

ESR *reports*

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AMONG FRIENDS

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"Not Always Easy, But Good"

FIVE ESR GRADS TALK ABOUT PASTORAL MINISTRY

ALUMNI/AE FOCUS
by Brent Bill

On Friday evening, July 16, while attending the 1999 triennial sessions of Friends United Meeting in Williamsburg, Virginia, I had the good fortune of getting together with five fellow ESR alums who are in pastoral ministry. We ate together and engaged in a wide ranging conversation about the work of the Friends pastorate. Taking part in this almost two hour talkfest were David Brindle (ESR '80), Rex Jones (ESR '85), Phil King (ESR '85), Karen Mendenhall (ESR '93) and Deborah Suess (ESR '91).

David is pastor at Wilmington Friends Church in Ohio, a downtown, county-seat Meeting that averages 100 worshippers on Sunday morning. David has been pastor there one year. Rex Jones has been pastor of Whittier Friends Church in California for two years. Whittier is a well-established Meeting that is part of the Los Angeles metroplex and has an average attendance of around 170. Phil King is in his eighteenth year as pastor of Marshalltown Friends Church. Marshalltown is a city of 26,000, located 45 miles from Des Moines. The church averages 95 at worship.

Karen Mendenhall has pastored West Newton Friends Meeting for the past six years. West Newton sits in a growing area southwest of Indianapolis that is transitioning from rural to suburban. The Meeting averages 40 on



ESR graduates gathered for a talkfest about ESR and its role in preparing students for pastoral ministry.

Sundays. Deborah Suess pastors West Branch Friends Meeting, in an Iowa town of 2,200. The church's average attendance is 60 and Deb has been there eight years.

These folks came to ESR and pastoral ministry from various traditions (Quaker and non-Quaker) and by various courses of study (campus ministry, peace and justice). All are actively involved in pastoral ministry and found their training at ESR helpful in preparing for that ministry.

These folks came to ESR and pastoral ministry from various traditions...and by various courses of study... All are actively involved in pastoral ministry.

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ESR.

YOUR COMMENTS ARE
WELCOME.

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Following are the highlights of our conversation.

BRENT: The theme of these triennial sessions is “Who shall I send? Who will go for us?”, based on Isaiah 6:8. That’s a good place to begin our conversation. Why, or how, did you come to answer, “Here I am, send me” in response to these questions?

DEBORAH: Because William Penn wouldn’t interview me. The college that is, not the man. I was doing campus ministry while at ESR and wanted to continue doing it. I applied for the position of campus minister at William Penn, but never got an interview. The clerk of West Branch called Tom Mullen and asked if he had anybody he’d recommend for their pastoral opening. Tom told him about me, as did Keith Esch. I was interested in West Branch, from what I’d heard they were doing some really good work. I don’t know why, on the surface, Tom and Keith thought I’d make a good pastor—I hadn’t taken any of the courses in the pastoral ministry emphasis. When I thought about it, I wondered if I could even be a pastor. The Meeting showed me I could. They taught me. Looking back, I see the hand of God in my coming to West Branch. I am called at this time to serve this Meeting.

KAREN: My story’s similar to Deb’s. Until West Newton called me, I hadn’t thought of

REX: For me it’s really kind of complicated. It’s been a combination of open doors and closed doors. And lots of individuals’ leadings. I originally rebelled against the idea of pastoral ministry. I had no interest in it.



Rex Jones and Karen Mendenhall

Then Mark Minear mentioned my name to the folks at Peaceful Valley Friends Church (in Lynn, Indiana). Next thing I know I am pastor there. I still looked at it as a temporary position. Something to help pay the bill’s while I was at ESR.

PHIL: I was like Rex. The last thing I wanted to do was be a pastor. I grew up the son of a pastor. I knew what demanding work it was and didn’t want any part of it. I was attending another FUM Triennial, at Wilmington College. During the sessions I felt God calling me to full-time Christian ministry. I said “Okay, but only as long as I get to say where.” I set conditions—Christian education worker, retreat center leader. Anything but pastor. I pastored Peaceful Valley Friends, too, as a way to make ends meet. That meeting was a good training ground. They are good people. They consider it their ministry to train pastors.

DAVID: My story sounds similar to Rex’s and Phil’s. I ran away from pastoral ministry as fast as I could. Then I had a conversation with Elton Trueblood, and Linda and I ending up serving 3 years as co-pastors at Fountain City Friends. For a while after that I did pulpit supply. Then we moved to Pennsylvania. I figured my pastoring days were over. There’s not too much call for Friends pastors there! I was working for a Catholic tribunal. On a Tuesday morning came an offer to study Catholic



Deborah Suess and Phil King

pastoral ministry. I was looking for a position in peace and justice work. I’ve found that my being at West Newton has been a good fit, for them and me. I definitely feel called to be their pastor.

canon law and really get into work for the tribunal. Catholicism was my heritage, where I grew up. The next morning came an invitation to serve a United Methodist Church. I heard two ESR voices—Elton’s and Miriam Burke’s. I went with the United Methodist’s offer. It was good and I was even ordained an elder in the conference. But there was a level of discomfort from not being among Friends. So when the opportunity came, I returned to the Friendly fold.

DEB: I think it’s important to say that though I never expected to be led into pastoral ministry, I was able to follow that leading. But it also means that somehow (for me) the sense of call has been/become very specific. In other words, at *this* time to *this* place. The sense of call to West Branch felt like it became stronger/clearer the second and third years I was here.

REX: You know, there’s a commonality to all our stories. They all speak of initial hesitancy.

DAVID: Yes, and connections. Tom, Keith, Elton, Miriam...

BRENT: So you find yourself pastoring. How did your ESR experience help prepare you for that important ministry?

DAVID: It wasn’t the course work—though the faculty may take that the wrong way. I had already learned the basics—sermon preparation, administration, and so on. What I learned at ESR was the difference between

Meetings (and pastors) struggle with the pastor/Meeting relationship. My Ministry Project at Peaceful Valley, supervised by Tom Mullen and Keith Esch, was the most useful thing I did while at ESR.

KAREN: The greatest gift ESR gave me was spiritual preparation. It gave me the freedom to try out different types of ministry. I took advantage of that. I found “family systems” work helpful. I think that is valuable for pastoring.

DEB: Amen to that. What I learned was the “ministry of presence.” That I need to carry Christ within me throughout my pastoral work and it will be enough. Bible studies helped me learn to encourage people to engage our sacred texts. And CPE was helpful, too. Ann Miller was wonderful. She helped me learn to process.

REX: It’s a mixed bag for me. ESR helped me mostly in reevaluating my ideas of pastoral ministry. There was a solid sense of spirituality being at the center of things. And I learned a lot “on the job” at Peaceful Valley. By trial and lots of errors. I was searching for spiritual grounding and ESR helped me there. On the downside, Lonnie Valentine was my roommate, but that’s another place I learned pastoral ministry. [laughs].

BRENT: So looking back, education at ESR, resisting the call to pastoral ministry, you’ve all been doing this for a few years, or decades. Is it a worthy ministry?

DEB: When it’s right, it is. When the right Meeting and the right pastor follow God’s leading and get together, it’s wonderful. Not always easy, but good. Rewarding. My pain is when it’s wrong. And that happens, too. Then people, pastors and Meeting members, get chewed up and spit out.

REX: I resonate with that. As one who resisted this notion, when it’s right, it’s right. For me, now is the right time and Whittier is the right Meeting. Who knows where God will lead?



David Brindle

When the right meeting and the right pastor follow God’s leading and get together, it’s wonderful. Not always easy, but good.

pastoral ministry among Friends as opposed to other denominations. Other denominations have clear lines of authority and specific ideas about what it means to be a pastor regardless of the congregation you’re assigned or called to. ESR, in ways both intentional and unintentional, taught me how to be a *pastor*.

PHIL: I learned a lot about pastoral ministry growing up as a PK—a pastor’s kid. That’s why I resisted going into it. ESR increased my knowledge in what it meant to be a pastor and a member of a local congregation. Lots of

“Real World Ministry”

FACULTY FOCUS

by Philip Baisley, Assistant Professor of Pastoral Studies



Phil Baisley

As a college student many years ago, I had the opportunity to spend a summer in Zimbabwe. Before leaving the United States, I was given a book to read about the people with whom I would be working. A representative of the organization sponsoring me told me about the food I'd eat, customs I'd encounter, and the mix of British and African cultures that would prove both amusing and frustrating.

Seventeen years later I moved from the city of Springfield, Ohio to pastor a Friends meeting in rural Indiana—a distance of barely 100 miles. The cultural differences between those two areas were as marked as those of Brooklyn and Zimbabwe, yet they took me completely by surprise. I had assumed one Midwestern Friends meeting was about the same as another. I was mistaken.

Most seminaries do an adequate job of equipping pastors to exegete biblical texts, reflect on the personal implications of various theologies, comfort the bereaved, and counsel the perplexed. They often fail, however, when it comes to preparing pastors for the real world of ministry.

Earlham School of Religion now stands at a strategic juncture in its pastoral studies' program. While continuing to offer superior education in Bible and theology, and pastoral care and counseling, I get excited about some of the aspects of pastoral ministry being addressed in new or revised courses this year.

“The Work of the Pastor” is one of those courses receiving a major overhaul. It's traditionally been a one-semester course designed to acquaint students with such practical matters as grief and loss counseling, funeral preparation, premarital counseling, wedding ceremonies. It's expanding to two parts. “Work of the Pastor I” will deal with the personal side of ministry: the pastor's self and family care, the pastor's ministry philosophy, and the combination of gifts, talents, and passion that make every minister unique. The goal is for students

to present their true selves when candidating so that the expectations of meetings and churches will better match the strengths of the candidate.

This philosophy will continue in “Work of the Pastor II.” In addition to basic pastoral functions, students will learn how to gauge the culture of a congregation. We will draw on the work of anthropologist/missiologist Darrell Whiteman in seeing the need of pastors to learn cross-cultural ministry (urban to rural, uni-racial to multi-racial, white collar to blue collar, etc.) the same way missionaries have traditionally learned a new culture. Again the purpose will be to assure a better “fit” for pastor and congregation.

Two totally new courses are being added to the applied theology catalog this year. “Congregational Models” will help pastors and other leaders to understand the dynamics at work in meetings/churches of various sizes and demography. Some questions to be considered are: What makes a “family” church a family? How do congregations of different sizes differ in their views of leadership, finances, conflict resolution, and pastoral expectations? How do congregations change, or need to change, as they grow or decline?

“Educational Ministries in the Local Meeting or Church” will introduce students to the expanding world of religious education. For many of us, Sunday, or First Day, school is the extent of our educational experience at church. Yet this 200-year-old institution has been declining in attendance and influence since the late 1960's. Where does religious education fit in the local church today, and how will it face a new millennium? This course will acquaint pastors and other ministers with the history, importance, and variety of educational ministries.

I am pleased with the way ESR is expanding the applied theology program in the area of pastoral studies. It will give students preparing for local meeting/church ministry a broader base of knowledge and experience from which to draw. I hope, in the long run, that these changes will help produce a more confident and aware group of pastors.

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“A Life of Service”

COOPER RECEIVES YALE DIVINITY AWARD

Wil Cooper, founding dean of ESR, was awarded Yale Divinity School's "Alumnal Board Award for Distinction in Theological Education" at its annual alumni/ae meeting in October 1998. He received this award for his devotion "to service and scholarship in the Friends community."

Wil's career in faith-based service began during World War II when he did alternative Civilian Public Service with the American Friends Service Committee. In the 1950's he served as Administrative Secretary of the Friends Committee on National Legislation. In 1959 he joined the Earlham faculty, and completed a national consultation which led to the founding of ESR in 1960.

In nominating Wil for this award, Tom Mullen wrote "Because of Wil's single-minded determination and the enormous goodwill Friends felt toward him, [he] was able to bring Earlham School of Religion into existence. Today the Earlham School of Religion is the leading voice and primary creative influence among the Religious Society of Friends."

Since his retirement in 1985, Wil has continued a busy career of teaching and writing on Quaker subjects. His latest book is *Growing Up Plain: The Journey of a Public Friend* (see "In Print").



Wil Cooper

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—GEORGE A. SELLECK,
QUAKER RELIGIOUS
THOUGHT, VOL IV, #2

All Good Things...

"Have to come to an end." So goes an old cliché. This issue of *ESR Reports* is an ending, in a way, of *Sounds of Silence*. *Sounds of Silence* served the ESR constituency, especially its writing constituency, well. But it is time for something new. You're holding that something new in your hands. *ESR Reports* will be published on the same twice a year schedule as *Sounds of Silence*, but is expanded in its scope.

One change you'll notice is that each issue is thematic. This issue's topic is "Pastoral Ministry." Next issue's is "Peace and Justice." We hope this approach will help engage friends (and Friends) of ESR in thinking about some of the issues facing Friends' seminary education and ministry today. Major articles, featuring alumni/ae and faculty, will be written about each theme in each issue. We invite submissions of book reviews and other articles relating to the theme.

ESR Reports also has more news about faculty activities and publishing, suggestions for reading, an ESR calendar. Of course, "Nowadays," an article featuring alumni/ae news, is an important part of *ESR Reports*. Send your alumni/ae news to Brent Bill c/o ESR or at billbr@earlham.edu.

For those of you who like *Sounds of Silence* and its writing emphasis, the good news is that it isn't gone for good. It's just changing. You'll be able to find it on the world-wide web shortly. It is becoming a student directed "e-zine," featuring essays, poetry and other literary output of folks connected with ESR and/or its ministry of writing emphasis. Look for it soon.

We welcome your thoughts and comments on *ESR Reports*. Let us know what you think—what we're doing right, what we could do better.

Nowadays

Marti Steussy (ESR '82) has recently published *David: Bible Portraits of Power* (University of South Carolina Press, 1999, 263, \$34.95). In her book, Marti provides a critical examination of the man who receives more attention from the Old Testament's writers than any other human character. This volume, written for the non-specialist, explores the Old Testament's three major portraits of David (1 and 2 Samuel, 1 Chronicles, and Psalms) and what each implies about the relation between divine and worldly power. Marti is an associate professor of biblical interpretation at Christian Theological Seminary in Indianapolis. She is the author of *Gardens in Babylon: Narrative and Faith in the Greek Legends of Daniel, Dreams of Dawn, and Forest of the Night* (both of the latter are science fiction novels).

Kathleen (Kate) Cole Tucker (ESR '90) was installed as associate minister of the First Universalist Church of Minneapolis on May 2, 1999, in a "Ceremony of Covenant."

Jon Shafer (ESR '91) is working as a prison

chaplain at Jackson Correctional Institution in Black River Falls, Wisconsin. It's two hours from the Twin Cities area, so he is commuting and spending three or four nights per week in both places. His address is 359 Lake Drive Merrilan, WI 54754.

Cynthia Mason (ESR '93) was recently named college chaplain at Hood College in Maryland. Her first service at Hood on November 1, 1998, also marked her fifth anniversary as an ordained minister in the Church of the Brethren. Cynthia's main focus at Hood is to provide spiritual support to students, faculty and staff through things such as worship, spiritual direction, Bible study and other opportunities for faith development. Prior to her position at Hood, Cynthia worked with the National Women's Council, as minister for students at Pennsylvania State University, and various other organizations.

Sarah Plies (attended ESR 96-98) and husband **Matt** announce the arrival of their first child. **Kai Emerson Plies** arrived at 8:30 a.m. on August 1, 1999, weighing in at 8 lbs and 13 oz.

Dean Staffanson (ESR '96) was ordained as a community minister of the Unitarian Universalist Church. This ordination was held at the Unitarian Universalist Fellowship of La Crosse, Wisconsin on May 22, 1999.

Vicki and Josh Streiff-Fraser (ESR '97) are living in Nashville, Indiana. Vicki is the minister at the Unitarian Universalist Fellowship of Columbus, Indiana and Josh is working as a "computer mechanic." Josh became a Bar Mitzvah in July and is involved in synagogue Beth Shalom. They expect a

Continued on next page



Earlham School of Religion

GRADUATES, FACULTY, AND ADMINISTRATORS

MAY 9, 1999

Left to right, standing: Dick Davis, Steve Spyker, Mary Garman, Brenda Reish, Nancy Michaels, John Punshon, Bill Ratliff, Kim Pratt, Cathy Harris, Lonnie Valentine, John Owen, Sheldon Clark, John Miller, Robert Wafula, Jay Marshall, Nancy Bowen. Left to right, kneeling: Ann Miller, Barry Cramer, Matt Shaw, Judy Guerry, Dan Kasztelan.

ESR People and Places



Nancy Bowen (Associate Professor of Old Testament) led a study on biblical interpretation and authority for about eighty United Methodist Women in Albuquerque, New Mexico on September 9. From January 3-18, she will be leading the travel seminar to the Holy Land (as part of the January intensives). Nancy has been to the Holy Land numerous times where she has participated in an archaeological dig and done research and writing. In addition to her knowledge of the sites and history of ancient Israel, she also has an understanding of the current political situation.

Jim Bower (Interim Field Education Director) enjoyed representing ESR at the annual meeting of the Friends Association for Higher Education at Whittier College in California in June. The FAHE will be meeting next year at Earlham College. He then traveled as the school's representative to Mid-America Yearly Meeting in Wichita, Kansas and completed a workshop at Loyola University (Chicago) on the uses of the Enneagram. In October, he attended meetings of the Society for Phenomenology and Existential Philosophy in Eugene, Oregon. His wife, Marya, who teaches philosophy at Earlham College, is completing her tenth (and final!) year as Secretary-Treasurer of that organization

Illinois Friends got to know **Ann Miller** (Associate Professor of Christian Spirituality) better when she served as a consultant for them as they began exploring ways to deepen their spiritual life corporately rather than just as individuals. She also represented ESR at the sessions of Illinois Yearly Meeting. She and

John cheered on daughter Joanna as she competed in her first triathlon.

While on sabbatical, **John Miller** (Professor of Theology) completed a first draft and first revision of *Blood Sacrifice*, a novel. The protagonist is a Quaker Spiritual Director. Because of the unique nature of the murder of the wife of one of his directees, he has to understand the meaning and perversions of the traditional Christian Eucharist, as well as the special spiritualities of several Anglo-Catholic Episcopalians. Only then can he find the real murderer and help free the woman the police are holding under a mountain of circumstantial evidence. While on leave, he also designed a new course for ESR, "Writing the Story." It will introduce students to both the art and the craft of writing stories in relation to the special needs of writing stories with spiritual and ethical concerns at their core.

It was a busy summer and early fall for **Bill Ratliff** (Professor of Pastoral Care and Counseling). Bill taught at Friends Theological College, Kaimosi, Kenya, for one week, led a three-day workshop for yearly meeting General Superintendents and then attended the World Congress in Pastoral Care and Counseling in Accra, Ghana. While there, he led a workshop on "Becoming Spiritually and Culturally Competent as Pastoral Caregivers." In September, Bill attended the Annual Meeting of Midwest Region of the American Association of Pastoral Counselors in Columbus, Indiana. As a member of the Certification Committee he met with persons applying to become AAPC members.

NOWADAYS CONTINUED

baby boy, their first child, in November. Their address is P.O. Box 1383, Nashville, IN 47448-1383.

Judy Guerry (ESR '98) began work in June for the National Children's Advocacy Center (where she was training director before going to ESR), where she is developing a "Faith and Neighborhood Program" to increase collaborations between faith communities and agencies that serve children and youth. She also has a position with Alabama A&M (a predominantly African-American institution)

where she works in student support and counseling).

Amy Runge Gaffney (attended ESR '98-'99) writes from Chico, California. You can write her there at 3040 North Avenue. Her zip code is 95973.

Kim Pratt (ESR '99) sends her greetings from New Mexico. She's the Heart Care Chaplain at Presbyterian Hospital in Albuquerque. Her address is 2800 Vail SE, #254, Albuquerque, NM 87106, if you'd like to drop her a note.

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From the Facing Bench

WHAT'S IN A NAME?

by Brent Bill



Brent Bill

“Archbishop Bill.” That’s how I often find myself referred to in the *Muncie Star Press*. Phil Ball, a retired medical doctor and professional curmudgeon, writes a regular column of miscellaneous ramblings about whatever amuses him. One of those things seems to be my golf game, as he is my most frequent playing partner.

We haven’t always been friends. He has a certain skepticism about things “churchy”—calling himself an excommunicated Presbyterian. His wife, however, attends the Meeting I pastor. Soon after we arrived in Muncie, Esther invited Nancy and me to dinner. Phil wasn’t thrilled. He mused in one of his columns how he should refer to me—pastor, priest, preacher, minister? I wrote him a nice letter letting him know that we Quakers didn’t use titles. I said he could simply call me Brent or “His Eminence.”

He has ever since. Or Bishop. Or Reverend Eminence. Or any number of titles that he makes up and then puts in print, all while quoting some outrageous thing I’ve said in the holy hush of our golf game. Everyone, including those whose pastors are Reverend, gets a kick out of his needling me. We laugh about it and folks at Friends Memorial smile at the sign on my door that says “His Eminence’s Study.” But we know it’s a joke, because we Quaker pastoral types don’t use titles.

Or do we?

I’ve noticed, to my dismay, a creeping “title-ism,” lately. Like in a few of the newsletters I read from other Friends churches. In some of them the pastor signs his printed sermonette “Pastor Joe Bob” (the name has been changed) or some such thing. This bothers me, even though these are folks whose ministry and friendship I respect and cherish. It bothers me because I worry that by doing so we blur one of the distinguishing differences between being a Friends pastor and one in any other denomination.

Scott Russell Sanders, an unprogrammed Friend from Bloomington, Indiana and professor at Indiana University, writes in *Falling*

Toward Grace: Images of Religion and Culture in the Heartland, about how in the 19th century many Friends congregations began hiring ministers. The result, he says, is that they began behaving “for all the world like other low-temperature Protestant churches.” That’s harsh, but Elton Trueblood, in the 1960 Quaker Lecture at Indiana Yearly Meeting (and later in *Quaker Religious Thought*) said something similar when he noted that “our pastoral system in ... some areas...of Friends is merely a poor reflection of ... stronger Christian bodies.” “The mistake,” Elton says, “was that a fundamentally alien system was taken over, almost intact, from other Christian bodies.” One of the ways he said he knew that to be true was the preponderance of Friends pastors who allowed themselves to be referred to as Rev. So and So at community and other gatherings.

The role of the pastor among Friends is like that in no other denomination.

Scott and Elton, though poles apart on other issues, are in agreement on this one. And I’m with them. The role of the pastor among Friends is like that in no other denomination. To be sure, there are similarities. But we need to keep the distinctives in mind, too. We need to remember that we are neither CEO nor doormat. We are called to be co-laborers with Christ and congregation. That understanding of the unique relationship between the one called to pastor and the other Friends who are members of the Meeting begins to erode the moment I begin referring to myself as Pastor Brent.

Those who pastor among Friends live in a dynamic tension of serving as spiritual guides while remaining fellow spiritual travelers of a local congregation. ESR does Friends today a great service when it helps prepare women and men for the specialized ministry of Friends pastor. It’s a ministry that needs no title.

...WE QUAKER

PASTORAL TYPES

DON’T USE TITLES.

OR DO WE?

Brent Bill's "Help for Suicidal Teens: 12 Signs and 5 Steps," recently appeared on *Parenting Today's Teen* web-site. The article gives practical advice to parents of teenagers and is based on Brent's experience of having his best friend commit suicide at his house. The article is being included with other *Parenting Today's Teen* articles in a printed booklet/binder format that will be sold to readers, schools, churches and other organizations. He also wrote a week's devotions that are in the October-December edition of *Fruit of the Vine*, a Friends daily devotional.

Nancy Bowen has published two articles recently. "See the Salvation of YHWH: Lectionary Studies in Exodus," appeared in *Quarterly Review* 19 (1999). It is a United Methodist publication that is "A Journal of Theological Resources for Ministry." Her piece is a study aimed at helping pastors in sermon preparation on four texts in Exodus (1:8-2:10; 3:1-15; 12:1-14; 14:19-31) that are part of the lections in August and September. "The Daughters of Your People: Female Prophets in Ezekiel 13:17-23," was published in *Journal of Biblical Literature* 118. *JBL* is the journal of the Society of Biblical Literature, the primary professional society. Nancy's article examines this oracle against female prophets and examines things such as, "Why do interpreters interpret their activity the way they do?" "What were they actually doing?" "Why is Ezekiel against them?"

Growing Up Plain: The Journey of a Public Friend (Friends United Press and Pendle Hill Publications, 1999, 200 pages, \$16.50) is Wil Cooper's telling of his life. Growing up among Wilburite Friends in Ohio Yearly Meeting, Wil was immersed in a culture of "plainness and self-denial" with its unprogrammed worship and dependence on God's guidance throughout the day. Wil's personal story brings the theology of practice of Quakerism's "plain people" to life in an easy, accessible way. From boyhood pranks, to the life-changing decision for a life of graduate study and scholarship, to his role as founding dean of ESR and beyond, Wil's memoirs are squarely set in a part of Quaker culture that is relevant and full of interest today.

Ann Miller's "The Light Shines On" was published in the March 1999 *Quaker Life*. It is a personal account of the importance of fol-

"The duty of the pastor is not merely to exercise his [her] own gift, but to nurture all the potential for Christian service which exists in the meeting. He [she] assumes no special status, other than that of a servant who speaks when he [she] needs to do so. He [she] lives with the people and worships with them. He [she] does far more than merely preaching to them on Sunday mornings."

-- SETH B. HINSHAW FROM *THE SPOKEN MINISTRY AMONG FRIENDS*

lowing the inward leadings of the Light of Christ, step by step, even when we don't know the end of the story.

"The Pariahs," by John Miller appeared in *The Best of Friends, Vol. 1*, edited by Chuck Fager. (Kimo Press, 1998). "The Pariahs" is the story of a Quaker pastor who faces in her Meeting both a disturbing family secret and a rushing fear of homosexuality. The pastor struggles with God in her effort to hear God's leading through the crisis. His article "Fiction and Spiritual Truth" was in the Spring 1999 edition of *Types and Shadows: Journal of the Fellowship of Quakers in the Arts* and was reprinted in July 1999's *Quaker Monthly*. "Fiction and Spiritual Truth" suggests that fiction better than the abstract essay or book can show and invite people into the authentic spiritual journey where truth becomes known.

Bill Ratliff has had two entries ("Responsibility" and "Sexual Counseling") published in the *Dictionary of Pastoral Studies*, by SPCK. Also, "Spirituality and Discernment: A Call to Pastoral Theologians," appeared in the *Journal of Pastoral Theology* (#7:81-97) in 1997. This article was an edited version of the paper he gave at the 1996 annual meeting of the Society for Pastoral Theology, which is held for teachers of pastoral care in seminaries around the country. Two book reviews of Bill's have been published: in *Anglican Theological Review* (#60/4:652-653 1998). He reviewed Philip Culbertson's *Counseling Issues and South Pacific Communities*, the first book to describe the shape of pastoral care in various South Pacific island countries. *The Journal of Pastoral Theology* (#7:170 1997) published his review of James Dittes' *Driven by Hope: Men and Meaning*, about Dittes' work on men's issues.

What We're Reading

Brent Bill—*God: Stories*, edited by C. Michael Curtis. “We don’t often think of modern American literature as a place to encounter God. Curtis’ collection challenges us to look exactly there. Indeed, if Jesus had been a writer, the question is would his books have been in the Zondervan Family Bookstore or Barnes & Noble? As Madeleine L’Engle points out ‘Jesus was not a theologian. He was God who told stories.’ So Curtis presents us with stories, some in which it easy to see God, others where it’s not so. *God: Stories* is a wonderful volume of great writing, good stories and God.”

Nancy Bowen—*O Jerusalem* by Laurie R. King. “This is the fifth book in a series that stars Sherlock Holmes (after his retirement) and his apprentice/partner Mary Russell. Mary is a student in Oxford who specializes in theology and ancient languages and joins Holmes on various adventures. This one is set in Palestine at the end of WWI. I love this series and King’s writing. I find myself so caught up in the dialogue and plot that I hate to stop reading. And the relationship between Holmes and Russell is fascinating. I highly recommend to anyone who is a detective/mystery novel fan and to anyone who loves a good read.”

"Whatever the cause of the rise of the pastoral system, I am satisfied that Friends can have pastors and still be good Quakers. However, I am not persuaded that Friends, for the most part, have discovered HOW they can have pastors and still be faithful to the best of our Quaker insights.... One appropriate way of understanding a Friends pastor is to say that the pastor is a person who has been released financially for public ministry.... Now I ask you... 'In what measure is [that] ideal realized?'"

—HOWARD MACY, "RELEASING THE MINISTRY AMONG FRIENDS, 1980 QUAKER LECTURE, WESTERN YEARLY MEETING

Jim Bower—*Remembered Voices: Reclaiming the Legacy of "Neo-Orthodoxy"* by Douglas John Hall. “In his book Hall revisits the work of Karl Barth, Paul Tillich, Dietrich Bonhoeffer, the Niebuhrs, and other seminal theologians of the first half of the twentieth century. He suggests that their work can continue to light the way as post-modern, post-Christian Biblical faith attempts to redefine its role in a highly secularized culture. This is a bit of a coming home for me since these are the people on whose work I cut my theological teeth. I was fortunate to have studied under Tillich and Reinhold Niebuhr (although I was less well known to Niebuhr as a scholar than as the seminary milkman who chatted with him in the early morning hours while, in pajamas, the theologian walked his two French poodles).”

Ann Miller—*Listening Spirituality, Volume II: Corporate Spiritual Practice Among Friends* by Patricia Loring. “This book is a helpful articulation of how formation and transformation among Friends takes place as we worship, conduct business, and engage in mutual care and support within the context of a corporate search to discern how God is present and leading us as a body. Queries, references and resources for group study follow each chapter.”

John Miller —*Atticus* by Ron Hansen. “It retells the story of the ‘the prodigal son.’ His father is a contemporary Colorado rancher. It’s a very moving and spiritually insightful story that I recommend highly. The depth of Hansen’s Atticus feeds on the depth of the otherwise very different Atticus in *To Kill a Mockingbird*. Hansen chose the name because of his own feeling of the link.”

Bill Ratliff—*Remembering Babylon*, by David Malouf. “A fascinating tale, by a well-known Australian author, about a British boy raised by aboriginal people. Sixteen years later he wanders into an outpost of European families. These families both acknowledge him as ‘one of them,’ yet see him as different and strange; he both fascinates and repels them. The resulting conflicts among these people and the way their lives are affected have a lot to teach us about dealing with people who are different from us—theologically, spiritually, and culturally.”

The Dean's Word

by Jay Marshall

Pastoral Ministry. The mere mention of those two words elicits a variety of responses within the family of Friends ranging from “essential” to “heretical.” A long list of reasons accompanies most of those opinions. The place and credibility of pastoral ministers among Friends take its place in history among numerous divisive issues producing widespread disagreement, deep wounds, and ugly scars. Lingering suspicions regarding the authenticity of Friends faith are easily found, with no particular tradition of Friends having a corner on the market!

In a manner befitting a graduate school serving Friends, ESR recognizes a wide variety of ministry forms. Look at a list of our graduates and you will find an amazing assortment of vocations, some of which are volunteer ministries and some of which are not. I fully expect that pattern to continue, as is appropriate given Friends insistence that every Christian is called to ministry. We do not need a Society full of pastors, but we do need a Society full of ministers!

Among those graduates who represent ESR well are numerous persons engaged in pastoral ministry. That surprises some Friends, as occasionally I hear critics insist the School has not been helpful in that particular area of ministry preparation. My association with the School has been a short one and there are many alumni/ae whom I do not know personally. Still, I can quickly name a sizable group of ESR graduates who are providing excellent pastoral leadership in meetings and churches around the country.

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As a product of the pastoral Friends tradition, I am grateful for those pastors who proclaimed, taught, led and counseled over the years. They were only one of many ministers who worshipped alongside me on Sundays, but they were invaluable in my spiritual formation.

I am also appreciative of worship experiences among unprogrammed Friends that deepened my understanding of encountering God in the silence and that gave credibility to Friends beliefs about the universal ministry.

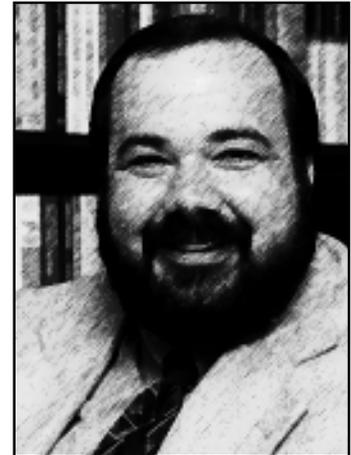
I believe the question of whether Friends should have pastors is no longer worth debating. Without declaring whether it is the right answer, or the best option, history has provided an answer to that question: some Friends prefer the pastoral model of meeting leadership. Like unprogrammed approaches to ministry, a pastoral model is not flawless. Even so, what a wonderful work of the Spirit it would be if respect could replace suspicion among Friends with differing worship practices.

How does ESR contribute to this discussion? The former question was should Friends acknowledge and affirm pastoral leadership? The better question for today is “What do Friends have to contribute to pastoral ministry?” Specifically, how do the best, basic elements of Friends understanding of faith and practice shape pastoral ministry differently than it is practiced in other traditions? Do concepts such as the Inner Light, Sacramental Living, or silent waiting before God improve Friends approach to the pastoral task? How do practices like “sense of the meeting” or “universal ministry” shape tasks of leadership? Can testimonies undergird programming in constructive ways? Can queries that help sustain a vital living faith be a witness within a worship style that can easily become dependent, tempted to rely on pastoral figure and message?

At ESR, we are asking questions such as these. And we are doing more than asking the questions. We are providing answers as well. ESR has no intention of lowering the level of service we offer unprogrammed Friends. However, since many Friends will continue to look for quality pastoral leadership, we are committed to developing and articulating a Friends model of pastoral leadership.

As a seminary who cares about the future of Friends, we can do no less!

Blessings, Jay



Jay Marshall

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ESR Calendar

JANUARY 3-7

Courses being offered as January Intensives are “Group Pastoral Care” with Bill Ratliff, “Interpreting Romans” with Dan Ulrich, “Creation of Modern Quaker Diversity 1800-1925” with Tom Hamm, “Christian Reconciliation” with Lonnie Valentine, “Holy Land Travel Seminar” (through the 18th) with Nancy Bowen, and Educational Ministries in the Local Meeting or Church” with Phil Baisley.

For further information on these classes contact Gail Bingham at 800-432-1377 or binghga@earlham.edu.

JANUARY 15

“Good Writing: The Ministry of Writing Saturday Series” co-sponsored by ESR and Quaker Hill Conference Center. “Where In The World?” on travel writing, led by Earl Conn. Earl recently retired as Chair of Ball State University’s School of Communications. His “Traveling Indiana” column appears weekly in the *Muncie Star Press*.

FEBRUARY 19

“Good Writing: The Ministry of Writing Saturday Series” co-sponsored by ESR and Quaker Hill Conference Center. “The Writing Life” led by Alan

Garinger. While many of us only dream of making a living as a writer, Alan Garinger does. His workshop will focus on the business of writing — from record keeping to finding inspiration and everything in between. Alan has written scripts for public television, fiction and non-fiction books and many magazines.

MARCH 13-14

The Willson Lectures with Professor James Walvin from the University of York. He has recently written *The Quakers—Money and Morality* which one reviewer said was “An examination centered on the commercial world of Victorian Britain, of the tiny denomination that rose to immense wealth and respectability once its members abandoned the noisy prophetic radicalism of their 17th-century founders.” James will provide insight into historical events and also raise questions about the intersecting of faith and society.

MARCH 18

“Good Writing: The Ministry of Writing Saturday Series” co-sponsored by ESR and Quaker Hill Conference Center. “Acts of Turning,” led by Mary Brown. The workshop focuses on poetry

as a distinctively spiritual medium and suggests that artistic obedience can lead both a writer and her reader to epiphany. Mary is a poet and professor and director of the Honors College at Indiana Wesleyan University.

MARCH 30 - APRIL 2

Quakers in Pastoral Care and Counseling (Q.P.C.C.) Annual Conference. This year’s theme is “Entering Fear/Reclaiming Faith.” The conference will meet at Quaker Hill Conference Center in Richmond, Indiana. For further details, contact Debra Sector at ESR or e-mail her at secttde@earlham.edu.

APRIL 15

“Good Writing: The Ministry of Writing Saturday Series” co-sponsored by ESR and Quaker Hill Conference Center. “The Art of Revision,” led by Barbara Bennett Mays. Barbara is the editor and publisher of Friends United Press and has edited more than 30 books. She is also the author of hundreds of newspaper and magazine articles and is a published hymn and songwriter.

MAY 7

ESR & EC Commencement

GOOD WRITING:
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WRITING
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FOR FULL-TIME
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AS FOR NON-
STUDENTS.