



ESR Reports
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What Shall I Do?

STUDENT FOCUS
by Vicki Corkell

He asked him to wash his hands. That's all we said. Please wash your hands before you handle the food. And he flew into a rage. He cursed us. He slammed doors. He sent his friends running for cover. A frightening display of unleashed, uncontrollable anger washed over us like an unchecked wave. The employees who worked with me in the mental health facility were frozen in place, and they looked at me with a clear, but unspoken question in their eyes: *What are you going to do?*

What, indeed, shall I do? Asking this question, however, has always been my biggest mistake in both pastoral ministry and crisis counseling. What shall I do? How can I fix it? I asked the same questions when I served as pastor for a small church. How can I help these people who look to me for guidance, decision-making, problem-solving, fixing? How do I respond to these cries for help? What shall I do to alleviate the crisis?

These questions all point to my unfortunate state of forgetfulness – I am not in charge. I seem to have trouble remembering this. And it's no wonder. People tend to act as if *I am* in charge – the members of the congregation, the Board of Trustees, the employees in the mental health facility where I now work all act as if I am really the one in charge. Sometimes I act that way myself. But the bald truth is that I am not in charge.

This is my biggest lesson, and it is one that I am reminded of on a daily basis. I am not in charge of the schizoaffective man who is raging in the hallway. I am not in charge of the 18-year old who has decided to abort her fetus. I am not in charge of the drug user who calls me at 3 a.m. to wail

about his situation. In every case, the cry for help is a cry for healing. And I am not in charge of healing. Frankly, I don't even know what healing looks like most of the time. So asking 'what can I do' is a little like trying to eat ice cream in Alabama in the middle of August – we might get the job done, but in our rush to do so, we never experience the true essence of the ice cream itself.

According to pastoral psychotherapist, Valerie DeMarinis, the response for

“So asking ‘what can I do’ is a little like trying to eat ice cream in Alabama in the middle of August – we might get the job done, but in our rush to do so, we never experience the true essence of the ice cream itself.”

Continued on page 2.



“The pastoral care courses I have taken at ESR have been demanding and rewarding. At CPE this summer, my group included some wonderful ministers from other seminaries in it. As we compared what we had been taught it did not take long for us all to agree that ESR had given me a truly superior pastoral care foundation.”

—Steve Ackley,
current ESR student

pastoral caregivers may be found within the confines of the word itself – pastoral, or rather, “past”-“oral”. She states that “past” refers to history, memories, and meaning-making, and that “oral” refers to naming. Consequently, the pastoral care of a faith community is one that articulates a faith tradition and names its present understanding of that faith. With an individual, pastoral care may help another make meaning of their experience, and help name that experience. Thus, asking the drug user what life was like before drugs, exploring the difference, and naming it are all pastoral functions, and steps toward healing. But it is not the healing itself. It is not the essence of the ice cream.



Vicki Corkell

I would go one step further. A past-oral response is more often just what it says – past oral. It is a response that moves past speaking or beyond naming. It is listening. More accurately, it is not just listening, but deep listening. At the core of true compassionate care is a kind of listening that allows me to hear past the anger or the horrible details of another’s life situation, and gives me the opportunity to enter into a committed, yet equal, relationship. We are relationally together, and together we are waiting for the Divine presence that moves beyond speaking, and provides true healing. Relational attentiveness is listening ‘with’ rather than listening ‘to’. It is being with someone, yet at the same time, providing space for them to be alone with Divine presence. At times, it is simply compassionate waiting for the presence of Divinity to do the real doing.

The bottom line is that true pastoral care responds.

We respond to the cries of life. We respond to lives that are filled with beauty and tragedy, pleasure and pain, joy and sorrow, hope and despair, anger and peace. We may never be called to respond as Rev. Mychal Judge was called when he entered the World Trade Center, and lost his own life caring for others. But we are called to respond. Pastoral care is to be with another in

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relationship during these moments – sharing both beauty and tragedy, joy and sorrow, hope and despair. It is celebrating and comforting, laughing and crying together. But most often it is simply waiting and listening, filled with hope, and knowing in our deepest parts that Divine presence will do the real doing.

Teaching & Learning

PASTORAL CARE AT ESR

FACULTY FOCUS

by Bill Ratliff, Professor of Pastoral Care and Counseling

To provide pastoral care requires passion — a passion to be with God and a passion to be with people in ways that are caring and healing. A lot more is involved, but passion is the beginning point.

Teaching pastoral care at the beginning is easy because the subject connects. We have cared for others and have received caring at a variety of points in our lives. The water muddies as we begin to look at what *effective* pastoral care involves. By looking at ourselves we begin to see that care givers need such attributes as a grounding in God's Spirit; flexibility; courage; sustained, active listening; and ongoing self-care. Intellectual tools and content are also required. For example, knowing the history of pastoral care in the life of the faith community through the ages informs us of the long and rich tradition in which we stand and can inspire and even empower. Reading current literature in the field broadens and deepens our perspective. In this way we learn to take into account issues of age, gender, race, power differentials, culture, spiritual development, and what issues are being dealt with at that point.

Complexity stares us in the face, and we wonder who is gifted for such relationships? Certainly not us!

The Good News is that we can learn, if we have the underlying passion mentioned at first. And we find out that we are not required to fix people — that is left to God. Our task is to *be* with people and use all our skills and intuitive gifts. The outcome lies in God's hands. The deep belief that there is that of God in every person, as George Fox maintained, gets tested, then hopefully embodied in our relationships.

In order to be with people, we have also to learn to be with ourselves. Self-knowledge is required, so that we have some awareness of how our passion for caring meets our own needs. Caring for others *always* meets our own need, in some way, or we would not be involved. Once we become aware, then we can try to meet the other person's need rather than strictly our own. Awareness of the range of our feelings, and some comfort with those feelings, helps us sit with another person who may be exploring the depths of their pain or rage.

Learning to live with our

own helplessness is also necessary. Especially in times of terminal illness and grief, there is little concrete we can do. In our need to do something, we can say things that sound inane or easy and can shut down the other person. We may tell ourselves we are trying to “cheer up” the other person, when we really do this because we are attempting to make ourselves feel better. The more we try to cheer up someone, unfortunately, the worse they often feel! Prayer is necessary at this point — turning the situation, including our own helplessness, over to God.

Good self-care is mandatory. If I don't take care of myself, then I have nothing available with which to care for others. Jesus talks about loving neighbor as we love ourselves. We too easily forget the last three words. Loving self is not easy for many of us who were brought up in a guilt-ridden faith, as I was. I am convinced, however, that we are unable to love others to any greater degree that we are able to love ourselves. God's grace and love converts us, so that we are enabled to love God and self and neighbor.

Continued on page 5.

Bill Ratliff



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The PRISM Project

ALUMNI FOCUS

by Keith Dobyms, DO, M.Div., ESR 1998

PRISM TOPICS:

- Introduction to Medical Spirituality
- Breaking Bad News to Patients and Families
- A Primer in World Religions
- Health Care in the Major Religious Traditions
- Responses to Suffering within Different Religions
- Spiritual Assessment
- Medical Rituals
- The Means of Medicine vs. the Ends of Faith
- Hope: Perspectives of Patients & Clinicians
- The Patient's Experience of Shame
- Listening to Patient Confessions
- Spiritual versus Psychiatric Illness
- Honoring Spiritual Needs of Hospitalized Patients
- Caring for Demented Patients
- Caring for "Difficult" Patients
- Religious Perspectives on Clinical Ethics
- Facilitating Advance Directives Decisions
- Understanding the Rules of Poverty
- Spiritual Health, Spiritual Disease and Spiritual Abuse
- Praying with Patients: Benefits and Dangers
- Respecting those of Other Faiths
- 12 Step Spirituality: Supporting Patients in Recovery
- Accessing Help from Community Pastors
- Making Space for Spirituality in End of Life Care
- Homosexuality within Different Religious Traditions
- Sacred Writings, Art and Music in Medical Therapy
- Theological Understandings of Medical Error

In July of 2000 the Kettering Medical Center Network in Dayton, Ohio launched PRISM, the Program for the Integration of Spirituality and Medicine. With the guidance and support of the National Institute for Healthcare Research we received an award from the Charles F. Kettering Foundation to fund our trial year. We have begun our second year with the ongoing support of Kettering's Department of Pastoral Services.

This project grew out of a particular concern that called me to ESR, for the emotional and spiritual needs of my fellow physicians. During twelve years of rural medical practice I had become convinced that altruism was insufficient motivation for the practice of medicine. My colleagues and I needed a spirituality and a theology that could embrace suffering as well as hard work, and that could sustain hope in the midst of daily encounters with tragedy. Though I continued to practice medicine after moving to Richmond, my five years of seminary study were largely devoted to examining the spiritual foundations of medical

practice.

A residency in Clinical Pastoral Education allowed me to apply this work in a clinical setting. With another Kettering chaplain, Elizabeth Kelly, I was given the opportunity to observe and respond to the spiritual stress of medical students and residents as they learned to work with the sick and dying, and struggled to make sense of this experience. The following year we developed the PRISM curriculum to formally introduce spirituality into the training of medical residents and students in the Kettering Network Hospitals.

We adapted the prism metaphor from a famous demonstration by Sir Isaac Newton, wherein the full spectrum of colors produced by a prism was refracted back into white light by a second prism. Before Newton no one had understood that white light contained within it the full spectrum of colors, which could be reintegrated into a "whole" and pure state. (This mid 17th century experiment may have influenced early Quaker understandings of The Light.)

The metaphor of refracting and reintegrating prisms guide this project

constantly. Medicine's "first prism" has achieved astounding successes by learning to refract apart and analyze the attributes of a human. Clinical successes result from carefully manipulating these separate anatomic parts and separate physiological processes without destroying the overall integrity of the individual. In so far as this reductionism emphasizes the parts over the whole, our lives may become isolated from any larger meanings of creation. We need the second prisms of faith, religion and spirituality to reintegrate the refracted attributes of a human life. PRISM seeks to rediscover and reaffirm the meaningful and coherent person that transcends the sum of its parts

In this program we explore religious rituals that anchor the person within a community of faith. We introduce ways in which spirituality integrates that person into a sense of whole and purposeful existence. We acknowledge the existential meanings that undergird the momentous medical decisions we all have to make. We apply these insights to specific patient care issues, such as caring for patients with dementia or with

personality disorders, or suffering from substance abuse or poverty. By exploring the diversity of approaches by which persons make sense of the miracle of life, we consider ways that medicine can serve those meanings.

Though the curriculum emphasizes the spiritual needs of patients and their families, the underlying goal is to recognize the physician's own spirituality as a necessary resource. We introduce this principle with the specific example of caring for the demented: clinicians who are able to discover meaningful life within the experience of dementia find that their patients thrive both physically and emotionally. The spiritual and emotional sensitivity, which is exposed by cognitive loss, can be assumed to be present (albeit cognitively suppressed) in most patients. The spiritual integration of the physician who searches for meaning in each patient may be the subtle difference between clinical competence and excellence.

Many of our topics are developed in small group meetings with medical students and residents. PRISM has also sponsored

noontime lecture series open to community clergy and physicians. These lectures cover topics of wider interest and alternate with a bi-monthly ethics forum. Panel discussions have been especially well received, in which respected senior clinicians of different faiths respond to the spiritual challenges of clinical practice.

Another aspect of PRISM is our training program for chaplains. Kettering's residents in Clinical Pastoral Education participate with Internal Medicine residents in the "morning report" discussion of challenging patients. This activity exposes them to the unique requirements of clinical objectivity and the emotional and spiritual demands made upon the clinician. It also fosters understanding and respect between these disciplines, and promotes our chaplaincy residents' confident participation in patient management. As PRISM matures we expect to develop a residency specialization for chaplains dedicated to working with physicians in training.

*You may contact Keith about this project by email:
keith.dobyns@kmcnetwork.org*



TEACHING & LEARNING continued from page 3.

Ongoing bathing in God's love and the life of the Spirit are essential to effective self-care and then effective pastoral care.

How do I teach such pastoral care? Perhaps a more accurate question is, how do I provide the space for students to be obedient to their Inner Teacher and learn to be effective in their care giving? Just as in good pastoral care, I cannot make it happen, but I can provide the space.

Space is provided by teaching from an experience-reflection model. Students have experiences — inside and outside the classroom, in their own lives and from their own history. For example, in my Introduction to Pastoral Care class, each student is required to spend an hour a

week in a pastoral care relationship. In other classes, they interview persons or relate in different ways.

The crucial next step must be to reflect on that experience. Meditating on what happened; writing about it; hearing feedback from others, reading what other thinkers and writers in the discipline of pastoral care have said — all help students to look at what they did well and what they want to do differently next time. The ability to reflect on one's self, on the care-receiver, and on the relationship in a clear-eyed, unflinching fashion is the key to becoming an effective pastoral care giver. This reflection then informs our further experience. The cycle continues. Care happens.

ESR *Calendar*

- March 9** ESR Spirituality Retreat
- March 18-22** Spring Break
- April 18-21** Quakers in Pastoral Care and Counseling Conference
- May 12** ESR Commencement



Reflections of England

by Nancy Michaels, Director of Alumni/ae Relations

This past July, ESR faculty and staff spent two weeks together touring historic Quaker sites. It was an intentional reconnecting with our historic

roots and a team-building exercise designed to facilitate the growth of a faculty and staff that has been largely reconfigured during the last three years. Here is an excerpt from one cheerful, albeit weary traveler.

The room was possibly 12 feet wide by 10 feet long, cold and damp, a perfect pneumonia incubator. Ten of us crammed into it. I could stand upright but some of the taller people couldn't. The only place to sit was a bench at the end of the room or upon the dirt floor. We entered. The door was bolted behind us. The sound of the bolt being shot would have been the sound of despair had I not known I was soon to be released.

I spent maybe a minute in Lancaster Castle's dungeon and was more than ready to be freed. George Fox spent four years in this dungeon, as well as shorter terms. There was no plumbing. The stench must have been unbearable. The long

incarceration broke his health and sent him to an early grave, the grave we visited at the Bunhill Preparative Meeting in London. Surrounded by the sounds of the modern metropolis of London is the preternatural quiet of Bunhill Fields where Fox and many early Friends are buried.

Reading about the imprisonment of early Friends creates an image of a zealous group of seekers, supported by their meetings for sufferings. It had a romantic ring to it until I stepped into that cell. Experiencing it helped me see that there was nothing romantic about what early Friends endured. Their suffering was no longer theoretical. It was real.

How did Fox and the others sustain themselves? I believe that their faith was so real to them that they were able to surrender themselves to the situation in which they found themselves, sure that whether they lived or died, they were ultimately safe in the arms of a loving God. As Joyce Lewis, one of the martyrs of Mancetter, who was hanged for her refusal to recant her beliefs, said, "I do not need to be under the protection of the King. I am

under the protection of Almighty God."

We live in a country and a time when Friends can practice our faith openly. We're free to voice our disagreement of any government actions not consonant with our understanding of the way God wants the world to be. Yet, would we — would I — be willing to give up freedom or life as did our forebears? I now understand that when William Penn founded Pennsylvania as a haven for freedom of faith, it was not out of some philosophical persuasion but was grounded in his experience of the persecution of early Friends.

Being with colleagues for two weeks was a superb way to get to know one another in a more informal setting. There was much laughter and camaraderie bred of our common experience. Yet under all the fun was a depth of experiential learning I will never forget. My most profound wish would be that each ESR student could have a similar experience. Reading about our roots and experiencing them are as different as having a sunset described and actually seeing one. I thank all who made this experience possible.

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"Experiencing it helped me see that there was nothing romantic about what early Friends endured. Their suffering was no longer theoretical. It was real."

ESR People & Places

David Johns (Assistant Professor of Theology) presented the Quaker Lecture for Western Yearly Meeting in August. Copies of his, "Primitive Christianity Restored" are available through the WYM office. David also presented two devotional messages at the Quaker Men International gathering in July and delivered the morning message at an area Richmond United Methodist

Church. Along with several other ESR faculty, David spoke at ESR's 4th Annual Pastor's Conference in October on the theme "Theology and Discipleship."

Bill Ratliff (Professor of Pastoral Care and Counseling) devoted the first part of his summer completing research in the United States like what he did in England and in Scotland while on

sabbatical last summer and fall. He interviewed ten persons for two sessions each, on what effect their time spent in another culture had on their spiritual lives. Bill's father died in July, near the end of ESR's faculty trip to England. Bill says it was a quiet, peaceful death, although unexpected.

Stephanie Ford (Visiting Assistant Professor of Spirituality) in June traveled

to Toronto, where she presented a paper on "Evelyn Underhill's Journey to Pacifism." Upon her return, she visited Niagara Falls, which she reports is "an awesome sight even for an adult!" This summer, she also taught for a week at the Academy for Spiritual Formation (an Upper Room ministry) at Camp Sumatanga, Alabama on the theme "Protestant Spirituality."

In PRINT

Jay Marshall (Dean) visited Ireland and England this summer. The Ireland trip was for relaxation and recreation and the England trip was ESR faculty and staff's Quaker History Tour. Jay also delivered a keynote address to the FUM Quaker Men Triennial in Cincinnati, led a workshop on "universal ministry" at Iowa Yearly Meeting, and preached at Marshalltown Friends Church (Iowa - FUM). He also visited Friends Association of Higher Education, Friends General Conference, Indiana Yearly Meeting, Western Yearly Meeting, and spoke at Cane Creek Meeting's (NCYM-FUM) Sesquicentennial Celebration.

Stephanie Ford (Visiting Assistant Professor of Spirituality) spent much of Spring 2001 writing entries for the *Dictionary of Christian Spirituality*, which is scheduled for publication in 2002. Her topics varied from Shakers and William Penn to medieval mystics.

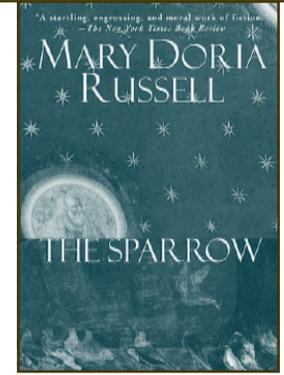
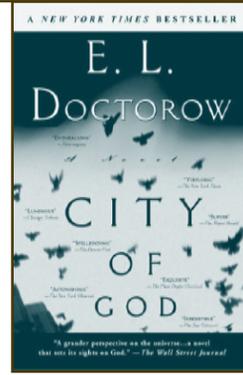
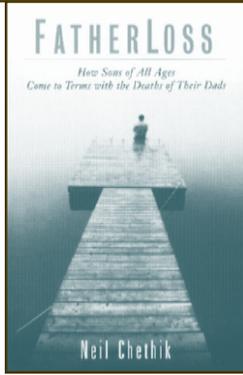
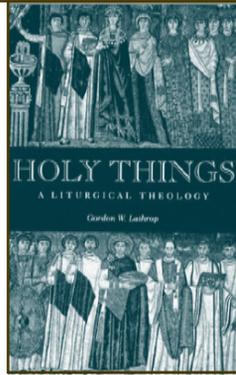
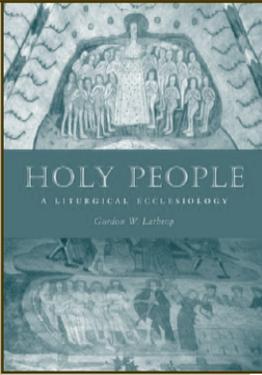
Bill Ratliff (Professor of Pastoral Care and Counseling) announces that the printer now has *Sounds of Silence: Quaker Dimensions to Pastoral Care and Counseling*, which should be

available by the time ESR Reports goes to press. It is published by Pendle Hill and contains 15 chapters, mostly written by ESR alums. SPCK in England is publishing a *Pastoral Handbook* this fall which will contain two entries of Bill's: one on "Sexual Counseling" and one on "Responsibility."

David Johns (Assistant Professor of Theology) has a number of recent articles in print and a few upcoming as well. An encyclopedia entry, "Everett Cattell," is included in the new *Historical Dictionary of the Holiness Movement* and entries on "Ecumenism" and "Theology" will be included in the forthcoming *Historical Dictionary of Quakerism*. Reviews will appear soon in both *Quaker Life* and *Quaker History*. David's recent article, "'Hanging as a Flag': Mary Dyer and the Notion of Quaker Hagiography" *Quaker Religious Thought* (August 2000) is the subject of an article, "Quaker Hagiography," by Dean Freiday in the most recent issue of *QRT* (February 2001). On an autobiographical note, David published a brief article in the Duquesne University theology department's *The Theologian* titled: "From Doctor to Professor: Tales from the Other Side of the Podium" (January 2001).

WHAT WE'RE

reading



David Johns has been reading Gordon Lathrop's, *Holy People: A Liturgical Ecclesiology* and rereading Lathrop's, *Holy Things: A Liturgical Theology*. "I stumbled upon this author in graduate school and continue to be impressed with the depth of his faith-full thinking on worship and theology. Lathrop is committed to the liturgical expression of worship, which might cause one to wonder why a Friend is so enthused about his project. He retrieves ancient Christian wisdom concerning corporate worship and appropriates it in a creative theology of Church. He helps me to think along with a very large segment of the Christian community on issues such as rhythm, what it means to be a *practicing* community, imagination and hope, *lex orandi/lex credenti*, gesture and word. In short, Lathrop

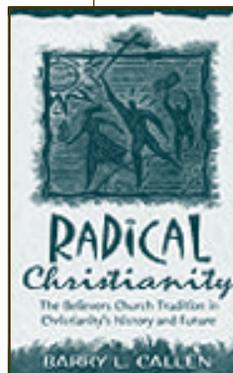
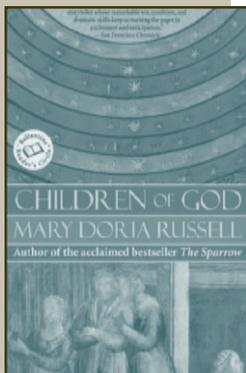
challenges me to ask searching ecumenical questions about how (and whether!) the Religious Society of Friends participates in and contributes to the visible unity of the "one, holy, catholic, and apostolic" Church. Gordon Lathrop is Charles A. Schieren Professor of Liturgy at the Lutheran Theological Seminary in Philadelphia.

Bill Ratliff: Neil Chethik, *Father Loss: How Sons of All Ages Come to Terms with the Deaths of Their Dads*. This book is based on a national survey of more than 300 men and in-depth interviews with 70 others. It is a rich and nuanced exploration of one of the most common and least studied events in men's lives. Particularly helpful is a section discussing how men grieve differently from women, and most grief books have been written from a woman's perspective. I have

ordered copies for two male friends.

Steve Spyker, E. L. Doctorow's *City of God* and Mary Doria Russell's *The Sparrow* and

Children of God. "Like the Augustinian in the work of the same title, *City of God* articulates an understanding of God in a tumultuous world facing an uncertain future. Doctorow weaves this story using a narrative in multiple voices – an unusual format that makes for an unsettling, though stimulating, reading experience. The narrative makes infrequent use of strong language, that some may find offensive, and deals frankly with tough questions about how we think about God in a post-holocaust world informed by modern science. Doctorow avoids easy answers, but his framing of the questions is both thought provoking and entertaining. Reading *City of God* put me in mind of another book, a delightful blending of theology and fiction entitled *The Sparrow* by Mary Doria Russell. Intelligent extra-terrestrial life is discovered, and, true to their tradition, the Society of Jesus (Jesuits) launches a mission to make initial contact. Far-fetched? Perhaps, but Russell makes suspension of disbelief effortless as she magnificently tells the story of one man's deep spiritual journey. *Children of God* is a sequel to



ESR Tri-Annual Alumni/ae Gathering

Wet but Warm

by Nancy Michaels, Director of Alumni/ae Relations

The Sparrow, and every bit as delightful and insightful. Both books include a reader's guide which includes a collection of discussion questions, making this book a likely candidate for your meeting's reading group, though the book does contain themes of sexuality that some may find difficult to deal with in a church setting.

Stephanie Ford says, "Frankly, what I am most enjoying reading is the textbook for a course I am teaching this Fall! *The Silent Cry: Mysticism and Resistance* is the visionary book by the German theologian Dorothee Soelle. As usual, she keeps the jargon to a minimum, while opening up complex and thoughtful ideas to her reader. The question she addresses is the link between Christian spirituality, mysticism in particular, and the work of social transformation. Yet, she also seeks to awaken her readers to their own awareness of personal mystical experiences."

Jay Marshall recommends *After Life: In Search of Cosmic Consciousness* by David Darling and *Radical Christianity* by Barry Callen. "After

"Re-Connect 2001," held May 25-27, 2001 saw more than 40 alums and many former faculty come from both coasts and several states. The weatherman didn't cooperate by providing clear skies, causing Earlham School of Religion alumni/ae and faculty to get soaked several times. However, those in attendance were warmed by the fellowship of classmates and former teachers, many of whom they had not seen for years. Friday afternoon was filled with a reunion by the decades in the ESR Gathering Area. This was a chance for alums to informally greet and catch up with former classmates and teachers. In the evening a pizza party was held in the Earlham College Dining Hall. A shuttle delivered alums back and forth between Wilson Hall and Charlie's Coffeeshop and Gallery where jet-lagged

Life brings religion and science into conversation with a focus on the topic of life after death. The placement of some of sciences latest conclusions along side widely held tenants of faith

visitors enjoyed coffee and jazz.

What do seminarians do for fun? Saturday morning after breakfast, participants attended workshops.

More than 40 alums and many former faculty came.

Stephanie Ford, ESR's Visiting Assistant Professor Of Christian Spirituality, led a group in an experiential class on prayer. Tim Seid, Associate Dean of Distributed Learning, gave alums a look at how distance education will look and feel. And ESR Alum and best-selling author, Keith Miller, facilitated a discussion about writing from the Spirit.

Did you ever have an "indoor cook-out?" We did, as plucky Sodexo grill-meisters cooked out while we ate in, due to the inclement weather. Saturday afternoon allowed free time for catching up on naps or friendships (or just drying out!).

For many the highlight of the weekend was the 40th Anniversary Dinner and

was useful. Though his conclusions fall short of mainline Christian thought, one does see spirituality critiquing and being integrated with arguments of science. *Radical Christianity*

Celebration. More than seventy people jammed into the ESR Dining Room. Dean Jay Marshall showed his emceeding talents and introduced alumni/ae and staff who gave reminiscences of "the way we were" in the first four decades of our corporate life. Founding Dean Wil Cooper may have been embarrassed by the accolades thrown his way. The consensus was that Wil was the right person at the right time and critical to the formation and growth of ESR. I couldn't help but reflect that the same could be said of Jay Marshall, as he leads ESR into a new century and new ways of engaging Friends in the ESR enterprise. Jay ended the program with a media presentation, showing ESR's new corporate identity and an explanation of the new ESR Access program, scheduled to be launched in fall, 2001.

The weather outside was frightful but the bonding was delightful!

offers a nice survey of the core components of the believers' church tradition and is a useful starting place for thinking about the church's relationship to and within society."

Nowadays

ALUMNI/AE NEWS



*T*rish Roberts (ESR 2000) writes that she is now living in Canberra, Australia. She's qualified for a Disability Support Pension and feels released

for ministry in a voluntary capacity. Trish is doing pastoral care at The Canberra Hospital where chaplaincy had been provided on a denominational basis only. That meant the 50% of patients who don't nominate a religious denomination didn't have access to pastoral care.

Trish is part of a new team, which specifically visits those who list their religion as "Nil" or "Unknown." She says this leads to many fascinating pastoral visits. Along with this, Trish is doing a year-long CPE program, with the hospital as her main ministry site, plus some campus ministry at the Australian National University. She's also been endorsed as the Quaker chaplain for other Canberra hospitals, including the hospice.

During the early part of this year she accompanied a close friend who was in the hospice until her death in June. "My main stress relief has been watching movies," Trish says, "and I am a legend in the CPE group for the most number of movie outings per week — or even per day." Trish has returned to Canberra Meeting where she held membership for over 10 years and is very active in the meeting.

*S*abrina Falls (ESR 1995) has released a solo Celtic harp CD entitled "Healing River." Many folks in the ESR community are familiar with Sabrina's harp playing as she did that quite a lot when she was at ESR. The CD is about an hour long and contains many of the songs she played at ESR, including "Amazing Grace," "How Great Thou Art," "Be Thou My Vision," and other hymns, spirituals, and traditional Celtic and folk tunes. She also recorded the popular "Unchained Melody." Her website featuring her music is at www.sabrinafalls.com.

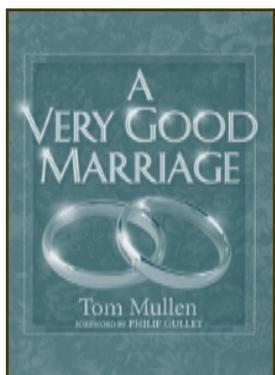
In February 2001 Sabrina received certification as a Music Practitioner while

attending the second annual International Harp Therapy Conference in Richmond, Virginia. "This certification marked my completion of the Music for Healing and Transition Program," she says, "which included a practicum playing harp at the bedside of the sick and dying in various units and the hospice of St. Vincent's Hospital in Indianapolis. My hope is to find professional work here in Indy as a therapeutic harpist." Sabrina is actively engaged in harp and guest preaching ministries in the greater Indianapolis area.

*E*arl L. Smith (ESR 1995) has been named the Associate Director for Ecumenical Networking for the Illinois Conference of Churches. In this part-time position, Earl will provide administrative leadership to the ICC Church and Society Commission in the areas of racism, health care, and economic justice issues. In addition, he will give attention to developing the Public Policy Ecumenical Network and facilitate ecumenical networking for public policy education, advocacy, and mission.

A Very Good Marriage is A Very Good Book

ESR's former dean and professor of applied studies, Tom Mullen, has published a new book – *A Very Good Marriage*.



and wife and all those who knew them. In the midst of this compelling, humorous and sensitive story are clues to creating

It's the story of Tom and Nancy's loving long-term marriage, and gives hope to those who want to create one like it. The book is an intimate view of a marriage that delighted both husband

loving, long-term marriages. While the book has Tom's trademark humor and wit, it is also deeply moving without being overly sentimental. As Phil Gulley says in the foreword, "In *A Very Good*

Marriage, we're given the tools to enhance our own unions. I

don't know any marriage that couldn't be made richer and stronger by following these gentle precepts."

Tom uses the familiar phrases from wedding vows as a framework on which to hang his story. It's a witness to the joy of building a

marriage that works – from the first bloom of love, to raising children, living with chronic illness, grief and more. *A Very Good Marriage* is published by Friends United Press and is available at bookstores nationwide and at Amazon.com.



The Dean's Word continued from page 12.

expressed more loudly, dominating the ultimate tone of the conversation and thus painting a gloomier picture than necessary.

In moving forward with this second project, ESR has invited meetings and churches that believe they are experiencing vitality and have a story worth sharing to complete a relatively brief vitality assessment tool. From that submitted information, ESR is choosing several meetings and churches from across the spectrum of Friends to participate in a self-study that will serve as basis for further conversation between ESR and the meeting or church. These

stories will be published in a work designed to share the successes that exist among Friends and provide a resource for other congregations who are considering how to develop a more vital meeting. The self-study instrument used in the project will also be included in this forthcoming publication, in hopes that other groups will use it in their own assessment and planning.

Yet another project underway that will involve the school in non-anxious listening and relating with a larger body of its constituents is an upcoming pastoral ministry consultation. We

have repeatedly heard the concerns surrounding Quaker pastoral ministry. This conversation typically includes a wide range of sub-topics: manner of ministry; Quaker foundations of the minister; achieving an adequate supply of Friends ministers to meet these needs; process for search and discernment of a pastoral minister; to name a few. We expect to include yearly meeting superintendents, pastors, meeting members, and ESR students in this important gathering. Our role will be to facilitate this conversation of listening, relating and caring in ways that move toward positive

progress and resolution of these pressing concerns.

Each of these projects excites me, as they represent ESR's commitment to its mission beyond the boundaries of its immediate educational curriculum. It is a form of good stewardship, I believe. They allow us to offer ourselves as resources, providing opportunities to model the manner of ministry we teach. Equally significant, these conversations provide an additional avenue for us to invest in the future of the Religious Society of Friends, just as many of you have invested in us.

With Care,
Jay



THE DEAN'S *word*

Short Title Here??

by Jay Marshall

The basic skills of listening, relating, and caring in a non-anxious manner are foundational to good pastoral care, which is the focus of this edition of *ESR Reports*. I continue to be grateful for the amazing role that pastoral care plays at ESR. It is a cornerstone of classroom instruction. It undergirds the faculty's approach to relating with students outside of the classroom in the larger context of their role as advisers and mentors. It is part of the framework of student interactions in ESR community life. Without doubt, the attention given to pastoral care contributes to the well-grounded, stable relationships that form the common areas of our life.

Though it may not have been named as such, it occurs to me that ESR is also

undertaking the role of "pastoral caregiver" with the larger Religious Society of Friends. What do I mean by this? In major ways, we are undertaking the task of listening, relating, and caring in a non-anxious manner with as large an audience of Friends as are willing to join us in conversation. In 1998, we had just such a conversation in a broad way through our National Consultation. We listened to Friends' hopes and fears, played back those conversations and discussed their implications. Ultimately we incorporated those findings in ways that shaped

"In major ways, we are undertaking the task of listening, relating, and caring in a non-anxious manner with as large an audience of Friends as are willing to join us in conversation."

the school's strategic plan and that have the potential to respond effectively to the concerns expressed in the consultation conversations.

The pastoral care role continues

now in a second project designed to do further listening and caring among meetings and churches: the Friends Vitality Project. A clear voice frequently heard in our initial consultation pointed to signs of vitality and growth among Friends, *even though participants were often hard pressed to describe this vitality*. And, Friends' worries and fears were often

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