



# ESR

## reports

EARLHAM SCHOOL OF  
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### IN THIS ISSUE

#### THEME ARTICLES

- 1 TEACHING PEACE 30 MINUTES FROM COLUMBINE  
BY SCOTT FISHER
- 3 TEACHING PEACE AT ESR  
BY LONNIE VALENTINE
- 8 SOW IN PEACE  
BY BRENT BILL
- 11 PEACE: THE PRICELESS PRINCIPLE  
DEAN'S WORD  
BY JAY MARSHALL

#### FEATURES

- 4 ALL IN GOD'S TIMING
- 5 WHAT WE'RE READING
- 6 COMINGS AND GOINGS
- 7 NOWADAYS:  
ALUMNI/AE NEWS
- 9 IN PRINT
- 10 PARTNERS IN  
SCHOLARSHIP
- 10 QUAKERS, MONEY AND  
MORALS ON TAPE
- 10 ESR PEOPLE  
AND PLACES
- 12 CULTIVATING HOPE
- 12 ESR CALENDAR

## Teaching Peace 30 Minutes from Columbine

ALUMNI/AE FOCUS

by Scott Fisher, ESR '98

I live 30 minutes from Columbine High School, where my wife Sherry is an alumnae. That makes it easy to remember that between 12 and 14 kids are killed by gunfire every day in the United States. School shootings seem more frequent and more deadly. The culture of violence is pervasive and crushing. It is easy to despair of being able to make long-lasting change in our communities. Even so, I felt the need to do something. That was why, in January 1997, I decided to attend ESR.

Shortly after leaving ESR in June of 1998, I began working for a small non-profit organization in Denver called Project PAVE. PAVE (Promoting Alternatives to Violence through Education) began in 1986 and seeks to break the cycle of emotional, physical and sexual violence committed by and upon people ages 5- 18 years old. My job is teaching the principles of violence prevention. Working with a team of four full-time educators, our focus is primarily the middle and high schools in the Denver metro area.

We have two main goals: 1) to give students a better understanding of violence and 2) empower them to change their school through techniques of non-violence. Although these goals are ambitious, we consistently find students genuinely seeking alternatives to violence. When we propose to them that, as a school community, we might find ways to stop the violence (which they all see as a huge problem), I am often met with skepticism and

hopelessness. One of my toughest jobs is offering some hope that we actually can take steps to stop violence.

Much of our work lies in helping students understand the nature and effects of emotional violence and making choices to end it. We believe emotional violence fuels physical violence. We also explain that violence is cyclical. Courage and empathy are needed to break that

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cycle. With this knowledge we hope to foster a safer school atmosphere where learning can take place.

*Continued on page 2.*

## ESR REPORTS

VOL. I, NUMBER 2

BRENT BILL,  
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ESR REPORTS IS  
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SCHOOL OF RELIGION FOR  
ALUMNI/AE, STUDENTS,  
DONORS AND FRIENDS OF  
ESR.

YOUR COMMENTS ARE  
WELCOME.

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TEACHING PEACE continued from page 1.

In many ways, the shooting at Columbine High School felt like not only a professional failure, but a spiritual crisis as well. While my passion for non-violence motivates my daily work, the overwhelming shock reverberating throughout the Denver area brought a poignancy to our work which has been both a burden and a blessing. Perhaps in some way I hoped that my passion for non-violence would create a spontaneous outpouring of non-violence. Certainly the Columbine tragedy brought an awareness of the urgent need for change.

I soon realized that working in a secular environment had led me into forgetting two important lessons from ESR: the need for a firm spiritual grounding and the importance of a community to turn to in times of crisis.

For a time, it was easy to believe that I could make the changes I sought alone; that community was a luxury to take or leave. However, my position within a work community of dedicated and professional violence prevention practitioners reminded me that I could never do this work alone. Not only do I teach, but I am supported and sustained by those with a vision similar to my own. Community is vital precisely because it reminds us that together we are stronger than the sum of our parts. In a world that often sees power as coercive and manipulative, community reminds me that true power comes from right relationships. Peace is a community activity.

*“Fortunately, the spiritual outlet I found at ESR helped me to put the world’s sorrow into a divinely oriented scheme.”*

The second lesson emerged more slowly. It came home for me in the whirlwind following Columbine. A gruesome irony of peace work is that while working to end violence, we constantly find ourselves exposed to the

tragic realities of the violence we seek to eliminate. In psychological terms, this spiritual crisis dealing with the suffering of others is known as secondary trauma. We cannot have it both ways. If we want to work toward a violence-free world, we must take on a portion of the world’s suffering.

This awareness was brought home to me early in my ESR career, specifically in my “Introduction to Peace and Justice” class. As we explored the seemingly intractable systems of violence and oppression, I began wondering

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if it would have been easier (and more pleasant) to remain naïvely unaware. Fortunately, the spiritual outlet I found at ESR helped me to put the world’s sorrow into a divinely oriented scheme. Of course, I found this spiritual outlet not only in my more rigorous academic classes, but in the community of students, faculty and staff which make ESR a uniquely wonderful place to learn and grow.

Working in a secular environment might make it easy to forget these important lessons, but I find myself relying on my community at Project PAVE. I am fortunate to work with dedicated and professional colleagues with a true sense of community, who work to support one another in our collective vision of ending violence. I am more convinced than ever that we can create a peaceful world. We must come together as a community and society to make that choice.

# Teaching Peace at ESR

FACULTY FOCUS

by Lonnie Valentine, Associate Professor of Peace and Justice Studies

I believe the Peace Testimony is at the core of what it means to be a Friend, but also that this core is eroding. Unfortunately, Friends are the primary cause of the problem. This erosion is coming from two directions. On the one hand, many Friends' Meetings and Churches no longer see adherence to conscientious objection to all war in the traditional Peace Testimony as necessary for membership. On the other hand, many Friends no longer see their peacemaking as rooted in a view of Jesus as the Christ who was understood to teach and empower the early Friends' witness for peace. As this connection between the spiritual aspect of peacemaking and the peacemaking aspect of spirituality is dissolved, the Quaker Peace Testimony erodes.

The Peace Testimony saw Jesus as a peacemaker and as the Christ, in ways different than much of Christianity understood Jesus. In the 1660 Declaration to Charles II, Quakers presented an experientially based Christianity combining spirituality and peacemaking. These early Friends held that the "spirit of Christ" had "guided" them into the "practice" of peace. The Spirit of Christ "moves" them "to seek peace, and ensue it...doing that which tends to the peace of all." Further, this movement of the Spirit was clear on war: Friends will not fight "with outward weapons, for any end, or under any pretense whatsoever." Hence, Christianity was united with conscientious objection and active peacemaking.

The Peace Testimony can only be truly believed at the level of experience — with one's spirit and heart and mind. Mere assent to some doctrine, about Christ or peace, is not sufficient, and Friends' were wary of moving to fixed doctrine about these matters. However, claiming to be a Friend means moving into both the spiritual and the peacemaking realm in one's life. Hence, some minimum expectation of being both a Christian and a conscientious objector is appropriate for joining Friends. Of course, others who are not sure about the Christian or peacemaking aspects of their

spiritual life ought to be welcome to attend, but not to limit the members from deepening their commitment to Quaker Christian peacemaking.

Believing this about the erosion of the Peace Testimony and the reasons for it, one approach we could take at the Earlham School of Religion is to make it a requirement for Friends and others who come to ESR that they be both Christian and conscientious objectors. However, such an approach is inappropriate for us as a Friends educational institution. We are not a Friends Meeting or Church evaluating prospective students for admission to membership. Rather, what ESR is offering is more like the invitation extended to attenders of Meeting or Church by its members. ESR has reiterated its "credo" for many years: "We hold that Christ is present and directing our lives and that we can know and obey Christ's will." However, in trying to serve a range of Friends and those from other denominations or even other faiths, we welcome those who do not see things the way ESR sees them.

Further, the liveliness of our educational life together comes from the differences around just what the spiritual and peacemaking life is all about. We want to encourage



Lonnie Valentine

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tact across our differences. This is how we learn. It is good Quaker pedagogy to be exposed to, and hopefully understand, differences. The root meaning of the word “education” has to do with “drawing out” rather than “putting in,” and the root meaning of belief is “to set one’s heart on” rather than only true “in one’s mind.” Quaker education is striving to work at the level of heart, mind and spirit, and this means Quakerism cannot be imposed from without. All I can do, then, is to point to who I believe is the true Teacher within, that which is called the Spirit of Christ. It may be that Quakers and other students may

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come—and go—rejecting Christianity and the Peace Testimony. However, they have explored spiritually, deepened emotionally, and thought thoroughly about how they should live and minister. I hope they embrace the Peace Testimony, but it is not mine or ESR’s to decide.

So, though I believe that the spiritual and communal basis for the Friends Peace Testimony is eroding from within, I hope that the vision of Quaker education at ESR may contribute to replacing the spiritual, emotional and

intellectual soil in which the Testimony is rooted. To do so means, in my view, that we must trust the Teacher Within, the Spirit of Christ, the Teacher of true Peace.

## All in God’s Timing:

AN INTERVIEW WITH SUE AXTELL

by Karen Yeager

Sue Axtell joined the ESR staff as Director of Recruitment and Admissions in the summer of 1999. During a recent interview, Sue spoke about her call to ESR—and God’s timing.

**KAREN:** What role do you think God’s timing played in your plans to come to ESR?

**SUE:** I saw the ad for the opening for ESR in April. I was just about to leave the country on a trip. I faxed my résumé that day. They responded two days before I was to leave.

The job was just what I was looking for, although I wasn’t consciously looking. I thought, “Here’s something I could do to get to ministry.”

The Lord called me into ministry back in 1992. I said, “Yes, Lord. But I have all these things...” But

in 1998 the Lord freed me to do ministry.

It was like when the Lord told Abraham he’d be the father of nations, and he didn’t have any children. Abraham had to wait a lot longer than I did. You can tell God is coming up to speed with American impatience. I only had to wait 6 years.

I interviewed two days after returning to the U.S. During the interview, it was confirmed that this was the place for me. It felt like home. It felt very right, like: “This is what I’m supposed to do.”

**KAREN:** Why do you feel this is what you’re “supposed to do?”

**SUE:** I feel everything God has prepared in me is helpful here. Particularly, business skills and a knowledge of quality work process. Working with Joanna Schofield in the Academic Services office is a joy. We are working together to make improvements in ESR’s application process.

Also helpful are counseling skills. I did psychological nursing for eighteen years. I feel the counseling skills are a help to people in a practical way.

For example, a prospective student from overseas was fearful about cultural changes. It was a pleasure to suggest he pray through that fear. I asked him, “Do you want me to pray with you?” He said, “Yes.”

It’s such a comfort to me to work in a place



Sue Axtell



that's not secular—where I can talk about God, where I can break for worship. The big difference is the people—their goals and their aspirations.

**KAREN:** So, what is your goal or aspiration?

**SUE:** My goal is to have my life glorify God. God called me into ministry. I don't know what shape that's going to take, but I'm looking forward to taking "Spiritual Prep." I definitely feel I'm supposed to be here.

I also bring to the environment the gift of music. It's not part of my job here, but it certainly blooms in this atmosphere. I use my music in ESR worship, the ESR-Bethany choir, and The Gospel Revelations, a choir of 140 people of different nationalities, from the community and from Earlham College.

I bring healing gifts, too. I have a passion for healing. I am finding this a great environment to do healing and intercessory prayer. I have the opportunity to network with people with the same gifts.

**KAREN:** Speaking of networking, you met Jay Marshall before applying to Earlham. How did that come about?

**SUE:** I met Jay at the 1998 Indiana Yearly Meeting, where he was attending and promoting his book. I am thrilled to be working with someone who has many good leadership skills but also is a very talented writer. He is a very

special person.

I appreciate that Jay Marshall and Doug Bennett, the President of Earlham, work together well. They are good administrators and cooperate to ensure things go smoothly.

That is one thing Quakers are good at—networking. Quakers are people who communicate well and do things with high quality.

**KAREN:** What do you most want readers to know?

**SUE:** I want them to know that God knows exactly where they are and what they need. I would encourage people to have faith, because that's what my arrival at ESR has confirmed for me.

It's supernatural. Who'd have known I would see an ad for Earlham and God would pull me out of the past and put me in this place where my skills match the need? That's what I want people to know—trust God.

My neighbor asked me why I chose this. I don't think I chose it, particularly. I feel people are called. God calls people into ministry. You can try to run away like Jonah, but if God wants you in ministry, you'll be there.

*Karen Yeager is an ESR student working on her Master of Divinity student with an emphasis on writing as ministry.*

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## What We're Reading

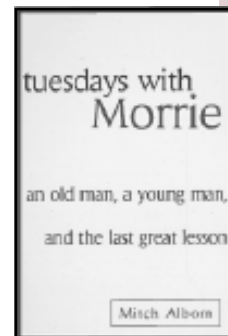


**B**ill Ratliff recommends Mitch Albom's, *Tuesdays With Morrie: An Old Man, A Young Man, and Life's Greatest Lesson*. "It is a wonderful, true

recounting of a relationship between a college teacher and his former student. They re-connect after the author sees his teacher being interviewed on television by Ted Koppel. The college teacher is dying. Each chapter tells the story of a visit between the two men. The author is a newspaper sports writer, so the book is written in a spare, objective style about very personal events. The result is moving and profound. Reading the book prompted me to write a note to a college professor who meant a lot to me.

Brent Bill—*Going on Faith: Writing as a Spiritual Quest*, edited by William Zinsser.

"Any book whose introduction begins by mentioning ESR's 'Ministry of Writing' is bound to be a favorite of mine. Zinsser, the inaugural speaker at the Ministry of Writing colloquium has issued this expanded version of 1988's *Spiritual Quests*. This collection of essays—growing out of a New York Public Library lecture series about religious writing—features Patricia Hampl, David Bradley, Frederick Buechner, Mary Gordon, and five other writers on, in Zinsser's words, 'a pilgrimage to find the source of their faith as individuals and their strength as artists.'"



# Comings and Goings

## ESR FACULTY AND STAFF CHANGES



Ann Miller



John Miller



John Owen



Bridget Fitzwater

individuals are being planned.

In mid-January, Bridget Fitzwater joined the staff of ESR as Director of Development. Hired as John Owen's successor, Bridget has the luxury of John's mentorship until

June 30. Her task will be to increase both the awareness and volume of fund-raising, as well as nurture alumni/ae relations.

Bridget comes to us from Kansas, and Spring Grove Monthly Meeting in Lane. This move represents a coincidental investment made almost 150 years ago by Quakers from Richmond who traveled to the Kansas Territory in 1854 and identified the location of the Spring Grove Meeting site.

Bridget and her family came to Quakerism by watching Friends who let their lives speak — over a chasm of time. Through a family study of the Underground Railroad, the Fitzwaters found that their home town was a

*"...I'm happy to welcome Bridget and her enthusiastic commitment to our school."*

railhead of the western route of the Underground Railroad. They continue to work with a doctoral candidate from Union Institute, who will be designing the western route exhibits at the new UGRR Museum in Cincinnati.

Bridget graduated from the University of Kansas with a degree in Advertising and Journalism. She has worked as a reporter, free-lance writer, grant writer, and tourism promoter. A Kansas native, she was recently joined by her family, including husband Montgomery, and eight children.

"ESR will greatly miss the Millers and John at ESR," said Jay Marshall, announcing their retirement. "I know, however, that they will remain connected to and part of the ESR family in important ways. And I'm happy to welcome Bridget and her enthusiastic commitment to our school and its mission."

Three important fixtures at ESR are retiring soon, and one new one has been added. Ann Miller, John Miller and John Owen all are leaving their full time roles at ESR, while Bridget Fitzwater has joined the staff.

John Miller, Professor of Theology, and Ann Miller, Associate Professor of Christian Spirituality, announced retirement dates much earlier than previously expected. John is retiring at the end of this academic year, while Ann will remain until December, 2000.

John's decision springs from the pleasure he's finding in his writing projects. During his recent sabbatical, he devoted much time to writing a novel entitled *Blood Sacrifice*. He found that his return to teaching didn't give him as much time as he desired for practicing his new calling of writing as ministry.

For Ann, early retirement is an affirmation of her need for self-care. While teaching the spirituality classes at ESR, Ann has had to work hard in setting clear boundaries that gave her adequate time for rest and rejuvenation. Her popularity as a teacher and spiritual director made that especially difficult. This, along with changes stemming from the strategic planning process that will require expending even more energy, moved Ann into deciding that retirement was in her own best interests.

After over 40 years with Earlham College and the School of Religion, John Owen will retire on June 30. John, who has served in both admissions and development work, has been instrumental in providing the stable underpinning on which ESR rests. His expertise and sense of humor will be greatly missed. He and his wife Julie (E'59) will continue to call Richmond "home."

Retirement celebrations for each of these

"ESR WILL GREATLY MISS THE MILLERS AND JOHN AT ESR," SAID JAY MARSHALL, ANNOUNCING THEIR RETIREMENT. "I KNOW, HOWEVER, THAT THEY WILL REMAIN CONNECTED TO AND PART OF THE ESR FAMILY IN IMPORTANT WAYS."

**Sadie Vernon** (ESR '76) recently had the former Continuation School for Girls in Belize renamed in her honor. The school, founded in 1964, is moving into its first permanent home, a \$400,000 facility. The school's new name, Sadie Vernon High School, recognizes Sadie's faithful service to Belizians.

**Don Lynn** (ESR '78) is in his fourth year as senior minister at Overland Park Christian Church in Kansas. He and his son **Bryce** spent last year's spring break sailing on a 65' sailboat to North Andros Island in the Bahamas. While there they did mission work with their youth group and then sailed back to Miami. His wife **Mary** continues to work as secretary to the principal at Shawnee Mission West High School. Their daughter **Nikki**, a middle schooler, was recently fitted with an insulin pump to help her keep her diabetes under control.

**Wayne Copenhaver** (ESR '85) has taken over 100 hours of training in community mediation and was one of the organizers of Richmond, Indiana's "Conflict Resolution Center." In addition to mediating some cases, Wayne helps organize the center's mediator training program. He has also been involved in the formation of a community coalition which organizes study circles on race relations in Richmond and has served as a facilitator for some of these circles. He translates letters from Russian to English for local citizens and keeps busy flower gardening, hiking and music making. He's teaching himself to play the Celtic folkharp, which he built. He lives in a committed relationship with his partner **Orlita Roberts** at 509 SW E St, Richmond, IN 47374. His e-mail is firstfm@infocom.com, at First Friends Meeting where he is administrative assistant.

**Julie-Ann Silberman** (ESR '91) is planning for a July wedding. She is marrying **Ken**, who's a widower with two sons. The four are busy learning to be a family. In her "spare" time, she wrote a chapter for a Unitarian Universalist Association published book and sponsored a trip to Israel at the end of February.

**Beverly Safford** (ESR '93) continues to maintain her private law practice, where the majority of her time is spent representing chil-

dren when the court orders an attorney is necessary to protect their interests in pending divorce or custody cases. She also continues giving sermons at the local Unitarian Church. She and **Richard Ash** were married in June of 1998. Their address is 29511 Jefferson B2, St. Clair, Michigan 48081.

**Susanne Kromberg** (ESR '95) and **Doug Underwood** (attended ESR) are enjoying life with daughter **Marika Kromberg Underwood**. Doug is teaching at the University of Washington and finished a manuscript on media and religion. Susanne regularly leads adult education at their local meeting and she has written chapters for inclusion in Quaker books on authority and chaplaincy training which are nearing publication.

**Chris Buice** (ESR '97) had comments and a photograph appearing in "You Were A Good Theologian, Charlie Brown," in the Spartanburg Herald Journal. Chris, who is pastor of the Unitarian Universalist Church of Spartanburg, South Carolina began collecting "Peanuts" cartoon books when his father was in seminary. What he hoped to accomplish by being interviewed for the piece, Chris says, "is to help people see that [Charles] Schulz's retirement is a significant event even for theology, because he has provided some gentle theological lessons through the comic strip."

**Miriam Marx** (ESR '97) recently had a "Letter to the Editor" on the subject of "Examples of Love among Hate" published in Champaign, Illinois' *The News Gazette*. Miriam is a delegate from Urbana-Champaign Friends Meeting to the area's "Council of Congregations."

**Vicki and Josh Streiff-Fraser** (ESR '97) announce the arrival of **Raziel Josiah Streiff-Fraser**, who arrived in the early morn of November 16, 1999 (Kislev 7, 5760). Rosiel is named for his great-grandparents Rose Fain Bluthal and Joseph Bluthal.

**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.



# Sow in Peace



Brent Bill

“I believe there is more thought and attention given to the cause of peace today, both in this country and Europe, than at any former period. ... I think we may reasonably hope that this is the beginning of a new era in the history of the world.”

Those are the words of Daniel Hill, secretary of Peace Association of Friends in America in his 1872 annual report to the yearly meetings. Human activity in the years to follow proved him right, though not in the way he meant. The

world was about to embark on a new era—one of mechanized death and wholesale slaughter of civilians on a scale that no one in 1872 could imagine. The numbers of wars and rumors of wars is hard to fathom even today.

Which gives a Quaker pause. What is the worth of the peace testimony if, after proclaiming it for 350 plus years, it has made no difference in the world?

Or has it? When somebody asked Winston Churchill how he could be such an evil man and still say that his faith was important, Churchill is reported to have replied, “Madam, imagine how awful I should be were I not a Christian.” Indeed, that might be a point for us to consider—how awful might the world be if we, in the face of seeming futility, did not proclaim and work for the way of peace?

The Friends’ testimony on peace has always held that the way of peace was an integral part of Christian faith and could not be separated from the heart of the gospel. As Robert Barclay said “Whoever can reconcile ‘Resist not evil,’ with ‘Resist violence by force,’ ... and ‘Love thine enemies’ with ‘Spoil them, make a prey of them, pursue them with fire and the sword,’ ... may be supposed also to have found a way to reconcile God with the Devil, Christ with Antichrist, ... and good with evil.” Strong words to back a strong conviction.

Why then, should a Friend work for peace today? Ron Mock, director of the Center for Peace Learning at George Fox College, says

that Quaker faith brings to us three essential teachings which are the basis for today’s peace testimony:

- 1) the belief that we are intended by God to have an eternal loving relationship, even with our enemies
- 2) the belief that forgiveness is even more central to relationships than is justice of revenge
- 3) the belief that an omnipotent and loving God will always, without exception, provide a way to give everyone means to meet their needs, if we can only find it and follow it.

These are all teachings which call for action. The Quaker peace testimony is not primarily pacifistic. Jesus does not call us to passivity. We are called to be active in the cause of peace. Jesus does not say “Blessed are the pacifists.” Instead He says “Blessed are the peace-makers.” Peace-making is action—love in action.

The way of love as a way of life, the way of the peace-maker, finds its foundation ultimately in trusting God and to remember, in

...“that God is not alone the God of things as they are but the God of things as they are meant to be.”

the words from the 1959 edition of *Christian Faith and Practice*, “that God is not alone the God of things as they are but the God of things as they are meant to be.”

If we are children of the God of things as they are meant to be, and followers and friends of Jesus, then we must ask the Spirit for power to live lives of peace and to work for peace. We must try what Love will do in the assurance that if we do we will find greater peace in our lives, neighborhoods and world. And the hope contained in Daniel Hill’s words may finally be realized.

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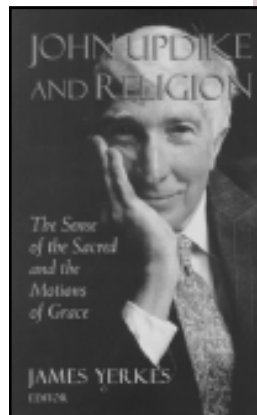
**Kathleen Bolduc's** (Patrick Henry Scholar, '92) *His Name is Joel: Searching for God in a Son's Disability* has reached publication. Begun as her major project while a Patrick Henry scholar, Kathleen's book welcomes the reader into the world inhabited by a parent of a child with a disability and their finding the redemptive presence of God in the midst of it all. Her book affirms that God is loving and provides strength in facing dark hours, bringing readers to a place of greater compassion, love and joy. Kathleen will be one of the workshop presenters at the next annual Ministry of Writing Colloquium. *His Name is Joel* is published by Bridge Resources.



**Bill Ratliff's** *Out of the Silence: Quaker Dimensions of Pastoral Care and Counseling* has been accepted for publication by Pendle Hill Publishers. Bill is the editor of this volume, which should be out by December, 2000. A number of ESR graduates have contributed chapters, including Jane Brown, Mickey Edgerton, Maureen Graham, Worth Hartman, Felicity Kelcourse, Susanne Kromberg, Keith Maddock, Jon Shafer, Dan Snyder, Deb Suess, and Bill Taber. Bill's "Musing from Kaimosi," which told some of his experiences while ministering in East Africa, appeared in the November 1999 issue of *Quaker Life*.

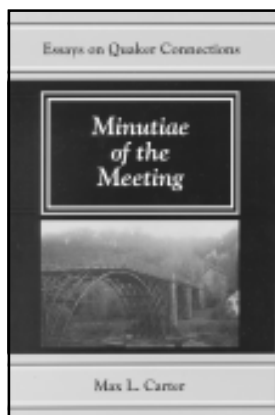
**Jay Marshall's** book *The Ten Commandments and Christian Community* book is being translated into Korean.

**James Yerkes**, previously on the ESR faculty, has recently published *John Updike and Religion: The Sense of the Sacred and the Motions of Grace*. James has put together a scholarly, yet readable book that is the first to take an in-depth look at the religious vision of eminent American writer John Updike.



Updike, who once characterized religion as one of "the three great secret things" in human experience (the others being sex and art) and sees his novels as "moral arguments with the reader," has produced more than fifty books in four genres. His novels, short stories, poetry, and critical essays have often and carefully explored a range of religious issues. The interdisciplinary essays collected here are both scholarly and readable. *Publishers Weekly* says, "As insightful as it is with respect to Updike's writing, it also effectively uses Updike as a lens, creatively bringing into focus American Democracy, civil religion and the Protestant tradition with which Updike converses...For readers who have never explored Updike, these essays serve as a provocative invitation to do so. Readers who have already engaged Updike in depth will find in these pages a rich and critical conversation, revealing Updike's intricate vision of religion and human experience."

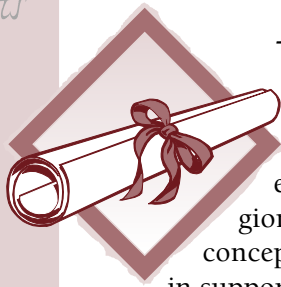
**Max Carter** (ESR '75) has just released *Minutiae of the Meeting: Essays on Quaker Connections* (1999; Guilford College). This collection of light-hearted essays, laden with puns and wordplay, presents some of the oddities of Quaker history, along with a look at



some of the Society's social contributions. These essays were developed from a series of memos to students in Guilford's Quaker Leadership Scholars Program, of which Max is the director. *Minutiae*, while easy reading and fun, contains a wealth of information for folks who would like to learn more about Friends. It falls somewhere between John Punshon's *Portrait in Grey* and Stan Banker's *Quaker Lite*.

**Tom Gates'** (attended ESR 1994-95) book *Sickness, Suffering and Healing* was published by Pendle Hill last year. It consists of stories and reflections about caring for patients in Kenya. He also will have two articles published family practice journals this year.

## Partners in Scholarship



Though Barclay acknowledged that “words and ministry come from inward power and virtue of the Spirit of God,” the funding for the theological education of Quaker leaders and ministers through the Earlham School of Religion is a purely human investment. With this reality in mind, ESR developed a concept, “Partners in Scholarship,” that allows Friends Meetings to partner with ESR in support of those called to ministry.

Over the next couple of years, individual monthly meetings across the country will be invited to contribute a new \$250 annually, to cooperatively provide two full scholarships to ESR. The program has taken root, and already, one Monthly Meeting has pledged \$18,000 for one three-year, full scholarship, as a challenge to other meetings. Other meetings are considering this investment as a “mission project” that launches Friends into leadership.

“Partners in Scholarship” brochures are available. For more information, or to schedule an introduction within your meeting, please contact Bridget Fitzwater, Director of Development at (765) 983-1420 or by e-mail at fitzwbr@earlham.edu.

### “Quakers, Money and Morals” On Tape

ESR is happy to announce that the 2000 Willson Lectures with James Walvin from the University of York are available on videotape. Walvin is the author of *The Quakers — Money and Morality* and his lectures confront a number of key issues in the shaping of Quaker experience in the 18th



James Walvin

and 19th centuries. Each of these lectures will address a specific aspect of Quaker history, but all form part of an overall reassessment of the Quaker experience. The lecture subjects are *Successful Friends: Why Were Quakers Good In Business*, *The Quaker Conscience*, and *Quakers, Slavery, and Abolition*. The videotapes, available for \$10 per set, tell a story rich with a resonance and significance for Friends today. To order, call 1-800-432-1377.

## ESR People and Places

**Bill Ratliff** (Professor of Pastoral Care and Counseling) has been involved in the “Community Builders Steering Committee,” which is a community group working on involving the wider Wayne County community in study circles about racism. He has also been leading First Friends Meeting of Richmond, Indiana’s “Adult Forum” on the topic of “Multiculturalism.”

Always traveling, **Jay Marshall** (Dean) has also been doing a good bit of speaking. Last summer at Friends United Meeting Triennial sessions Jay presented a paper on a Quaker model of pastoral leadership. He also gave the Quaker Lecture at Western Yearly Meeting’s 1999 session. The text of his lecture is available on ESR’s website. Next summer Jay will be the keynote speaker at the 2000 North Carolina Yearly Meeting (FUM) over Labor Day Weekend.

DEAN’S WORD continued from page 11.

the Master of Arts allow concentrated study in this area. We are fortunate to have someone of Lonnie Valentine’s quality to oversee this portion of our program. Our partnership with Bethany Theological Seminary creates a unique union of two of the three historic “peace church” traditions. Earlham College’s

Peace Studies program further strengthens the network of resources contributing to the peace and justice program. With a genuine claim to ministry, the peace and justice program is a good investment of our resources. At ESR we understand that there can be no real peace without justice; and without justice, claims of peace are an illusion. *Blessings, Jay*

# Peace: The Priceless Principle

THE DEAN'S WORD

by Jay Marshall

What do peace and justice have to do with ministry? The answer may depend upon who is answering the question. Some understand peace and justice work as matters of social activism and humanitarian interests only. Some who think about ministry operate with a narrow working definition that excludes those whose work submerges them in challenging locations ranging from urban slums to picket lines outside of government complexes. I find it difficult to think about ministry from a Quaker perspective without some knowledge of and passion for peace and justice and am thus convinced the study of those subjects should be integral to the curriculum at ESR.

One can not thumb through many prophetic oracles in the biblical text without encountering visions of peace and demands for justice. One of the more chilling features of those passages is that the religious establishment was frequently on the receiving end of those cutting words. "Let justice roll down like waters, and righteousness like an ever flowing stream," Amos insisted in a diatribe directed at the covenant community. Jeremiah's jab is particularly haunting: "They (prophets, priests and even the wise) have treated the wound of my people carelessly, saying, 'Peace, peace when there is no peace.'"

It is one thing to be blind to an issue or to be helpless to change a situation. Intentional misrepresentation of reality is something all together different.

*They [Quakers] have left a legacy that is quite impressive for any group, particularly one as small as ours.*

The activity and testimony of early Friends on peace and justice issues had much in common with the prophetic witness. A common thread woven through their actions was a sense that these causes were part of their faithfulness to God's leading. They have left a legacy that is quite impressive for any group, particularly one as small as ours.

Along the paths I travel, seldom do many

miles pass between voluntary commentaries of what a Quaker is or is not. "George Fox did it this way ..." "Early Friends avoided this ..."

The descriptions vary, sometimes greatly. And why wouldn't they? We are Quakers after all, and are without a doubt the most complex group of simple people that God ever dared to imagine! Such conversations do carry some importance to me personally because at ESR we intend to offer a curriculum that represents, models and transmits the best of Quaker faith and witness through the generations. Our mission is less about historical preservation than serving the present and shaping the future among Friends and other faith groups who choose ESR as the source of their theological education. However Quaker faith and witness ultimately are described by various Friends, surely an emphasis on peace and justice belongs in that description for biblical and historical reasons, not to mention current political and social trends. The current challenge seems to be discerning how we continue as faithful witnesses to God's expectation that peace and justice will be concerns that matter to the faith community.

Peace and justice will probably always be counted among those priceless principles that seem beyond our collective grasp. The thought of them teases hearts and tickles imaginations with the hope of a better day. If peace and justice are to be more than decorations in our dreams, some intentional thought must be given to the powers and structures of our world that would block their entrance and deny their spread. Questions need to be raised about how our religious convictions contribute to or inhibit their emergence. Eventually, we will need to examine if peace and justice reside within us, and decide whether to be open to God's leading on their behalf.

ESR is well-situated to assist such a process. Both the Master of Ministry/Divinity and



Jay Marshall

*Continued on page 10.*

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# Cultivating Hope



Donna Jo Napoli

“Hope is an internal matter. I strive to cultivate it in my readers.” So says award winning writer (including “The Golden Kite Award” presented by the Society of Children’s Book Writers and Illustrators) Donna Jo Napoli. Donna Jo is the keynote speaker for ESR’s annual “Ministry of Writing” colloquium scheduled for October 20-21, 2000. She is the author of

*The Magic Circle, For the Love of Venice, Song of the Magdalene, The Prince of the Pond : Otherwise Known As De Fawg Pin* and more than

eleven other books for young readers, as well as a number of books and short stories for adults. Donna Jo says that “If you’re a writer, then you’re infected. It’s like a disease. You have to do it.”

If you’re infected with this “disease,” like she is, then you’ll want to come hear Donna Jo and explore what it means to cultivate hope through your ministry of writing.

Donna Jo will give a presentation to the wider Earlham and Richmond communities on Friday evening, October 20 and speak twice to colloquium attendees on Saturday, October 21.

Other writers will join Donna Jo on the program that weekend by leading workshops. Scheduled to appear are Kathleen Bolduc (*His Name is Joel: Searching for God in a Son’s Disability*), C. Michael Curtis

(senior editor of *The Atlantic Monthly* and editor of *God:Stories*), James Yerkes (*John Updike and Religion: The Sense of the Sacred and the Motions of Grace*), and David Yount (religion columnist for Scripps-Howard and author of five best-selling books, including *Spiritual Simplicity : Simplify Your Life and Enrich Your Soul*).

For more information contact: 2000 Writing Colloquium J. Brent Bill, Director, Earlham School of Religion 228 College Avenue Richmond, IN 47374 e-mail: billbr@earlham.edu.

## ESR Calendar

MARCH 30 - APRIL 2

Quakers in Pastoral Care and Counseling (Q.P.C.C.) Annual Conference

MAY 7

ESR & EC Commencement

JUNE 22-25

Friends Association for Higher Education and Friends Council on Education, “Spirituality in Action: Quaker Education in the New Millennium”

JUNE 24-29

Quaker Volunteer Service and Witness Network

SEPTEMBER 23 - 25

ESR Board of Advisors Annual Meeting

SEPTEMBER 25 & 26

Third ESR Pastors Conference

OCTOBER 20-21

Ministry of Writing Annual Colloquium