



ESR Reports  
Vol. IV, Number 1

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## Friends for 350 More Years?

Stephen W. Angell  
*Leatherock Professor of Quaker Studies*

As those of you tuned into your Quaker chronologies will already have noted, this year is the 350<sup>th</sup> anniversary of the first mass conversions to Quakerism, including that of Margaret Fell and several hundred others who heard George Fox on Firbank Fell. This significant anniversary unfortunately received little notice at the sessions of most yearly meetings that I attended this summer. However, I was intrigued by a small sign strategically posted on the ground floor of the dormitories at Baltimore Yearly Meeting. The sign pointedly asked, "Friends for 350 *more* years?" Assuming that to be a shared goal, the sign went on to encourage Friends to teach children's Sunday School in their own local meetings.

What, indeed, will keep the Religious Society of Friends thriving until the middle of the twenty-fourth century? A meaningful and lively Sunday School for our children is surely one part of the answer, as the sign suggests. But what else do we

need to consider in order to have a healthy and vital existence long into the future?

*We must learn about, and build upon, our roots.* The strongest plants are those with a good root system.

The Society of Friends has exceptionally strong and serviceable roots. But — and here's probably where we differ from plants — our roots do us no good at all

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## Becoming Equipped: ESR Access and the Ministry of One Unprogrammed Friend

A new dimension of the ESR experience is becoming real. *ESR Access*, the distributed learning program, is now in its second full year offering theological education and spiritual transformation online, on campus, and at satellite sites in Connecticut, North Carolina, California and Iowa. The students, instructors and curricula of the *Access* courses have become part of the ESR, and their work

together is already making itself felt in the world.

If *Access* student Julia Ryberg is in any way typical, the program is a clear success thus far in terms of serving students at a distance and enhancing their ministry. Julia lives at a Quaker retreat center near Stockholm, Sweden — thousands of miles from Richmond, Indiana. (Talk about distance learning!) A lifelong unprogrammed Friend,



*Julia Ryberg during a recent visit to Richmond.*

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# A Rich Variety of Upcoming Events



The coming months offer many opportunities to connect and reconnect with Earlham School of Religion, both in Richmond, Indiana, and in other locales.

The following gatherings and courses will take place on the ESR campus in Richmond unless otherwise noted. For information on any of these events, call 1-800-432-1ESR (1377) or visit [www.esr.earlham.edu/events.html](http://www.esr.earlham.edu/events.html).

### October 14-25: ESR Access Intensives at Regional Sites

Twice a year, *ESR Access* brings graduate-level theological courses with Quaker roots to four sites around the US. Students can take an occasional course, or pursue a sustained plan of study. Detailed information is available at [www.esr.earlham.edu/esraccess](http://www.esr.earlham.edu/esraccess) or by calling the school.

#### Greensboro, NC:

- Technology and Ministry

#### Greensboro, NC Marshalltown, IA Pasadena, CA Hartford, CT:

- Quaker Beliefs

### October 26: The Ministry of Writing Colloquium

Phil Gulley's keynote addresses will bracket the day, with "The Heart and Art of the Story" in the morning and "The Joy of Publishing" in the afternoon. In between, participants will attend two workshops, chosen from a strong line-up of presenters and topics.

### November 16: Quaker Values and Business Ethics: What Can Friends Say?

In recent years a few Friends have labored with the question of how Quaker values might contribute to contemporary business practices. Recent headlines have encouraged the idea of having a broader

conversation on this important topic. Join Quaker business persons, Earlham School of Religion, and other invited guests for this important one-day gathering. Contact Jay Marshall at [marshja@earlham.edu](mailto:marshja@earlham.edu) or 1-800-432-1377.

### January 6-17: ESR Access Intensives at Regional Sites

Greensboro, NC:

- Exegesis of Biblical Narrative

Greensboro, NC  
Marshalltown, IA  
Pasadena, CA  
Hartford, CT:

- Christian Reconciliation: Conflict Resolution in the Church and World

### January 20-24: Writer as Contemplative: A Writing and Prayer Retreat, St. Meinrad, IN

For some, these five days at a Benedictine monastery will be the center of their participation in ESR's W.O.R.D. Sojourn. For others, the retreat will stand alone as an opportunity to write, in solitude and in community. For information, contact retreat leader and ESR adjunct professor Peter Anderson at 719-256-5283 or [otterson@fone.net](mailto:otterson@fone.net). The W.O.R.D. Sojourn — Writing, Opening, Reflection, Devotion — is a ten-month period of focused writing organized around a series of ESR classes, gatherings, and independent studies.

### January 28-May 2: Second Semester Online Courses

- Intro to Peace & Justice
- Work of the Pastor

### March 8: Third Annual Spirituality Gathering

The 2003 gathering will be guided by Bethany professor Nadine Pence Frantz and ESR graduate Carol Sexton. Dena, Associate Professor of Theology, and Carol, an artist and spiritual director, plan an exploration of spirituality and the arts.

### April 4-6: Quakers in Pastoral Care and Counseling, Quaker Hill, Richmond

### April 7-8: Willson Lectures, Margaret Zipse Kornfeld, ESR Center, Richmond

### May 12-23: May On-Campus Intensives

- Moral & Faith Development
- Pastoral Ministry Among Friends
- Writing for Ministry: Faith and Literature
- Emergency Pastoral Care
- Ministry Among Unprogrammed Friends

### July 14-29: ESR England Tour

John Punshon and Steve Angell — the former and current Leatherock Professors of Quaker Studies, respectively — will lead this tour of Quaker sites and other points of interest. A detailed itinerary and cost information is available by calling ESR or visiting the website.

ESR Reports is published in the fall and spring for alumni and friends of Earlham School of Religion

Jessica Bucciarelli, Editor  
Susanna Combs, Art Director

*Svartbäcken, the retreat center of Sweden Yearly Meeting.*



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her gifts of teaching, leadership, writing and administration have served the Religious Society of Friends and Swedish society for many years.

Newsletter editor Jessica Bucciarelli interviewed Julia Ryberg in Richmond during the May 2002 intensive.

**Jessica Bucciarelli: How did you become involved in ESR Access?**

**Julia Ryberg:** I knew about *Access* before it fully came into being. About two years ago, I was feeling thirsty for spirit in a way that pointed me toward theological study. My work with the marginalized had showed me that I had natural gifts, which I wanted to refine. I wanted academic challenge. I wanted to learn more about Quakerism. I wanted to be *equipped*.

I considered that perhaps I was called to be clergy. But I could never be under a doctrine. So I thought, What else can I do? I wrote to ESR to ask what someone like me—living across the ocean and feeling called to ministry and study—could do. And I heard right back from Sue Axtell that ESR was developing a program that would meet these needs. If I had called just a year or two earlier, there wouldn't have

been that option of distributed learning, and I wouldn't have become an ESR student.

**How does your seminary study relate to your ministry as an unprogrammed Friend?**

I am not doing this alone, but as part of Sweden Yearly Meeting. As soon as I started looking at ESR, I approached my meeting because it would just be too frustrating to do this if they were not interested. And they were very supportive. Through a serious and thorough clearness process, the Yearly Meeting guaranteed tuition and books for the full five-year program. They are doing this for me so I can better serve God.

We are a small meeting, but not despondent—small, but alive. There is a great spiritual hunger in Sweden and people are looking for something. Our retreats at Svartbäcken are a form of outreach. Engaging in this project of sending me to ESR is another real sign of life. When I started with *ESR Access*, I was already employed half time by Sweden Yearly Meeting. This position was created ten years ago because the Meeting felt the need for

someone to do things that members didn't have time to do. At the same time, it's important that I am not the only one who does these things—that I don't become a pastor.

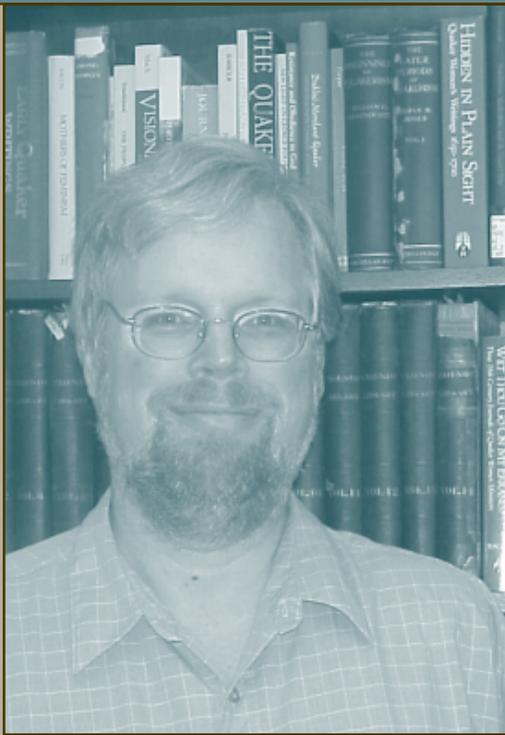
Being in seminary is changing how I do what I do with the yearly meeting. For example, I've led weekend retreats for years, but I now have more authority. I am more empowered, and better equipped. The prayer course lends itself particularly well to being brought back home. I have served as a local resource person both for Friends—who are exploring how poetry and psalms can enhance worship—and for Church of Sweden who are learning about silence. I joined Church of Sweden, which is Lutheran, about 10 years ago when I was yearning for more local church involvement than my 100-person yearly meeting could provide. I'm grateful that Friends are so open and I've had the freedom to explore the Lutherans, and to meet people of other denominations.

**How does it feel to be in seminary?**

I didn't come to seminary to *find* God, to *become*

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**Julia Hinshaw Ryberg grew up in the Meetings and Friends schools of the American Midwest. Both sides of her family are deeply rooted in unprogrammed Quakerism. She met her husband, Mats Ryberg, at Scattergood Friends School. In 1975, after graduating from Wilmington College, Julia joined Mats in his native Sweden, where he farms hay and teaches math. Since 1950, the family has run a retreat center and farm called Svartbäcken (<http://www.kvakare.org/svartbacken.html>), where Mats and Julia are raising their children and serving their Meeting.**



4 **Can we, like our forebears, speak authoritatively about our religious beliefs, in a way that can lead to the conviction of others?**

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unless we learn about them and from them. Fox, Fell, and other early Friends engaged knowledgeably and authoritatively with every theological controversy of their day. Sin, salvation, perfection, the last things, the sacraments — these were matters of which Friends could and did speak. Early Friends quoted and interpreted Scripture in relation to these theological controversies, and their apt commentary often confounded their startled adversaries. Most importantly, as a result of their understandings of such spiritual realities, Friends were able to live radically changed lives. Can we, like our forebears, speak authoritatively about our religious beliefs, in a way that can lead to the conviction of others?

I would agree with Baltimore Yearly Meeting Friends that children's religious education is a priority in nurturing this kind of religious awakening among ourselves. And so is adult religious education. We need a variety of different "Second Hour" programs in our meetings today to revitalize our spiritual

undergirding and presentation — not only the traditional "Quakerism 101" for newcomers, but study groups on John Woolman's or George Fox's Journals, or discussion groups of such stellar resources as *Hidden in Plain Sight*, an anthology of hitherto ignored writings of seventeenth-century Quaker women. Nor should we overlook our more recent past. I was invited to speak recently at a pastoral meeting in Ohio, and when I asked whether the pastor had any particular topic to suggest, she recommended that I speak on "Quaker Schism"! I took up her suggestion, and delivered a message about lessons learned from the Hicksite-Orthodox split of the 1820s, and that led into a fruitful after-meeting discussion on recent disagreements and divisions that had been experienced by that particular meeting. If we can cultivate a loving openness and earnest listening during such discussions, we will find, I believe, that this kind of exploration will lead to growth and healing in our meetings.

*We need to engage in "in-reach."* One essential aspect of a thriving unprogrammed meeting is that the meeting is vitally concerned to put into actuality Jesus' advice

that we love one another. There should be lots of opportunities for Friends to gather, sometimes perhaps just to socialize. Start a Bible study group or a mid-week meeting for worship. Pitch tents with the teens in the back of the meeting house, or in back of someone's house. Hold a back-to-school celebration in August. Share a feast with others in your meeting on Thanksgiving, Christmas, Labor Day, or Memorial Day. Encourage the growth of small groups; one popular method, known as "Quaker Eights" or "Friendly Sevens," divides the meeting into small groups of seven or eight people who gather in a home for a simple supper and spirit-led discussion. In short, our meetings have the most strength when we have become friends not only with a big "F" but also with a small "f".

It is often said that, although unprogrammed Quakers do not have paid pastors, we have not abolished the ministry, but we in fact have abolished the laity. This statement sparkles with the essential insight that God can and does use each of us in some way to minister to others. One does not need to be a seminary-trained pastor to know that our meetings provide us with diverse

**We must be open to the possibility that others, seeing our expression of our faith, will want to know the source of our spiritual sustenance, and upon dialoguing with us about that, may seek inclusion in our faith community.**

opportunities for ministry, and that we corporately need to find ways to respond to those opportunities, including those which call for a ministry of pastoral care. Surely the parents of a new baby would appreciate the meeting coordinating with them the bringing over of meals and a little fellowship in those hectic days after the birth. Young teens may need rides to activities. Hospitalized Friends often appreciate visits, cards, or phone calls. Strong meetings are usually those which do not shirk such opportunities for pastoral care.

*We need to engage in outreach.* Spirit-led outreach has always been a goal among Friends. The first generation of Friends sent out a “Valiant Sixty” to bring the world’s peoples to conviction of Quaker truths. Too optimistic they surely were, but the results on both sides of the Atlantic Ocean of their fervent and faithful witness were nonetheless remarkable and marvelous. Among recent generations of Friends, spiritual outreach has taken a number of different forms. Sometimes it is tagged with the name of “service,” as in the American Friends Service Committee; other times it is referred to as “missions” or “evangelism.” As a student of

Friends’ outreach, I have become increasingly convinced that the differences between the forms of outreach matter much less than their similarities. In each case, there is a strong outpouring of God’s love in our witness to the world.

The American Friends Service Committee, eighty-five years young this year, continues to provide a focal point for many Friends’ outreach activities. Other Quaker organizations, such as the Friends Committee on National Legislation, Right Sharing of World Resources, and the Friends Community on Unity with Nature, have developed attractive and helpful suggestions as to how Friends can create outreach activities. For many Friends, outreach through service takes place in ecumenical organizations, such as Habitat for Humanity, as well as in secular efforts such as Alternatives to Violence Project.

Many Friends, particularly from the unprogrammed branches, have developed a suspicion of outreach programs that involve proselytization. There are often valid reasons behind such suspicions, despite

the fact that our seventeenth-century forebears were determined proselytizers. Proselytizers have sometimes approached others with an attitude of compulsion, rather than persuasion. There have been misunderstandings of which the proselytizer himself or herself has not been totally aware. Still, there is no way to get around the fact that our outreach activities at their best call forth a full and authentic expression of our own faith. We must be open to the possibility that others, seeing our expression of our faith, will want to know the source of our spiritual sustenance, and upon dialoguing with us about that, may seek inclusion in our faith community. Are we prepared to respond with presence and hospitality to inquirers throughout the week, not just during coffee hour?

One episode in our historical outreach that fascinates me is the work of the Japan Committee of Philadelphia Yearly Meeting, begun during the 1880s by the Women’s Foreign Missionary Association of Friends. Several Japanese students passed through Philadelphia and beseeched the Quaker women to undertake a mission in Japan. (One of these was a Quaker man who achieved world-wide fame, Inazo Nitobe.) The women responded to their pleas by sending out a missionary couple, Joseph and Sarah Ann Cosand, from Kansas Yearly Meeting. The Cosands and their missionary co-workers and successors succeeded in founding a Friends’ Girls School in Tokyo that is still thriving, a small but vibrant Yearly Meeting, a string of mission

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## *The Reece Scholarship Through Alumni Eyes*



*Tom Mullen (professor emeritus), Norval Reece, Maureen McCarthy (student) and Ann Reece gathered recently at the Olde Richmond Inn. Norval Reece is one of the children of Glenn and Velma Reece, and Maureen is a recent recipient of the Glenn and Velma Reece Scholarship.*

Glenn and Velma Reece were a Quaker couple who served God by serving Friends for many decades. Glen was a pastor for over 50 years, and also played an administrative role in Friends' organizations, including nine years as General Secretary of Friends United Meeting. This commitment brought the couple and their five children to Richmond in 1958 — just in time for the Reeces to be involved in the founding of ESR. Although Velma Reece was not a recorded minister, Glenn and many others referred to her as “co-pastor.” Both Velma and Glenn passed away in the 1970s.

The Glenn and Velma Reece Endowed Scholarship was established in their memory by their children: Norval Reece (Pennsylvania), Lavona Reece Bane (Richmond, IN), Jerald Reece (Arizona), Leroy Reece (New Mexico) and Esther Reece Painter. It is given preferentially, although not exclusively, to second-year Quaker students who are preparing for pastoral ministry. Since its founding in 1980, the Reece Scholarship has been

awarded to two students each year. That adds up to 44 scholarships — 44 women and men who have been supported as they discerned and developed their gifts at ESR, and who have gone on in turn to minister to churches, meetings and communities around the world.

The 1990-91 Reece scholars were Judith Dancy and Deborah Sues. Today, Deborah and Judith are dear friends whose lives continue in some ways to parallel each other. After several years during school as pastor of Friends Memorial in Muncie (IN), Judith (“a Tarheel gal who was yearning to go home”) is now in her ninth year as pastor of Winston-Salem (NC) Friends Church. For her part, Deborah spent “a really good ten years” as pastor of West Branch (IA) Friends Church; she is just this month beginning an intentional interim ministry at Spokane (WA) Friends Church. Deborah comments, “It’s really interesting that in our first pastorates, both Judith and I had positive experiences that laid the groundwork for our current ministries. Unfortunately, for many that’s not always the case.”

Neither Deborah nor Judith arrived at ESR planning to become pastoral

ministers. Deborah, with a background in social services, “wanted to include spirituality more deliberately” in her work as a counselor or chaplain. Judith, a teacher, thought she came to Richmond for a Theological Reflection Year. Deborah muses, “Perhaps the people selecting the Reece Scholars discerned in us something we didn’t yet know about ourselves.”

Asked about the actual presentation of the scholarships, Deborah says, “I remember the evening really well. It was wonderful to have an opportunity to say a few words about my work with Stephanie Crumley-Effinger as a Campus Minister Associate and to wonder out-loud on where the Spirit might lead me from there...” Judith adds, “It felt like an affirmation that I had made a choice, and that others saw the rightness of that choice.” Both women fondly recall the kindness and dedication of Lavona Reece Godsey Bane, who presented the awards.

Both pastors cherish their ESR experience, and (in Deborah’s words) “feel passionate that we’ve got to keep making it possible financially for people to go to seminary.” As Judith puts it, “If I suddenly came into

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*Julia Ryberg played violin at her husband's 50th birthday party, accompanied by their daughter, Ellen, and family friend Tore. Svartbäcken, June, 2002*



*RYBERG continued from page 3.*

a religious person. I came to be equipped to use my gifts better. It's really exciting to be studying the faith I've been immersed in. I've been a busy person, a busy mother, and I haven't had time to read. The Quaker Beliefs course made me read Barclay, and other Quaker classics. It was such a gift not only to read this stuff, but also to reflect on it, and discuss it, and formulate my responses in writing. Some of my papers are being translated into Swedish and made available as pamphlets or study circle materials. There is not that much Quaker material available in Swedish, and my papers are not my private thing.

I consider myself both a birthright and a convinced Friend. Being Quaker is both my heritage and my own faith. The basic themes in my life are:

- Being brought up Quaker in a Quaker context, and moving to a small Quaker context in a secular country
- Asking, What is ministry in unprogrammed Quakerism? Especially over there [in Sweden], where there is a much shorter history of Quak-

erism—from 1937 or so. Where do I fit in?

- Being very steeped in the Quaker way and interested in tradition, but also being open to other things, such as ritual — and playing violin!

Just about every class I've taken at ESR brings these tensions and questions to the fore.

#### *How many classes have you taken so far?*

I've done everything you can. I'm on track to earn an MDiv in five years, if *ESR Access* develops to the point where degrees can be earned. My first ESR class was an on-campus intensive in January of 2001. While I was here [in Richmond], I submitted my application to be one of the first *Access* students. That August, I came back to Richmond and took the gateway course [Introduction to Distributed Theological Education and Spiritual Formation]. That course was an unbelievable experience in spiritual formation, techno-

logical training and community building. It continued all term, through emails and reflection papers, and our Ministry Support Groups' reports back to Stephanie. We students felt welcomed, that people were interested in us.

Since then, I've taken two online courses, two courses at satellite sites (Marshalltown, IA, in October, 2001, and Greensboro, NC in January, 2002), and have returned twice in 2002, for the May and August intensives. Fortunately, I have a lot of support from my family and my work, and financial assistance from several Quaker funds.

#### *What's next for you as an ESR Access student?*

#### *What's your vision for the Access program?*

This fall I'm taking Introduction to Pastoral Care online. I won't be taking the October Intensive this year. Instead I hope to do an independent study in Spiritual Direction during

the spring. In January I take the Old Testament Exegesis course, then the spring online Intro to Peace and Justice. I am so much looking forward to Steve Angell's class next May on Unprogrammed Ministry Among Friends. When I tell Swedish Friends the course title, I see a lot of heads nodding.

I hope that *ESR Access* becomes a viable program that can offer future students financial aid similar to what is offered to residential students. I also wonder what it would be like if someday I were joined by several other Scandinavians who were taking these courses. I have spoken with Scandinavian Friends about ESR at a workshop I facilitated in Denmark, and at the first-ever Nordic Yearly Meeting a few months ago. It recently hit me that others could do this, too. They wouldn't have go whole hog like me! Many people have strong English skills and could take online courses. But I don't want to rush this. These ideas can grow in time.



# *ESR* People & Places

F A C U L T Y N E W S

Nancy Bowen,  
**Associate  
Professor of  
Old Testament**

I will be on sabbatical the entire academic year 2002-03, writing a commentary on the book of Ezekiel that will be published by

Abingdon in their Old Testament Commentaries series. It is my theory that Ezekiel's experience of war with the Babylonians and forced deportation can be interpreted as experiences of trauma. In August, I attended the 11th Oxford Institute of Methodist Theological Studies in Oxford, England. The theme this year was New Creation. I presented a paper entitled "Recovering from Trauma: New Creation in Ezekiel 34-48," which looks at the ways the oracles of salvation at the end of Ezekiel reflect themes of recovering from trauma.

Lonnie Valentine, **Assistant  
Professor of Peace and Justice  
Studies**

After September 11, my son, Ben, age 12, wanted to explore the question of terrorism and how the US government uses terror. As

you would expect, he's gotten these dangerous ideas from his parents. So, we did a father-son adventure and went to the protest at the School of the Americas (SOA) in November. Ben did a report for his school on how the US government and military train terrorists in Latin America to wage war on their people through methods such as counter-insurgency and intelligence operations. For more information, see the SOA Watch website ([www.soawatch.org](http://www.soawatch.org)) and contact your Representatives and Senators. If you are near Richmond, I am happy to come to present on this issue, and perhaps my son will come as well!

Bill Ratliff, **Professor of Pastoral  
Care and Counseling**

I preached at the Church of the Brethren in Richmond in February on "Living Married over the Long Haul." This was followed a few weeks later by a Marriage Enrichment Workshop on a Saturday, which Kelly Burke, Pastor of the church, co-led with me. I also attended two all-day workshops this spring on spiritual issues in helping the dying.

Stephen W. Angell, **Leatherock  
Professor of Quaker Studies**

I presented a paper in June on "Interactions between

Buddhists and Mission-Oriented Quakers, 1885-1933" at the Conference of Quaker Historians and Archivists, in Haverford, PA. The following month, I facilitated a workshop at Friends General Conference Gathering in Normal, Illinois, on "Faith and Practice among Friends."

Sue Axtell, **Director of Recruitment and Admissions**

I have been visiting yearly meetings and events to represent ESR this summer. I started with Lake Erie Yearly Meeting, proceeded to the FGC Gathering in Normal, IL, then visited Evangelical Friends at their Eastern Regional gathering and Indiana Yearly Meeting in late July and early August. It's a joy to meet Friends at each of the Yearly Meetings and Conferences. The *ESR Access* program gets a great deal of interest, as does the new WORD Sojourn program for writers. Seventeen new residential students have enrolled for Semester One 2002.

Jay Marshall, **Dean**

My recent travels included a visit to South Appalachian Yearly Meeting to participate in a panel discussion on ministry. I also visited Brooklyn Monthly Meeting, Riverside Friends Church,

# LOOKING BACK on *Spring Events*

Atlanta Monthly Meeting and the Quaker Worship Group at Sing Sing Prison, each of which is participating in ESR's Vitality Study. The Vitality Study is compiling stories of locations throughout the Quaker world where Friends have a sense that their meetings and churches are thriving. These stories will be published in a work designed to share the successes that exist among Friends and provide a resource for other congregations.

**David Johns, Assistant Professor of Theology**

In addition to speaking at meetings and churches in Indiana, Ohio, and Oregon, I also spoke at the ESR/Bethany closing joint worship service in May on the theme, "Go Forth in Joy!" Later that month I addressed the Wilmington College graduating class at their senior lunch with a talk entitled, "Everything I Need to Know I Learned From Finals Week." In June I presented a paper at Friends Association for Higher Education, "Blessing and Cursing: Learning the New Language of Peaceableness." As the keynote speaker for Northwest Yearly Meeting, I delivered a series of five talks and one workshop in Oregon

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ESR offered students, faculty, alumni and community members many opportunities this past spring to gather for learning and renewal. Highlights of some of these events appear below.

**QPCC Explores Innate Spirituality**

Bill Ratliff reports that the eleventh session of QPCC—Quakers in Pastoral Care and Counseling—took place in April at Quaker Hill Conference Center in Richmond, IN. "The theme of Innate Spirituality helped us think about the natural spirituality with which we are born. Meeting in small groups throughout the weekend provided grounding and nourishment. Afternoons had free time and evenings included fun activities, ending with vespers. We celebrated the publication of the anthology, *Out of the Silence*, which emerged from this group. The energy and creativity of this group continues to manifest itself in surprising ways."

**Spirituality Gathering Becomes a Creative Tradition**

In March, ESR hosted its second annual Spirituality Gathering, "The Persistent Celtic Vision." Over 80 participated in a day that included two lectures as well as workshops on topics such as writing prayer poems in a Celtic style, liturgical move-



*Helen Harrison*

ment, and designing sacred spaces. Visiting Assistant Professor of Christian Spirituality

Stephanie Ford recalls, "Our presenter, Helen Harrison, introduced us to the Celtic Christian vision of sacred space and to the role of truth-telling in Celtic culture. The day closed with a beautiful Celtic harp concert offered by alum Sabrina Sigal Falls. It was a rich day of exploration and reflection."



*Jim Wallis*

**Jim Wallis on Embracing an Activist Spirituality**

The 2002 Willson Lectures were

presented in April by Jim Wallis, the evangelical Christian and social justice advocate well known for his involvement in the Sojourners Community, the Call to Renewal movement and other organizations, as well as his many publications. Jim's message about activist spirituality is well summed-up in his book, *The Soul of Politics*, where he writes, "The world will not change until we do; personal and social transformation are inextricably linked together. That is the wisdom of the spiritual and social movements whose legacies endure." Professor of Peace and Justice Studies Lonnie Valentine introduced both of Jim's ESR talks. Lonnie says, "One of the most striking stories Jim told at ESR was from his own semi-

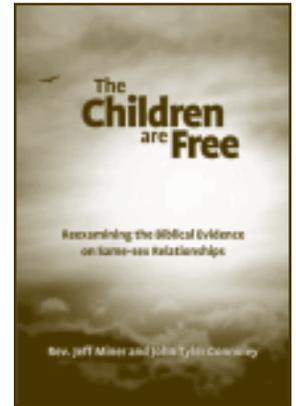
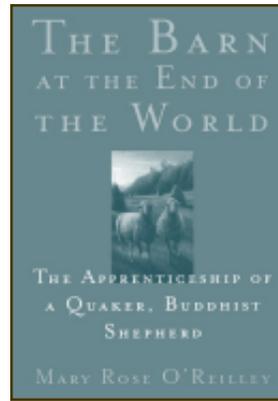
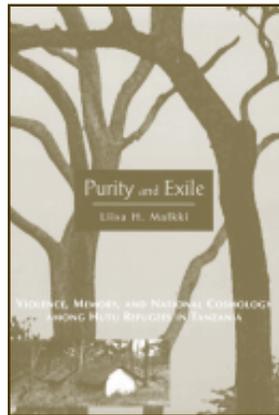
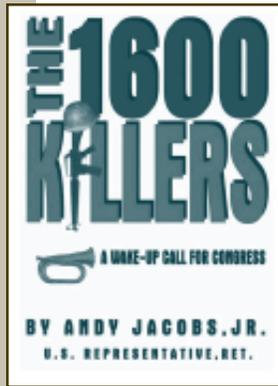
nary days, when he was just beginning to explore how the Bible could illuminate his growing awareness of racism and other injustice. Jim and some of his fellow students decided to find all the biblical passages that had to do with justice and righteousness and to cut them out with scissors. He said that by the time they were finished, the Bible literally did not hold together very well!"

**Alumni Gather in Ohio**

Susan Jeffers (ESR 99, MA in Biblical Studies) reports that a good handful of alums gathered at Olney Friends School in Barnesville, Ohio in April for an ESR alumni/ae gathering. Susan says, "We reflected on our spiritual paths since ESR, got to know one another, and exchanged news about mutual friends. I hope that Alums in other parts of the country will host such small, regional gatherings in the future. It's not much work, and quite rewarding!" Susan encourages all alumni to consider taking a moment to sign up for the ESR Alum Email List. She explains, "The purpose of this list is to help ESR alums (including folks who attended classes at ESR but didn't graduate!) keep in touch with one another, to support and encourage one another, and to discuss matters of mutual interest." To sign up, visit [www.earlham.edu/mailman/listinfo/esr-alum](http://www.earlham.edu/mailman/listinfo/esr-alum).

WHAT WE'RE

reading



Andy Jacobs was a long-time member of Congress from Indiana who served in the military in Korea. His small book, *The 1600 Killers: A Wake-Up Call for Congress* warns about the inappropriate use of the military by Presidents of both political parties. Here's his conclusion, "There will be wars and rumors of wars." Not being a cynic, I'm not so sure about that. I am, however, quite sure about this: The apocalyptic prophecy is more likely to be validated when those we suppose to be educated and intelligent declare that war is a reasonable means by which to achieve clearly definable aims. Too bad no one in our current government seems to be listening to voices like Andy Jacobs!

Lonnie Valentine, Professor of Peace and Justice Studies.

In relation to the commentary on Ezekiel I am writing for Abingdon Press, I am reading about trauma and refugees. One of the most interesting books I've read is by Liisa H. Malkki, *Purity and Exile: Violence, Memory, and National Cosmology Among Hutu Refugees in Tanzania* (Chicago: University of Chicago Press, 1995). Malkki is an anthropologist and this book recounts her studies among Hutu refugees from Burundi. It is difficult to read

just because of the horrific accounts of the atrocities

committed by Hutus and Tutsis. But I found it fascinating to see the way these refugees coped and how they maintained their identity in the midst of the violence. What was most fascinating was to see the biblical parallels in the coping strategies. I don't know yet if this will make it into the commentary, but I had a hard time putting the book down.

Nancy Bowen, Associate Professor of Old Testament

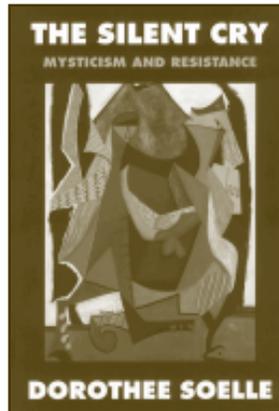
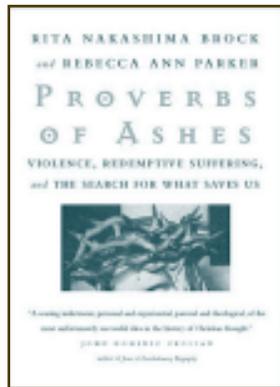
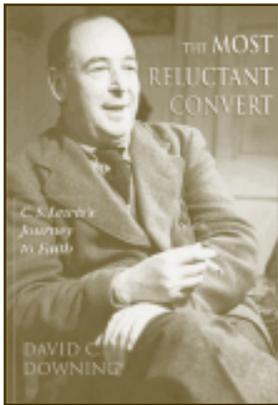
I took David Johns' May intensive course on Christianity and the Worlds Faiths in May. One of our texts was Mark Heim's *The Depth of Riches*, and I was intrigued by his ideas about the ends of religious seeking. Heim's treatment of Dante's *The Divine Comedy* got me down to the library, where I plowed through Dante's very vivid descriptions of the compartments of hell. On a lighter side, for quiet reflection, I've been reading Mary Rose O'Reilly's *Barn at the End of the Road*. Mary Rose spoke at the FGC Gathering that I attended in Normal, IL this summer.

Sue Axtell, Director of Recruitment and Admissions

My recent reading includes *The Children are Free* (Indianapolis,

IN: Jesus Metropolitan Community Church, 2002) co-authored by Jeff Miner and John Tyler Connoley. Tyler was working on his MA in Biblical Studies at ESR while he co-wrote this book, which carefully examines all the Biblical passages that can be read as references to homosexuality. The core question that the co-authors bring to the study is "Can two people of the same sex living in committed, loving relationship with the blessing of God?" While readers may agree or disagree with the results of this careful study, I think it is important to hear their arguments and see the Scriptures being handled in a respectful way. I also read Derek Murray's *Faith in Hospices: Spiritual Care and the End of Life* (London: SPCK, 2002). Written by a recently retired chaplain of a hospice in Edinburgh, Scotland, this book gives an excellent, detailed history of the hospice movement and its relationship to the church, specifically in the cultural context of the United Kingdom. To the author, the hospice movement is a sign of hope.

Bill Ratliff, Professor of Pastoral Care and Counseling



I have just finished reading David Downing's *The Most Reluctant Convert: C. S. Lewis' Journey to Faith*. Unlike other treatments of Lewis' life, Downing does not focus exclusively on the conversions (first to theism, then to Christianity) or on Lewis' life after them. Rather, he provides us with a highly readable and downright enjoyable glimpse into his journey to faith. Downing weaves correspondence, diaries, and published works together, moving gracefully from Lewis' own life story to the stories and essays born from his imagination. I highly recommend *The Most Reluctant Convert*. The book is sensuous, full of longing and beauty, physicality and playful imagination. As a story of a journey to faith it exposes the pietistic claims of spiritual quests and lives of search as little more than tame approximations of spiritual life. After all, in searching we may actually find something (or, be found by someone). Lewis' own life, as David Downing so helpfully illustrates it, reminds us of the wild aliveness of a living God who finds us, who moves toward us, and whose Spirit takes us to places we might never have chosen and could never have imagined.

David Johns, Assistant Professor of Theology

this summer, I have been looking at questions of spirituality and suffering in terms of my Christian faith and as a woman. Two very different books *Embracing Travail* by Cynthia Crysdale (New York: Continuum, 1999) and *Proverbs of Ashes: Violence, Redemptive Suffering, and The Search for What Saves Us* by Rita Nakashima Brock and Rebecca Parker (Boson: Beacon Press, 2001) have deepened my understanding of redemption and healing through Christ. Crysdale believes that we encounter the story of the cross and resurrection in different ways. For some, it is through repentance and a search for forgiveness. For others, it is through a courageous discovery of self-identity and healing. Her book is well written and personally engaging. *Proverbs of Ashes* looks at hard issues like domestic violence, the sexual abuse of children, racism, and war and how the Christian message has been used to silence individuals who suffer. But the book also tells stories of grace. Each author reflects on moments of healing, joy, and reconciliation, but they also acknowledge suffering that cannot be reconciled—only mourned.

Stephanie Ford, Visiting Assistant Professor of Christian Spirituality

As part of my research

I have been reading two books with the common theme of mysticism. *The Silent Cry: Mysticism and Resistance* is by noted German theologian Dorothee Soelle. In this work, written for theologians but accessible to the public, Soelle critiques Christian orthodoxy from a feminist and liberation theology perspective. She argues that mystical encounters with the Living God propel us into social justice and peace activism. The Religious Society of Friends appears in the book, as do John Woolman, George Fox, Margaret Fell and other Quaker mystics. Jennifer Elam, the author of *Dancing with God through the Storm: Mysticism and Mental Illness* is a member of Philadelphia Yearly Meeting. Elam, who has her PhD. in Psychology, based this book upon interviews with people, many of whom are Quakers, who have experienced either transcendent states of consciousness or mental illness or both. She concludes that mysticism and mental illness are on a continuum. The importance of having guides to help persons experiencing altered states of consciousness discern the meaning of such experiences is a theme which runs through this book. Quakers, who believe that every person can be a receiver of God's direct revelation, seem particularly suited to this kind of accompaniment.

Nancy Michaels, Director of Development and Alumni/ae Relations

PEOPLE & PLACES  
continued from page 9.

at George Fox University in July. Back in Richmond in August, I delivered the opening convocation address for ESR/Bethany.

**Stephanie Ford, Visiting Assistant Professor of Christian Spirituality**

This summer has been a quiet summer of research and writing, but I did enjoy a trip to North Carolina in July, where I played trains with my 3-year-old nephew, Andrew, and helped my sister decorate a new nursery for her second child. I visited again just after classes began and was present at the birth of another beautiful boy on August 30th, Matthew Stephens Harbour. I am looking forward to various conferences this fall in Cincinnati, Toronto, and Pittsburgh—and of course, being an aunt again, my favorite job of all!



## Wil Cooper Honored by Ohio Colleges



Dan DiBiasio, President of Wilmington College, with Wilmer Cooper at the OFIC Hall of Excellence ceremony on April 10, 2002. [Photo courtesy of Wilmington College.]

12 Founding Dean Wilmer Cooper became a member of the Ohio Foundation of Independent Colleges' (OFIC) Hall of Excellence this past spring. The honor was presented by Dan DiBiasio, President of Wilmington College, Wil's undergraduate alma mater, representing all 35 members of OFIC. In his introductory remarks, Dan declared, "Wil has brought great honor to higher education—and his alma mater—as a highly respected Quaker and founder of the Earlham School of Religion."

### REECE SCHOLARSHIP *continued from page 6.*

bunches of money, ESR would get a lot of it."

Asked to reflect upon her pastoral ministry, Judith observes, "One thing that I think is interesting—that I would not have anticipated—is that both meetings that I've served have been pretty badly wounded. I learned that I am called simply to love the people that I serve. When I try to do other kinds of things—when I veer out of

that calling to be the loving presence and reflect God's love—that's when I find I get into trouble." Judith also loves leading bible study at Winston-Salem Friends Church. "We study the bible like I was taught it at ESR," she says. "We go through the scholarship. It's not solely devotional."

A current emphasis in Deborah's work is *intentional* interim ministry. She

### 350 MORE YEARS *continued from page 5.*

churches and meetings throughout the Ibaraki prefecture northwest of Tokyo, and strong support for an ecumenical Christian witness in many areas, including peace and temperance. Incidentally, the majority of Quaker missionaries sent to Japan by the Japan Committee of Philadelphia Yearly Meeting in the first two decades of this effort were not unprogrammed Eastern Friends, but members of the pastoral meetings and churches of Kansas Yearly Meeting (now Mid-America Yearly Meeting of Evangelical Friends International). Quaker outreach works best when several yearly meetings work together, often from different parts of the Quaker theological spectrum.

In conclusion, these are only a sample of the kinds of concerns that I will address in my course on "Ministry among Unprogrammed Friends," which I will be offering this May,

and regularly in future years, as a two-week intensive course. (If you'd like to take two weeks of vacation in May, and sign up as an ESR occasional student, or even as a degree-seeking student, I'd be glad to have you along for this adventure!) But perhaps this is enough for most meetings to work on now: to learn about our roots, to strengthen our in-reach, and to engage in outreach.

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*Stephen W. Angell is Geraldine Leatherock Professor of Quaker Studies. An active attendee of Oxford (OH) Monthly Meeting, Steve is a member of Tallahassee (FL) Monthly Meeting, where many of the suggestions in this article were put into action, with generally delightful results. Steve is available to visit meetings and churches to deliver a message or facilitate a Second Hour program on the themes raised in this article, as well as other topics.*

recently completed a six-month training on the topic, and—at press time—is preparing to serve Spokane Friends on this basis. "The meeting understands the vision of intentional interim ministry," she says appreciatively. "I'm really excited to partner with them in helping prepare Spokane Friends for a permanent pastorate sometime down the road." Her husband, Tim Jackson—a recorded minister

himself and a well-remembered ESR student spouse—is hoping to do peace and justice work in Spokane, as way opens.

These are a few highlights from the ministries of Judith Dancy and Deborah Suess, who are just two of the alumni who have benefited from the Reece family's generosity over the years. Truly, the benefit is not just to the alumni, nor to the meetings and churches that they serve, but to all of us.

# In PRINT

**Nancy Bowen's** (Associate Professor of Old Testament) most recent publication is "The Search for the Historical Gebira," published in *Catholic Biblical Quarterly* 63 (2001) 597-618. The article examines what we know about royal women in the Israelite and Judean monarchies, Nancy reports, "I also ask questions about how we use the Bible to reconstruct Israel's social history."

**David Johns** (Assistant Professor of Theology) has had a number of efforts published recently. "Sometimes You Just Gotta Dance: Physical Expressiveness in Worship," appeared in the Summer 2002 issue of *Cross Currents: Journal of the Association for Religion and the Intellectual Life*. "Friedrich von Hügel's Ethical Mysticism" was published in *Studies in Spirituality* (September/October 2002). David's 2001 Western Yearly Meeting "Quaker Lecture, Whatever Happened to Primitive Christianity Revived?" appears as a chapter in a new collection of essays, *The Quaker Presence in American Culture* (Heavilin & Heavilin, eds.); he has also recently published book reviews in *Quaker History* and *Quaker Life*. David's new book, *Mysticism and Ethics in Friedrich von Hügel*, will be published soon by Edwin Mellen Press.

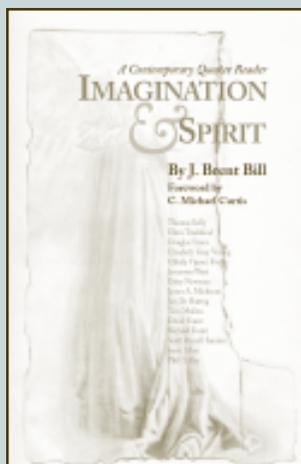
Peace Review 13:4 (Winter 2001) recently published a brief essay entitled "The Execution of Timothy McVeigh as Religious

Sacrifice" by **Lonnie Valentine**, Associate Professor of Peace and Justice Studies. Lonnie adds,

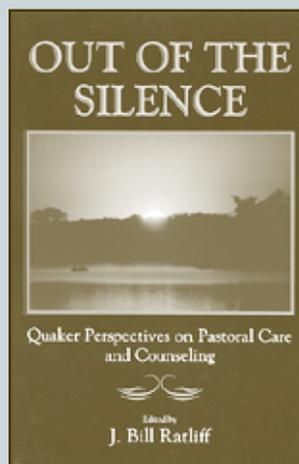
"Some may find two of my past publications useful in thinking about things after September 11. One is an encyclopedia article on 'Western Ethical and Religious Traditions on Violence, Peace and Conflict' and the other discusses 'Social Concord and Discord in the Life and Ideas of the Society of Friends,' done with Tom Hamm and Hugh Barbour. I would be happy to send copies of any of these to you!"

Adjunct faculty **Brent Bill's** newest book *Imagination and Spirit: A Contemporary Quaker Reader* will be released by Friends United Press in Fall 2002. This anthology, developed in part when Brent taught in the ministry of writing emphasis at ESR, features pieces by Thomas Kelly, Elton Trueblood, Elizabeth Gray Vining, Jessamyn West, James A. Michener, Scott Russell Sanders, Irene Allen and more. Brent is donating his royalties from the book to the Mullen fund in support of the annual ministry of writing colloquium.

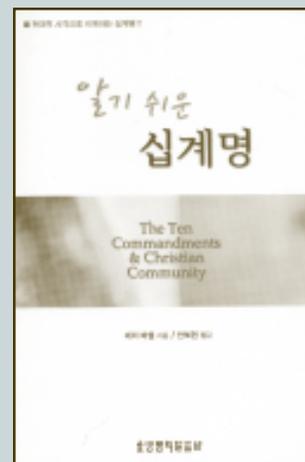
The anthology, *Out of the Silence: Quaker Perspectives on*



The cover art on Brent Bill's new anthology is by Quaker artist John Rush, formerly of Muncie, Indiana.



*Pastoral Care and Counseling* has been doing its work in the world for almost a year now. Edited by **J. Bill Ratliff** (Professor of Pastoral Care and Counseling) and published by Pendle Hill, the volume contains 15 essays, most of them by ESR graduates and Quakers in Pastoral Care and Counseling participants. In a recent review in the British publication, *Friends Quarterly*, William West writes, "This book is a real gem. We read of pastoral work with drug addicts, with violence within the family, of chaplaincy work with the dying, of the practice of discernment, and the challenges of working with children in Quaker meetings. This book is written in an immediate and very vivid style that spoke directly to me, so much so that I was very moved and affected by reading it and on several occasions I was in floods of tears. It thoroughly deserves to be in every meetinghouse library both for its readiness to relate to the human condition of Friends and others and for



its recognition that in God we live and move and have our being."

**Jay Marshall's** (Dean) *Ten Commandments and Christian Community* is now available in a Korean translation. InterVarsity Press' new *Dictionary of the Pentateuch* includes Jay's article on the Decalogue.

**Stephanie Ford** (Visiting Assistant Professor of Christian Spirituality) announces, "My writing energies have been focused on finishing my dissertation on Evelyn Underhill (1875-1941), and I am delighted to report that the project is drawing to a close! An Anglican mystical writer and spiritual guide, Underhill provides insights into a theology of the Holy Spirit and into the nature of communion with God. In her final years, she became an ardent pacifist—quite a risk for a member of the state church. However, she was convinced that the way of Jesus is simple: do not return violence with violence! My plans are to publish an article on that journey to pacifism, as well as her images of God. Perhaps even a book will emerge!"



*ESR's newest alumni pose with the faculty immediately following graduation exercises on May 12, 2002.*

**Amy Marie Babcock**, ESR 02, has been called as Pastor at Friends Memorial Church, 418 West Adams Street, Muncie, IN 47305

**Chris Buice**, ESR 97, has a new book out called *Roller-skating as a Spiritual Discipline*. **Tom Mullen** (Professor Emeritus) observes, "[Chris'] concise meditations help us find spiritual meaning in the common ventures of life." The book can be ordered from the Unitarian Universalist Association bookstore on-line ([www.uua.org/bookstore](http://www.uua.org/bookstore)) or by calling 1-800-215-9076. Chris is Pastor of the Tennessee Valley Unitarian Universalist Church in Knoxville, TN.

**Scott Pierce Coleman**, ESR 93, is the director of the Quaker Scholars program at Guilford College. He and ESR alum **Loren Pierce Coleman** are the parents of Max, age 4 and Micah, age 1.

**Keith Esch**, ESR 66, and Virginia Esch are the proud grandparents of Jacob Thomas Esch, who arrived on July 16, 2002. Jacobs parents, Brian Esch and his wife, Jocelyn, are moving to Richmond, IN, where Brian will practice psychiatry at the Dunn Center for Mental Health.

In more Esch family news, **Brenda Esch Boggess** (ESR 94-96) and Larry and their two children have moved to State

## Nowadays

ALUMNI/AE NEWS

College, PA, from Nashville, TN. Brenda teaches at The State College Friends School, where Larry, who recently received his Masters Degree from Vanderbilt University, is head of school.

**Todd (Terry) Evans**, ESR 66, retired in February as development director of Seeds of Learning, a Sonoma, CA, organization that works in the USA, Nicaragua, and El Salvador to promote education and cross-cultural understanding.

**Haven Kimmel** (ESR 94-95) has published a novel, *The Solace of Leaving Home*. Like her earlier memoir, *A Girl Named Zippy*, the new book is set in small town Indiana. Visit [www.havenkimmel.com](http://www.havenkimmel.com) for news about the author and her work, including *Solace's* recent status as the Number One Pick in the Book Sense 76.

**Deanna** (ESR 95) and **Eric** (ESR 94) **Mayer**, who are on faculty at Westtown School near Philadelphia, are spending the 02-03 academic year on sabbatical in Italy. Deanna will teach health and work in the library at St Stephens School in Rome. Eric will research world religions and ecology and home school their three children.

**Trayce Peterson**, ESR 98, has accepted the permanent position of Director of Campus Ministries and Quaker Relations at Earlham College.

**Kimberly Pratt**, ESR 99, has been called as Pastor at Ridge

Farm Monthly Meeting in Illinois. Her address is: 19 East North Street, Ridge Farm, IL 61870

**Josh and Vicki Streiff**, ESR 1997, want everyone to know about Zipporah Zora Yael Streiff, born at home (yes, on purpose!) on May 19, 2002. She was 7 pounds 11 ounces, 20.5 inches long, and had a head full of hair. Big brother Raziel is adjusting well and loves his sister. Vicki and Josh are very happy to have two beautiful, wonderful children.

**Ken Story**, ESR 77, was married in the fall of 2001. He and Nancy, who is an IT specialist, live in Erdenheim, Pennsylvania. Ken has a private practice in Marriage and Family Counseling and also works in the training of physicians in a Philadelphia hospital.

**Sara Beth Terrell**, ESR 82, has been named the Director of the Guilford College Initiative on Faith and Practice.

**John Zehring**, ESR 81, has accepted a call to serve as Senior Pastor of the Kingston Congregational Church in Kingston, Rhode Island. He previously served as Senior Minister of the South Parish Congregational Church in Augusta, Maine. New address: John and Donna Zehring 1897 Ministerial Road, Wakefield, RI 02879

*Send your alum news for inclusion in the Spring, 2003, ESR Reports to Nancy Michaels at [michana@earlham.edu](mailto:michana@earlham.edu)*

# How the World Should Be

Nancy Michaels

God had been pestering me to consider a call to seminary for decades before I finally became a student at Earlham School of Religion. After my younger daughter was launched, I finally responded to that call in 1996. As an unprogrammed Friend, I wasn't sure what shape my ministry would take. I just prayed, "God, please use me." Of one thing I am certain: never did I pray, "Oh, God, let me have a ministry of fundraising." You may even ask why the words "fundraising" and "ministry" belong in the same sentence.

As Director of Development and Alumni/ae Relations, my ministry is about enabling those who share the values of the Society of Friends and ESR to realize our common visions of How the World Should Be. Of

particular help to me in this ministry is a book by Tom Jeavons, the General Secretary of Philadelphia Yearly Meeting (and an ESR Grad), co-authored with Rebekah Burch Basinger, entitled *Growing Givers Hearts: Treating Fundraising as Ministry*. This book articulates the philosophy of fundraising as ministry: When fundraising is embedded in relationship between donor, fundraiser, and the Holy Spirit, it is ministry.

What does this mean? It means that the relationship between a fundraiser and a donor must be about much more than just money. It must be about sharing one another's stories, hopes, and aspirations. Only by understanding what is most important in another's life, can a fundraiser assist a

donor in realizing his or her heart's desire. To the extent that I listen carefully to you, I can discern how your values and our mission intersect.

Jeavons begins with Matthew 6:21, "For where your treasure is, there will your heart be also." He says, "[Jesus'] words suggest that if we are unsure of where our hearts are, looking at where our treasure is spent (or hoarded) may give us a vital clue." Part of my ministry is helping you to discover where your heart is. What matters most deeply to you? What are you willing to do on behalf of these values at the core of your being? And how can we, working together, bring about the kind of change we seek in the world?



Nancy Michaels

I agree with Reinhold Niebuhr, who said, "Nothing we do, however virtuous, can be accomplished alone; therefore we are saved by love." Will you join with us in the work of making love real in this fragmented world through the education of persons prepared to minister in the manner of Friends? And will you pray without ceasing that Earlham School of Religion may continue to be a place where love is continually made incarnate?

Nancy Michaels is Director of Development and Alumni/ae Relations. She can be reached at 800.432.1377 or 765.983.1420 or [michana@earlham.edu](mailto:michana@earlham.edu).

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## THE DEAN'S WORD *continued from page 16*

population, silence is a hallmark of Quakers. Within the Quaker world, silence — substantial, spirited silence — is most associated with unprogrammed Friends. In the manner of Friends, silence in worship should be more than a reverential pause and less than an object of worship itself. The hurried world must be kept at bay while the harried soul

is reined in until it sits calmed and expectant in the presence of God. Silence naturally occupies an important place in worship and ministry as we teach it at ESR. Preparing for ministry in the manner of Friends includes modeling to the world that God can, indeed must, be encountered in worship if our goal of faithful living is to be attained.

Each of practices — discernment and silence — root members of the ESR community more deeply in the true Source of their life while simultaneously reshaping outward relationships with one another and with the world. Not surprisingly, the commitments of early Friends are reaffirmed again and again: love for God; the need for

frequent prayer; the value of knowing God within the context of a faith community; commitment to truth, integrity, equality, peace, and simplicity. In the process, even as we are transformed by God, we help God transform the world.

Who needs a Quaker seminary like ESR anyway? The list continues to grow!



## THE DEAN'S *word*

Who needs a Quaker seminary anyway? With over 230 graduate seminaries, divinity schools and schools of religion in the United States and Canada accredited by the Association for Theological Schools, what need is there for a place like Earlham School of Religion?

ESR is one of those ATS-accredited institutions.

Alongside dozens of varied denominational perspectives, Friends have something essential and unique to contribute to God's message to us and work among us. ESR is devoted to preparing persons for ministry in the manner of Friends because we believe these Quaker distinctives are important to faith as Friends, as well as to the life the of the wider church and society in general.

One of ESR's greatest strengths is its identity as a Quaker institution rooted in the faith and wisdom of our Quaker ancestors. Many

springs feed this identity, keeping it both deep and fresh. One sustaining influence is the school's attention to ministry among unprogrammed Friends. Like the other emphases in our MDiv/MMin program (Spirituality, Peace and Justice, Pastoral Ministry, Writing, Pastoral Care, and Teaching), "Ministry Among Unprogrammed Friends" is not just a phrase in the catalogue but a rich reality in ESR's community and classrooms.

A second, and related, source of ESR's Quaker strength is the centrality of discerning God's call on our lives. This defining quality goes beyond a tip of the hat toward the concept of

universal ministry and demands that an individual learn to live in continued dialogue with the Holy Spirit. Such conversation brings to light our strengths and our weaknesses, over time. This inner dialogue helps us discern open doors and recognize closed possibilities. It demonstrates the genuine possibility for righteous

living that is not held captive by past sins and shortcomings. Cultivating the ability to listen to the Inner Christ teaches us to minister according to the prompting of God's leading so that ministry is genuinely a

sharing of God's love.

Prayerful silence is a third key element of ESR's Quaker identity. In the general

*Continued on page 15.*

**Preparing for ministry in the manner of Friends includes modeling to the world that God can, indeed must, be encountered in worship if our goal of faithful living is to be attained.**



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