



The Threshing Floor

June 2015

Newsletter of the Guild for Psychological Studies

Web site: www.guildsf.org

Phone: (415) 561-2385

P.O. Box 29385, San Francisco, California 94129-0385

e-mail: office@guildsf.org

Guild Vision: The Guild envisions a world in which the significance of each person's truth, authority, and inspired purpose finds fulfillment in life and community.

Guild Mission: Guild seminars offer a way of psychological and spiritual transformation that inspires individuals to live their purpose, expand consciousness, and discover and create meaning in their lives and community.

Endings

By: *Nina Joy Laurence*

I came to this seminar with my sister, Celeste, in memory of our mother, Ruth Alura Dodd. It felt particularly appropriate because the seminar was held close to her birthdate, and within a few weeks of her death date, led by one of her beloved friends, John Petroni.

I'm very interested in Endings and the greater sense of aliveness that comes with awareness of our endings. I'm living with a few of the strands John brought to us. The most powerful for me is the question, "How am I carrying my life?" It is very alive in me because of the way John presented it. Taking the character of The Fates, he handed me (and each of us) a piece of yarn, my life. We were invited to move around the room with it, each noticing how we carried this finite life. Then he came again as one of The Fates and snipped it, making the ending intensely clear right in the moment. We each got a taste of what came up in us when confronted with our own death.

The form of the seminar was similar to and different from many I have attended over the years (since 1968 with my first 4-Springs weekend): questions to the whole group by the leader, time for answers by several participants, then on to the next question, moving along fairly fast, with art, music, movement and pause times to find our own meanings. Seminars have always moved a bit too fast for me. I grew up in a Quaker meeting, and now also take part in the practice of Focusing, pausing to notice and speak from the inner felt sense and meaning held in my body. I have always felt the need for more time than seminars usually allow, to find my inner response to questions. Also I love silent space long enough for everyone who wants to answer to have a chance, but that's not the way Guild seminars work and I know what to expect, and this was similar to former seminars in that way.

Something different John added was direct invitations and questions to individual members, to go deeper into our feelings or body sensing. The flier for the seminar said, "Endings give rise to intense emotions: grief, and tears, loss and emptiness, fear and resistance, anger and a grasping for what no longer is." I experienced John's individual questioning as strong confrontation to go to a more intense personal emotional level than we often have done in seminars and to immediately share from that level.

The seminar became like a mix of therapy group, encounter group and seminar. I experienced it as a bit jarring. That was ok in some way, because the encounter with endings IS personal, jarring and demanding. At the same time, it might have gone the same place with more spaciousness, if invitations could have been given each time in a way that reminded us we could answer or not. For example, instead of something like "How are you feeling right now, Nina, when you see your life line cut?" could have been something like "If it feels ok to do so, you could let us know what's going on inside when you see your life line cut..." John said it was ok for people to answer or not, but individual questions always feel rather demanding linguistically. Questions demand answers in our culture.

The morning session moved along with a feeling of coherence, parts building on each other. At lunch break I was feeling very full of meaning, much moving in me! After lunch we seemed to wander more, as is often the case.

I'm glad I participated and thankful to John and the Northwest Committee of the Guild for bringing this chance to grapple with some of the most difficult stuff of our lives.

Poem

By: Nancy Anderson

Through late snow
we glimpse promises of spring
and get tantalizing tastes of
what soon will be.

Buds still sleep,
patient, as all carriers of
nascent life must be,
awaiting the time
to parade their blooms.

We too must wait,
keep vigil over the mystery..
And when the time comes,
greet the new life that rises in us
from seeds long buried in
fertile darkness

FURTHER RESPONSES TO THE APRIL DIALOGUE

To: Board of Directors of the Guild For Psychological Studies

From: Kathy DeVico, Redwoods Monastery, May 2, 2015

I have known the Guild since the 1970s and attended my last seminar in the early 1990s. To get to the point, I have concern for the Guild after reading the response to the questions posed by John Petroni in *The Threshing Floor*. It is this concern that moves me to send the following comments.

First, to the Board: If I were a member, I would say that John's questions are very important for you to process in terms of who you are as an organization. While it is good that you seek thoughts and input on John's questions from the extended Guild community, in the end, it is you, the Board, who have to sort through this input and set the direction, orientation, purpose of the Guild and its seminars. How can you "mission" who you are if you do not reflect on your *raison d'etre*?

Next, to Hal Child's response: First, to his statement, "The Guild Board does not 'own' the philosophical direction of the Guild's work." Quite simply, then, who does? It is true you don't own it in the sense of a possession. However, if you believe in what you are doing as an organization, then you do indeed need to "own" who you are and what you are doing. How can you draw people to attend your seminars if your mission statement is not "owned" by the persons who are leading the seminars? You "own" something because you believe in it, you have faith that it can and will help

persons. You get behind the mission because it has touched you, 'transformed' you and you want to bring that experience to others.

The second comment is to say that I find Hal taking an adversarial posture in his comments to John. I find this disconcerting given what the Guild stood for, at least in the past. What about the "expanded" consciousness that is mentioned in your mission statement...this third point place of meeting and responding to the other? We at Redwoods recently had two conferences on "nonviolent communication," based on the work of Marshall Rosenberg. We have to get beyond an "enemy image" in our communication...it means a softening of the heart...a shift in consciousness...an awareness for sure of what is erupting in my heart...and still holding to an inclusive, expanded consciousness that stretches to love the other...the one who is stirring up things that I prefer not to have stirred up. Does John want an argument or is he genuinely concerned about the Guild's future?

I hope the future exchange on John's questions will reflect a more magnanimous heart and spirit and an honest looking inward, a processing of the content to which John's questions are pointing, too. In terms of the larger picture, perhaps John's questions are inviting a needed renewal, re-visioning of the Guild's mission.

Continuing the Dialogue

By: Faith Mason

I read the Question to the Board from John Petroni that was printed in the April *Threshing Floor* with curiosity. I wonder what arose to prompt him to ask. I hope we will hear.

I also read with curiosity the responses, especially the first one, from Hal Childs. As for John's not answering his own questions, in seminars, leaders usually hold off on their own responses and offer them only after responses are heard from the circle, and sometimes not at all.

My perception is that the Records are still used in Guild seminars, as suited to the topic at hand. For example, Records passages were used in the summer seminar in 2014 and at the Advent seminar in December. I would say that the Records are not the sole focus of the Guild, but are an honored tool, though "tool" is not exactly the right word. The purpose is not to get to the source or validity of the Records, but to use them in service to topics of seminars. So, they are not irrelevant. I do not see that the "discipline of interiority" has displaced Records, but is a relatively new tool or viewpoint that is useful for the depth work of the Guild's seminars. Over the years, other tools or outlooks have been brought in and enriched our seminars, such as art, music, bodywork, mythology, and ideas from other spiritual traditions. I suggest that the Records has not ever been the real focus of Guild work, but rather the focus is what

they point at, and that art, music, bodywork, mythology, other spiritual traditions also are pointers, and the discipline of interiority is yet another; each addition has added a new dimension.

Over the ages, various pointers have arisen and then died in their resonance or shine. For some people, traditional religions have faded in their ability to tie back to what is pointed at. Often, people who have come to Guild seminars are those who have found something lacking or even dead in the traditions they grew up in, and the seminars have enlivened these people. Almost everyone who reads *The Threshing Floor* is probably among them. Now it seems, to some, and I am among them, that the discipline of interiority adds a new dimension, a new level to what might be found through Records. To use a highly charged word, the discipline of interiority seems to offer the prospect of sublated Records. It has been said by Wolfgang Giegerich, a foremost psychologist in the discipline of interiority, that psychology is sublated religion. Perhaps new life can be found in Records study with this approach.

Response to John's Question

By: Hope Raymond

John's question pierces Life itself today. As W.H. Auden put it, we have become "stuck on the stutter of a decimal . . . There nothing could be stated or constructed: To Be was an archaic nuisance." John's question is larger than the future of the Guild—it is posed to the future of humanity's relationship to "Religion."

What will humanity do now that we have moved more than 2,000 years away from words that have held people captive? In considering how difficult it is for most of us to let go of the way things were in our childhood—merely decades ago—it is no surprise that our species, whose very fabric has been formed by projecting help, safety, salvation, and luminosity outside ourselves, would have a desperate struggle to know where to turn, now that we are required to look only within ourselves for salvation. "Religion" per se is of the past. We are stuck on the stutter of a decimal point.

The struggle in the Guild is an offshoot of this more comprehensive struggle. Managing these new conditions is difficult, and the results of choice-making uncertain, and so we flip-flop from one end to the other—from BCE to 2015, from Jesus to Giegerich. Having no clear answers, we are trying to straddle the two, unable to release ourselves from the former, yet too scared to fully grasp a new agenda that has been thrust upon us. We are like acrobats poised to fly from one trapeze to another, yet too scared to release hold of one swing in order to take off in a new direction on a different swing.

Yet that is what we must do. We need not fear losing touch with the values of Jesus as portrayed in the Records; everything we have gleaned from the Records

remains within us—albeit in a new form. Also, we need not fear that others whom we hope to attract to Guild seminars will be deprived of Jesus' wisdom; that will not happen. Newcomers will be exposed to Jesus' wisdom through the Guild leaders themselves—whatever texts they choose to use. Leaders cannot avoid exposing new people to Jesus' wisdom for as long as Jesus' wisdom continues to have value for them.

So a restatement of the question is: What direction will the Guild choose to help the Other (Soul, Mystery, Spirit, Life, etc.—your choice) move more freely within the world, given the new conditions in the world today? Will the Guild choose to be followers of Giegerich? of some other named person? or go off on its own path, with each leader choosing their own style and sharing their own wisdom (including Jesus') to shape a new world whose shape is still unknown? My personal choice would be the latter. We must trust the direction that the Guild leaders, as individuals, choose to follow, honoring the guidance from within them as ways that are helpful to the Other in shaping today's world.

The Guild has a clear mission statement; nothing more is needed. The rest is up to individual leaders and participants.

The Value of Records Work

By: Manuel Costa

My ongoing experience with leading Records passages at the home of Nils and Judith Peterson for over 20 years now is that the teachings of Jesus are still as vibrant as ever. Their aliveness comes from the fact that they connect to our lives as we live them every day. Jesus' teachings arose from human experience and therefore can continue to relate to and inform our human experiences today. When we do this work of showing the relevance of Jesus' teachings to the real situations we face now, and when we translate their terminology to forms, concepts, and language we use now, I believe we are doing at least some of the work of "sublation" that Wolfgang Giegerich talks about.

I offer as an example of current Records work a recent discussion we had in our South Bay group on Section 83A: "And, behold, a lawyer stood up and put him to the test, saying, 'Teacher, what shall I do to inherit eternal life?' He said to him, 'What is written in the law? How do you read?' And he answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.' And he said to him, 'You have answered right; do this, and you will live.'"

I led the passage this way:

How do we often use the word "love"?

Neil D. Klotz, in his book *The Hidden Gospel*, points out that the Aramaic word for love comes from an old Hebrew word for "womb," for the compassion and love

that comes forth from the depths of oneself. The root "RA" suggests the radiating forth of light and warmth, and the "CHM" suggest that these come from an interior place.

What kind of love is this?

What is the source of such love?

How does it feel to know that compassion and love, light and warmth, dwell within us as an inner womb?

In his book *Anam Cara*, John O'Donohue writes (pg. 28): "...there is a wellspring of love within yourself. If you trust that this wellspring is there, you will then be able to invite it to awaken. When you have moments on your own or spaces in your time, just focus on the well at the root of your soul....Feel, with your visual imagination, the refreshing waters of that well gradually flowing up through the arid earth of the neglected side of your heart."

What does the image of a wellspring of love add for you to that of the womb of love?

Robert Johnson writes on page 189 of *We*, "Love is something or 'someone' who lives within me. Love is a force that acts from within....Therefore, when I say that I love, it is not I who love, but, in reality, Love who acts through me."

"Love is a force that acts from within ...that acts through me." What do you see as the implications of this statement? How have you yourself experienced love that way?

Returning to the commandment quoted by the lawyer, it says that the first object of our love is to be the "Lord your God."

Klotz points out that the Aramaic word for Lord refers to that aspect of the sacred which emphasizes its power and majesty and which captures our attention without any resort to reasoning or logic.

How have you known that aspect of the sacred? How has it impacted you?

"The Lord your God"---what are other words for God? What could it mean to love this reality?

The commandment says that we are to love with "all"---what would our "all" include?

Think now to yourself for a few minutes (and you don't need to share this) ---what aspects of yourself are you most ashamed of and find it most difficult to include in the "all" with which you love "God"?

Now we are going to turn off all the lights and sit in silence for about ten minutes. During the silence, come in touch with that interior realm from which compassion, love, light, and warmth arise as if from a wellspring, and can never be exhausted. Let that love, compassion, light, and warmth pour out over sacred unity, others, and especially over that aspect of you of which you are most ashamed. When the lights go back on, write a bit about your experience, and then we will share.

Next week, we will discuss "Love your neighbor as you love yourself."

Reflections and Intersections

By: Alice McHugh

My experience with the Guild began in the Fall of 1969 when Elizabeth Howes, Sheila Moon, and Luella Sibbald were active founding leaders. Under their leadership, the Guild's major purpose was "to provide both a climate for and a way to work at bringing about an intersection between the life and teachings of Jesus (teachings about choice, self-awareness, religious consciousness of meaning, ways to find these) and depth psychology with its contemporary insights into the entire spectrum of personality that must be explored and encompassed if personal wholeness is to be even approximated." (*After Thirty Years: The History and Purpose of The Guild for Psychological Studies*, 1973, p.2)

Since I was not in leadership training through the Guild, and there were years when I did not attend seminars, I cannot speak about what was happening in the Guild as it developed and changed with the passing of each of the founding leaders. What I can address, though, is my experience and the profound influence this intersection has had on my life and perspective over these many decades.

In June 2014, I participated in the "Wound and Healing, Consciousness and Love" seminar. Among the seminar texts were three passages from the life and teachings of Jesus that provided, as I experienced it, a container for the difficult process of intentionally and reflectively living with the personal experience of wounding. Passages from the works of Carl Jung and Wolfgang Giegerich, a Jungian analyst (known for Psychology as the Discipline of Interiority), meaningfully supported intersection with these Records passages.

This intersection explored healing as a choiceful shift from living as victim of personal wounding to holding the wound as a truth of experience from which a living stance emerges. Or, as Giegerich puts it, "... we turn [the wound] into the ground *on* which we stand and from which we take our next step." (*Neurosis: The Logic of a Metaphysical Illness*, p. 418) The Records passages were led from an experienced grounding in soul that touched me deeply. To this day, I continue to work on what was aroused during this seminar. And I read Giegerich, which means I have read very little but have read sections over and over until I can absorb, through my own experience, what he actually means.

As I see it, Giegerich's work is like a finely tuned telescope focused on the works of his predecessor. His works open a new and compelling landscape for understanding the dynamic of the soul in relation to the human. This cannot help but change the intersection with Records and the way passages are led.

The current Guild is up against some difficult cultural differences from those that existed in 1973, when *After Thirty Years* was published. At that time, there were twenty associate leaders; now there are five leaders in Casting Seeds. Then interest in the Guild was growing

and seminars were plentiful; now seminars are much less frequent and hard to fill. Then the Guild's purpose was specific and focused; now the vision and mission statements are broad and vague.

What of relevance to Records study does the Guild have to offer after these many years since the passing of its founders? The question of Records relevance may be challenging assumptions that those in the Guild community have held in spite of significant cultural shifts. What might the truth of experience tell us? Can we open to, and integrate, the depth and nuances of a radical thinker like Giegerich? How might the five Casting Seeds leaders, from their own experience and in their own creative ways, support the larger community's understanding of Giegerich, particularly his relevance to Records study? Relevance takes listening, not for what one wants Records to be, but for how Records itself wants to be known with its own footing and direction in a changing cultural climate.

From the Board

While the discussion about the traditional Records study in the Guild and the Board's role continues, we would like to expand on our response in the April issue.

Some clarification about how the Guild functions may be helpful to the ongoing discussion.

During the past two decades, the Guild's organizational structure has been shifting as the Guild transitioned from being founder-directed. The centralized structure of the past was served by many volunteer leaders and other volunteers. It included the Board and Steering committee as well as a Director and small office staff who managed finances and operations, including the administrative side of seminars; the leader/mentor group who were responsible for seminar content, leader training, mentorship, and research; and the Guild Study Center. A San Francisco office housed staff and meeting space. Significant changes since the early 2000s included reducing costs by closing the office and operating with one independently contracted, part-time Administrative Coordinator.

Many elder-leaders had been stepping back from active leadership, leaving a very small group to carry the Guild forward. Given the smaller pool of leaders and volunteers, as well as decreased demand for long residential seminars, the current structure was launched in 2012. This structure was created to encourage and support leaders who wanted to offer seminars, or to work on other related projects, directed by their own initiative or in collaboration with others. The structure was developed following a 3-year strategic planning process in which 20-30 members active in program and administrative leadership participated.

Under the new structure, the Guild's activities take shape through a project proposal process. Leaders may propose seminars, activities for leadership development, or projects for other kinds of expression or dissemination of the Guild's work. Projects have included offerings of seminars, workshops, and study

groups. They often incorporate suggestions from people in the broader Guild community. Project budgets include payment for seminar leaders and staff, and support for leader development activities. Leaders are responsible for carrying out all aspects of their approved project in accordance with their approved budget. The Board reviews and approves proposals. The Administrative Coordinator ("Guild office") coordinates contracts and payments.

The intended future is to continue supporting activities as long as we have leader initiative, participant interest, and financial resources along with the necessary organizational components. Financial oversight, administration and communication activities are all performed by another small group -- the Board of Directors (currently five directors), our Administrative Coordinator, and several volunteers. Although there are 56 members and nearly 2000 people on our mailing list (about 300 receive the monthly *Threshing Floor*), the total number of people now active in leadership and volunteer roles, including the Board, is only about 16. So some people necessarily wear several hats. A few additional people lead periodically or are available as mentors. All individuals who contribute time and effort to the Guild do so on a very part-time basis. We invite your contribution.

In September, 2010, during strategic planning, the Guild's vision and mission were articulated in line with the founders' original broad purposes, stated in the Guild's Articles of Incorporation, which allow room for many perspectives. The Guild's work is defined by our vision and mission, along with our seminar method, and is further articulated in the Guild's guidelines for project proposals. These elements reflect the legacy of the Guild founders and are the source of continuity for our work. The structure for activities differs from the past in that there is no executive staff, nor any solicitation of particular seminar content from leaders. Likewise, there has been no specific policy about Records material, although most seminars continue to include Records work. The proposal process has thus far been very successful in supporting the creative initiative and energy of our leaders and volunteers, in line with our mission, and within a lean but effective decentralized organizational structure. There is no organizational growth priority at this time. However, if energy expands, it can be followed.

Until a couple of years ago, about ten leaders participated in a self-coordinated group, known as the Mentors Group, that communicated regularly, met periodically, and provided support and coordination for leadership activities. The Mentors Group coordination dissolved due to a variety of life circumstances for participating leaders. In addition, there are no Leaders-in-Training at this time. The most recent trainees have all graduated to full leadership. However, an ongoing project is the Casting Seeds group. This group of five leaders has shifted from being a training class to a group that is self-directed in researching material, strengthening their leadership skills, and developing

seminars which they present. They are also open to working with people who wish to pursue leadership training or discussions of seminar ideas. One interest of several CS members is Psychology as the Discipline of Interiority. There are several articles on the website that were presented on this topic at seminars in February this year and February 2013. Since 2005, leaders have been exploring questions of relevance and applications of this material for Guild seminars.

The Board shares the deep valuing of work with the Records that has been expressed in the TF responses. In John Petroni's April article, he noted, "This text was once the focus of the work of the Guild to which a number of people enthusiastically dedicated time and labor." In one sense, therein lies a significant answer to the questions John raised. The "number of people enthusiastically dedicating time and labor" to Records work are many fewer than in the past, particularly as leaders. Participation in traditional Records seminars dropped, as well. So, although Records material continues to be incorporated into most seminars, there is not the same focus on traditional Records study that there was in the past.

The focus of the Guild's work will be what leaders bring, influenced by the interests expressed by the Guild community of seminar participants. The future of Records work depends upon people who want to study and lead the material and participate in seminars on it. People who want to pursue more traditional Records-focused studies with the Guild's support may make a proposal to the Board for a study project. The proposal might be for a seminar, a small ongoing study group, or individual study with a mentor. It could even be for some way of recording or documenting the wisdom of elder Records leaders. There are guidelines for project proposals. With consideration for the guidelines and the Guild's resources, the Board would enthusiastically support such Records-focused projects.

The question of whether the Board should expand its role to include soliciting particular seminar content and leaders (specifically, finding someone to carry on the legacy of the traditional Records study) will be discussed during our June meeting, and we will be able to provide additional information after that time. In the meantime, if there is something you would like to offer, or see offered, please contact the Guild office.

The Psychological Difference

by Jack Russell Stone

We were unable to attend the 28 February discussion, but have read the papers presented, except that no text of Marc Andreessen's contributions has yet appeared in the *Threshing Floor* or the website. But, synchronistically, a lengthy and fascinating story about his venture capital "adventures" and his positive vision for mankind's (near) future appears in the current 18 May 2015 edition of the *The New Yorker* magazine. Perhaps this *TF* edition will contain something of his meeting with the Guild.

Would You Consider Board Service?

By: Elizabeth Bremer, Secretary of the Board

(Lbremer4@ [aol.com](mailto:Lbremer4@aol.com))

Serving as a member of the Guild Board of Directors is an opportunity to help the gifts of the Guild take shape in the world. Board members bring varied talents, experiences and perspectives to the common purpose of helping the Guild realize its mission.

The Board of Directors is recruiting candidates between now and mid-July in preparation for the annual August election. If you are interested in serving on the Board, or would like to recommend someone, please contact me or any Board member to talk about board work.

The Board provides strategic, policy, program, and operations oversight. We seek to bring forth the Guild's work by supporting the energy of leaders to grow and create programs while maintaining a healthy financial basis through which to fuel future development. Board work gives members opportunities to expand their own consciousness, while we seek to address the Guild's organizational needs and opportunities.

The board meets five or six times a year, currently on a weekend in the East San Francisco Bay area. Although not preferable, it is sometimes possible for members who cannot travel to a meeting to participate by phone or video conference. Between meetings, communication is usually by group e-mail, and members contribute a few hours to projects individually or with others. The current directors are Elizabeth Bremer, Hal Childs, Harry Henderson, Jennifer Larson, and Rita McGowan. We look forward to hearing from you.

June Birthdays

Michelle De Beixedon	Jun 3
Richard Naegle	Jun 4
Godelieve Theys	Jun 4
Denise Dinwiddie	Jun 5
Joe Wills	Jun 6
Gretchen Sterenberg	Jun 11
Alison Rayner-Hooson	Jun 15
Susan Renfrew	Jun 19
Paul Henri Carvalho	Jun 20
Timothy Locke	Jun 20
Karen Petty	Jun 22
Jean Gansa	Jun 25
Nan Gallagher	Jun 26
Faith Mason	Jun 27
Rosemary Dickerson	Jun 28
Maureen McCarthy Draper	Jun 29

Stay Connected

Bob Ridder, Administrative Coordinator, is available for all inquiries by phone at (415) 561-2385, or by email at office@guildsf.org.

Send your email address to office@guildsf.org so that we can keep you connected and up-to-date on Guild events. Also be sure that we have your current mailing address so that we are able to send you this yearly edition of the newsletter. Please keep us updated with your address changes.

Mailing Address

Guild for Psychological Studies
P.O. Box 29385
San Francisco, CA 94129-0385

Guild Website

Visit www.guildsf.org for information about seminars and events, and to register for seminars. The website also has general information about the Guild, past issues of the Threshing Floor, relevant news, and links to resources. If you would like to post information of interest to the Guild community, our web administrator, please email harryhenderson51@gmail.com,

Guild Facebook Page

<https://www.facebook.com/guildsf>, launched in January! If you haven't yet, please "friend" and "like" us!

Newsletter

To receive 12 issues of *The Threshing Floor* a year, please contact the Guild office. There is no charge for an e-mail subscription. For a print subscription, please send a check for \$25 to the Guild office.

Items for inclusion in the Threshing Floor should be mailed to the Guild Office, Attn. Threshing Floor Editor, or emailed to office@guildsf.org. The deadline for each issue is the 20th of the month. Items received after that date will be published the following month.

Production & Layout Editor: Wilene Chang
Content Editors: Janet Boeth Jones & Sue Renfrew
Distribution: Bob Ridder

Disclaimer: The opinions expressed in this newsletter (by contributors other than staff and directors) are the writers' and not necessarily an official position of the Guild.

Publishing House sales – books and CDs

Order publications on the Guild website, or contact Carina Ravelly at guildpublishing@yahoo.com.

Donations

Many thanks to our donors! Your financial support in any amount helps the Guild with seminars and other events, with the training of leaders, with outreach, and with other new and ongoing efforts. Because the Guild is a registered nonprofit organization, with 501(c)(3) status, your contribution may be tax deductible. Donations should be directed to the Guild office address, or you may donate online using the PayPal link you'll find by selecting the Make a Donation link on the main page of our website.

Volunteers

There are several people who fill necessary volunteer roles in the Guild. If you would like to be a Guild volunteer, please contact the Guild office at office@guildsf.org and let us know particular volunteer roles that appeal to you. Currently volunteers are members of the editorial staff for the Threshing Floor; members of the Board of Directors; serve as continuing education coordinator; train to serve as seminar coordinator, committee person or cook; provide transportation to/from seminars for attendees; help to catalog or research Guild archive materials; write reviews for Guild books and other publications; etc.

Friends and Members

Friends of the Guild are donors and others interested in receiving Guild information who are not Voting Members. Voting membership requires active participation in some form of leadership or committee role, or other volunteer effort, and the payment of annual dues. Voting members may receive a print subscription to the Threshing Floor upon request.

Board of Directors

Elizabeth Bremer, Secretary
Hal Childs, President
Harry Henderson, Treasurer
Jennifer Larson, President
Rita McGowan

