia Yearly Meeting Friends Workcamp Program and Westfield (NJ) Monthly Meeting are sponsoring a China workcamp July 25 to August 21, 2005.

The Workcamp begins in Beijing, one of the most developed cities in the world for a few days of sightseeing. Participants will then travel to the Hunan province in rural central China, one of the most remote areas left on the Asian continent. For three weeks, participants will join Chinese, Korean and Japanese volunteers in teaching English and environmental studies to local children. There will be regular days off for participants to visit nearby towns and have an overnight homestay with a city family.

The China Summer Workcamp was established in 2001 by Wu Na and James Reilly, AFSC's East Asia Representatives. James is a 1990s graduate of Guilford College. Concerned about the tendency of rural Chinese girls to drop out of school after middle school, and interested in promoting environmentally sustainable

development in rural China, they worked together with local residents, government officials, and the Phoenix School for Girls to start the China Summer Workcamp.

The application deadline is March 15, 2005. Participants must be at least 16 years old. Adults are also encouraged to apply. A participant fee of \$2,200 will cover all expenses including airfare, except for personal incidentals, passport, visas and vaccinations.

For an application, please contact the Friends Workcamp Program office at [chinaworkcamp@pym.org](mailto:chinaworkcamp@pym.org) or 215-241-7236.

If you have questions about the program, please contact Richard Polgar, the China Summer Program Assistant, on Mondays and Wednesdays from 6-9pm and Saturdays from 9-11am at 610-865-3998 or at the above email address.

For further information, please visit the Workcamp website at <http://www.pym.org/workcamp/China/china.htm> for a downloadable application, pictures from China and more.

# Revering the Ordinary (continued from page one)

is working smoothly, that you are entertained by everything you see?

The smell of your soap in the shower, your dog's delighted greeting when you have been away for a while. The comfort of falling asleep in the embrace of someone you love. Some of these moments are repeated regularly, so regularly that they fade into the background and out of awareness. Your task is to bring them back into awareness and acknowledge them as the gifts they are. Because they are blessings. Some strike suddenly in the midst of something so mundane as raking the leaves or braking for a stoplight.

Awareness doesn't belong only to the glad moments, but is intimately bound up with loss and sadness as well. I believe every grimace and sob is necessary in this slow crafting of a life and its worthy of being recorded or at least remembered.

I see the effect of the journal in reverse when I don't do it for a while, for whatever reason. I begin to feel a kind of malaise, an indigestion of the spirit; too many experiences have accumulated without being truly seen and felt. The journal has become a necessary extension of my thinking, feeling self. If our lives are vessels, continually being filled, then each of us needs a way to empty them. That emptying can take dangerous and destructive or creative forms; an explosion of energy or an outpouring of love. The journal is the place to decant the stuff of life, reassuring that none of it is wasted. Transferring experience from the vat of life into the vessel of the journal is a distillation; it sieves, concentrates, and ferments.

A delight in the obvious, the daily, still rescues me from dangerous ground but it's a different landscape of dangers now that I am in my twenties. Now a half a year goes by in the same amount of time that a summer vacation did when I was

little. The knowledge that it isn't endless is unsettling to me, to all of us. The solution is to do things that alter time. Drawing does it for some people. Drawing something is showing deference for it, investing it with significance.

Journaling is what works for others. A long, absorbed entry in the journal can also change the tempo of life. Stopping to look at the sky, to hold a friend's hand, or just to inhale deeply. These things are so ordinary as to be beneath notice, and yet contain the seeds of a very hardy joy.

So here is my advice. Cast your memory back to a time when you became aware of yourself in the world, not the world of judging elders or peers. Write about a time when you really felt the presence of God in you life. Or just try to recall a time when you were alone, outside, and awake. Write about an encounter that stands out in memory. We commonly truncate and embalm real memories by turning them into stories told the same way each time. As the story becomes more ritualized in the telling, actual sensations are forgotten. Revisit the experience with your original eyes and search for forgotten details.

Forge a strong link to the world. A link in which the touch of a hand, a familiar smell, the sound of the ocean can penetrate bleak feelings of unworthiness and uselessness and dissolve them. It is perfectly healthy to give shape to your visions in a journal. Be ready for the awakening it is meant to record. There's no harm in creative frolics. Don't; be afraid to celebrate and be awake to all of the blessings we have been given. Because you will find enchantment there. And yes, it's risky. Enchantment is burdened by disappointment, unfulfilled promises, exhaustion, and the shackles of habit. But does that mean we shouldn't try? Aren't we worthy of enchantment? A poem by Theodore Roethke that I discovered as a child

still suggests what enchantment is like for me:

It was beginning winter. An in-between time. The landscape still partly brown. The bones of weeds kept swinging in the wind, above the blue snow. It was beginning winter. The light moved slowly over the frozen field, over the dry seed crowns. The beautiful surviving bones, swinging in the wind. Light traveled over the wide field, and stayed! The weeds stopped swinging. The mind moved, but not alone, through the clear air, in the silence. Was it light? Was it light within? Was it light within light? Stillness becoming alive, yet still. A lively understandable spirit, once entertained you. It will come again. Be still. Wait.

So why would I choose to speak about journaling at a worship service? Because I am talking about the tenacity of the spirit – the Holy Spirit, the spirit within, any spirit the and its determination to please itself. There is a nameless sweetness about Living in a world of events, instead of things. Keep on believing in the newness of this world. This world is happening all around us. Right now.

Remember that the miracle in all this is that the self is worthy of being present: that these senses coordinate and add up to an awareness, lodged in no particular place in the brain, but rather it involves the whole self. There is an irreducible integrity in this, an innate excellence, and I am suddenly full of gratitude just to be one of the elect, a soul awake in the world. This has nothing to do with accomplishment, or goodness, or will. It's the gift common to everything alive. As the thirteenth century poet Kabir said "You have slept for millions and millions of years. Why not wake up this morning?"

# Celebration Days!

Coming soon...

March 2 Baha'i celebrate **Ala** (Loftiness), the nineteenth and final month, as the time of the 19-day fast (until March 20) in preparation for Naw Ruz. Those of age and in good health abstain from food and drink from sunrise to sunset.

March 8 **Mahashivaratri** is dedicated to Shiva, one of the major deities to whom Hindus direct their devotion. The night before the feast, Hindus recite texts, sing and tell stories in honor of this god whose dynamic cosmic dance creates, preserves, destroys and recreates the world.

## UPCOMING ON-CAMPUS ACTIVITIES

### Brown Bag Lunch Discussions Continue

Brown bag lunch discussions will begin again on Friday, March 18 with Christine Allen leading a discussion on the just war theory as part of a special project for one of her classes. Brown bag discussions are held Fridays at noon in the Hut.

### Spiritual Space

Spiritual Space, an open forum for discussing matters of the spirit, continues on Monday, February 28 with the topic "Does spirituality take a back-seat to science and intellect?" 7pm in Frank lounge/library. For further information, contact Christopher Lett at [clett@guilford.edu](mailto:clett@guilford.edu).

### Guilford Christian Fellowship Meetings

Guilford Christian Fellowship has large group meetings on Monday nights at 8pm in Dana Lounge (by the info desk in Founders). We also have prayer meetings on Fridays at 12:30 in the Commons and small group bible study meetings on Fridays at 1pm in the Commons. This is a great way to find fellowship with other Christians at Guilford, but you do not need to be a Christian to come check out any of these meetings.

### Pagan Mysticism Bonfire

Pagan Mysticism is sponsoring a bonfire at 6:30pm on Saturday, February 26th by the lake. For more information, contact Kass James at [bjames@guilford.edu](mailto:bjames@guilford.edu).

## Did You Know?

*By Ted Wilkinson, religious guru/sophomore*

In the Gospel of Philip, Jesus is always accompanied by his mother Mary, Mary Magdalene, and his sister or aunt, also named, surprisingly, Mary.

