



ESR Reports
Vol. VIII, Number 1

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

Katherine Murray, Editor
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Presence & Ministry

By Phil Baisley

Hanging somewhere in countless Quaker meeting-houses from Indiana to Kenya is *The Presence in the Midst*, a painting by Doyle Penrose depicting a group of Friends gathered in worship at the Jordans meetinghouse in England. The focus of the painting is not the worshipers; rather it is the spectral presence of Christ among them. This is Quakerism in its rawest form and perhaps the only feature of Quaker doctrine common to Friends the world over—that Christ (or God) is present and active wherever God's people gather to worship. It's a picture I cannot get out of my mind when I consider the meaning of ministry as a Friend.

As a convinced Friend, I believe Christ is present and active in the world, in the church, and in individuals. This belief drives my ministry as a teacher and as a pastor. It affects the way I think about worship (as *expectant* worship whether or not a pastor is involved), administrative work (focused on identifying and following God's will rather than promoting my personal agenda), and witness (seeking to draw out "that of God" in

others rather than trying to "get God into" them).

If these beliefs are central to who I am and how I view ministry, it stands to reason that they affect my work with persons who are preparing for pastoral ministry. But how? The answer touches on three aspects of my teaching responsibility: the students, the classroom, and the work of the pastor.

I firmly believe in George Fox's advice to "walk cheerfully over the world, answering that of God in every one."¹ That begins with recognizing there is, in each person, something "of God,"

which immediately gives me an orientation toward grace—one of God's core attributes. A grace orientation helps me see others, especially my students, as persons gifted by God with God's presence and a gift to the world by their own presence. When I look at students through the eyes of grace, I see God working. I see people whose theology is different from mine also as recipients of God's presence, the same as me. By grace I can be patient with students even when my patience is waning. I can even love people who act like jerks

Continued on page 2

Quaker Experience: Roots for Ministry

By Julia Ryberg

"So, what are you going to be when you finish?" That question invariably comes when non-Friends learn of my studies with the *ESR Access* program for the past five years. I am always stumped for an adequate answer that suggests, in the course of polite social conversation, the nuances of unprogrammed Quaker ministry. "I will be better at being Julia," is my usual glib response, although one that harbors a deep truth. Central to my identity as a Friend is the understanding of seeking perfection in the sense of wholeness, of becoming fully myself in the presence of God.

Continued on page 3



Coming ^{Up} @ ESR

9th Annual
ESR Pastors Conference
September 25-26, 2006

“Pastoral Activism,” with
Wrightson S. Tongue, keynote
speaker

Ministry of Writing Colloquium

October 27-28, 2006

Robert Olen Butler & Elizabeth
Dewberry, keynote speakers

PRESENCE & MINISTRY *continued from page 1*

because, sometimes, I act like one and God loves me. A grace orientation does not excuse shabby research, poor sentence structure, or a hypocritical lifestyle. It does encourage second chances and consideration of potentiality as well as actuality.

In the classroom, I think my Quaker beliefs show in the level of community I try to develop. I believe spiritual activity is best accomplished in an atmosphere of *koinonia*—a principle established in the book of Acts. So I celebrate and try to encourage the people among whom I minister to develop a stronger sense of community.

But *koinonia* goes deeper than the Common Meal we eat together on Tuesdays at ESR. Larry Crabb asserts, “A spiritual community consists of people who have the integrity to come clean. It is comprised of those who own their shortcomings and failures because they hate them more than they hate

the shortcomings and failures of others...”² I saw that kind of *koinonia* demonstrated in a Friends Sunday school class not long ago. The teacher was leading a discussion on the book of Job and ventured into the oft-avoided area of depression. A number of class members shared their experiences, including one who recounted his thoughts of suicide after an injury left him out of work and in chronic pain. People don’t share like that until a high level of safety is reached. Then they can step out of their comfort zone and experience God at work in their lives. That kind of safety comes only through true community. If I can assist that happening in a meeting or a classroom, I feel I’ve accomplished something.

So how does this play out in what I teach aspiring pastors? First, because I believe in “that of God” in all of us—the students and their congregants—I want to teach my students that the most important thing is for them to stay close to the source of their spiritual strength. I’m a firm believer in self-care in every aspect of life: physical, emotional, social, spiritual, and mental. In the words of a song by Greg Lake³, “You needn’t be well to be wealthy, but you’ve got to be whole to be

holy.”³ I try to pass on that concept to my students.

I also want my students to make room for the Spirit in everything they do. This comes through encouraging students to make listening as much a part of their sermon preparation as exegesis. It comes through viewing church administration as an act of spiritual formation not “business as usual.” It comes through listening for God’s voice and seeing God’s action in the voices and actions of their congregants and their community, and not just through the Bible or the life of the pastor.

Is the way I view teaching and pastoral ministry unique to me or to Friends? I’d like to think not. Yet I find that ministry among Friends gives me greater freedom to live out this philosophy than I might find as a teacher or pastor elsewhere.

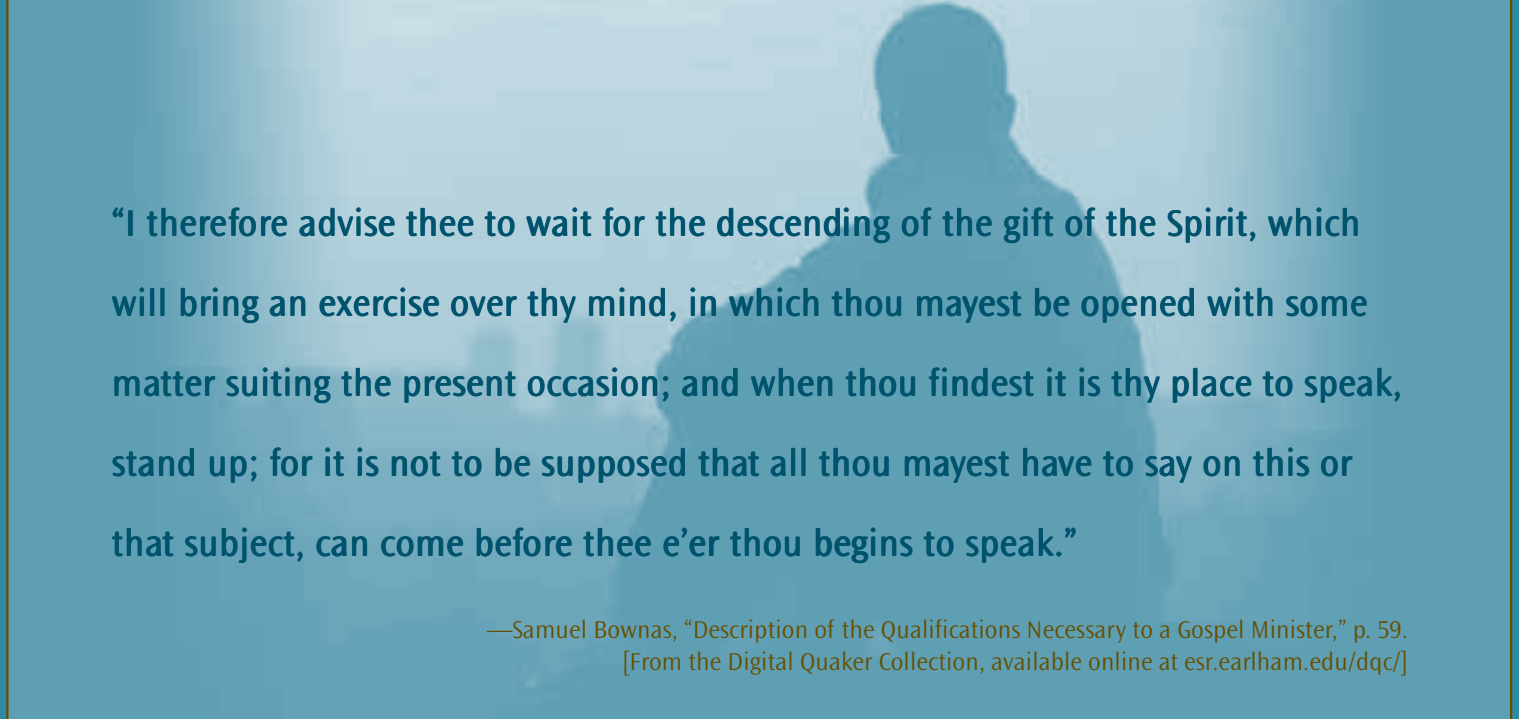
In between rehearsals and performances of the Richmond Civic Theater, Phil Baisley still finds time to teach Pastoral Studies at ESR. He lives in Richmond with Sandy, his wife, and four cats.

¹ “Journal Or Historical Account Of The Life, Travels, Sufferings, Of George Fox” In *Works of George Fox (Volume 1 & 2)* p. 289. Available online in the Quaker Digital Collection: esr.earlham.edu/dqc/.

² Larry Crabb, *The Safest Place on Earth*, (Nashville: W Publishing Group, 1999), p. 30.

³ Greg Lake & Pete Sinfield, “Hallowed Be Thy Name,” on Emerson, Lake & Palmer, *Works*, Vol. 1 (Atlantic Records, LP, 1977).





“I therefore advise thee to wait for the descending of the gift of the Spirit, which will bring an exercise over thy mind, in which thou mayest be opened with some matter suiting the present occasion; and when thou findest it is thy place to speak, stand up; for it is not to be supposed that all thou mayest have to say on this or that subject, can come before thee e’er thou begins to speak.”

—Samuel Bownas, “Description of the Qualifications Necessary to a Gospel Minister,” p. 59.
[From the Digital Quaker Collection, available online at esr.earlham.edu/dqc/]

QUAKER EXPERIENCE continued from page 1

“Will you be ordained?” is a reasonable question to someone pursuing an M.Div. “No, Quakers do not ordain clergy.” Sometimes the conversation then leads into the Quaker understanding of the ministry of all believers.

I have reflected on different forms that Quaker ministry takes. In maintaining and passing on our tradition and praxis, we are “priests” for each other. In giving voice to God’s workings within us and advocating for those with no voice, we are prophets. In teaching and bringing forth the in-dwelling Spirit, we are pedagogues. In providing nurture, care, and compassion, we are pastors. Jesus ministered in these ways, and my particular ministries embrace each of these to some extent. When I offer ministries of outreach, retreat leadership, teaching, and foster-homing, I am often ministered to and eldred by the “recipients” of my ministry. I hone my gifts and step with authority into ministry roles while becoming increasingly aware of and

humbled by the gifts and stories of others.

Quaker life and worship are about listening, and I have been prepared to listen well. It is about continuing revelation, and unexpected ministry opportunities do abound in the nitty-gritty of everyday life. It is about undertaking a journey, where I find God as much in the travelling as in the resting place. It is about not hiding my Light under a bushel but also minding that I do not outrun my Guide. Being a Friend is about coming prepared to worship in order to be open to the Spirit. I hope to come prepared to ministry events—for example, providing a clear and safe framework for a retreat—in order to provide space for the Spirit.

During my studies I have wrestled with tensions and ambivalences inherent in Quakerism around issues of formal theological study, leadership, paid ministry, and theological diversity. I have been exposed to these tensions but have also been given

resources to live in them. For example, I explored the concept of servant leadership, which appeals to my approach to Quaker ministry.

My Quaker identity provides deep roots for my ministry. The on-going journey with God, including the past five years of learning with *ESR Access*, is my trunk, branches, and leaves. Rich and diverse opportunity for giving and receiving ministry nourishes me with the fruits of the Spirit. What will I do when six years of seminary training are over? I hope to continue co-operating with God in realizing my potential. I hope to continue offering and receiving ministry in a way faithful to the Quaker experience.

Julia Ryberg is an American Friend resident in Sweden. She is resource person for Sweden Yearly Meeting and European Friends, including retreat leadership, teaching and outreach. She and her husband are wardens of the Quaker retreat center adjacent to their farm. They have four children and four grandchildren.

“My Quaker identity provides deep roots for my ministry. The on-going journey with God, including the past five years of learning with *ESR Access*, is my trunk, branches, and leaves.”

—Julia Ryberg

In Print

Stephen Angell

The Quaker Bible Reader, ed. by Stephen W. Angell and Paul Buckley. Richmond, Indiana: ESR Press, 2006.



"The Light of Life" (A Quaker Reading of the Gospel of John). In *The Quaker Bible Reader*, ed. by Stephen W. Angell and Paul Buckley. Richmond, Indiana: ESR Press, 2006. Pp.160-187.

"Quaker Women in Kenya and Human Rights Issues." In *Freedom's Distant Shores: American Protestants and Post-Colonial Alliances with Africa*, ed. by R. Drew Smith. Waco, Texas: Baylor University Press, 2006. Pp. 111-130.

"Bunji and Toshi Kida and Friends' Missions to the Japanese in California," *Quaker History* 95:1(Spring, 2006). Pp. 1-25.

"Protestantism in the Americas." In Vol. 4 of *Encyclopedia of African-American Culture and History*, 2nd ed. Ed. by Colin A. Palmer. Detroit: Thomson-Gale, 2006. Pp. 1843-1849.

Stephanie Ford

"Security." *Weavings* (September/October 2006).

Opportunities for Growth

By Rita Cummins

Another busy and exciting year has begun at Earlham School of Religion. By the time this issue of *ESR Reports* goes to press, we will have already welcomed students, begun classes, and held our first conference of the year. Wrightson S. Tongue, keynote speaker, Methodist minister, and activist captured the attention of all who heard the gripping messages of his two life themes, ministry and activism.

As we look ahead to other conferences coming up for the 2006-2007 year, the next event to take place will be the Writers' Colloquium, October 27-28 in the ESR Center. Novelist and playwright Elizabeth Dewberry joins Pulitzer Prize winning

novelist Robert Olen Butler as the keynote speakers who will lead and encourage those attending to explore the creative process and the ministry of writing.

On the first Saturday in March of 2007, we will again have the opportunity to renew our spirits as we come together for the 7th annual Spirituality Gathering. As a promise of spring touches us unexpectedly on a cold, wintry day, the time spent during this gathering touches and revives our spirits. Our keynote speaker this year is Jane Vennard, who has written many books on prayer, the theme of this year's popular event.

Our final event for the current year will be the

Willson Lectures, which have been held annually since 1968. This year we are pleased to bring to you Reverend Jose Miquel Torres, Assistant Director of the Instituto de Investigaciones y Acción Social Martín Luther King at the Universidad Politécnica de Nicaragua. Since the 1970s, his ministry has included serving as a Baptist pastor, a university pastor, as well as creating various Central American organizations that work for peace and justice. Rev. Torres has also lectured in the United States, France, and Germany.

As you can see, it's going to be a year of growth and ministry at ESR. Mark your calendars now!

LOOKING BACK on *ESR* Events

Earlham School of Religion hosted the annual **Willson Lectures** on Monday, April 3, and Tuesday, April 4, 2006. Keynote speaker **Margaret Benefiel** presented "Soul at Work: Spiritual Leadership in Organizations," in three sessions.

Margaret's dynamic lecture on Monday evening took a look at different businesses that succeeded where others failed because they risked unconventional responses to critical issues. The Tuesday morning address examined the "objectivity" of social sciences versus the perceived "subjectivity" of a spiritual approach to business practices. Again providing corporate examples, the final lecture offered some practical steps that leaders can undertake to embrace and enhance the deeper spiritual structure of corporate organizations.

Margaret Benefiel is a 1985 graduate of Earlham School of Religion and has a Ph.D. from Catholic University. She presently teaches spirituality and organizational leadership at Andover Newton Theological School in Boston. For the 2003-2004 academic year, she held the O'Donnell Chair of Spirituality at the Milltown Institute in Dublin, Ireland. She is also CEO of ExecutiveSoul.com. Margaret has authored *Soul at Work: Spiritual Leadership in Organizations* (Seabury Books 2005) and co-edited *Hidden in Plain Sight: Quaker Women's Writings 1650-1700* (Pendle Hill, 1996). She has also written a large number of leadership, Quaker, and other publications.

ESR in Lithuania

By Violeta Tribandiene

Since my first semester at ESR in the spring of 1999, I've had an inkling that, at the right time, I would go back to my native Lithuania and give away the knowledge I've acquired. After seven years of preparation, the right time did come and our team—my fiancé Ross Gwynn and I—got a blessing from the U.S. Lithuanian Quaker Mission Board to embark on the work in Kaunas, Lithuania. To the Friends and other seekers we brought mediation training and our ESR canvas labyrinth and joined them in silent meeting for worship, followed by good discussions on faith and life issues.

Why mediation? Because it has fascinated me since I first experienced it in Bob Gross' training in 1999. Having hardly warmed my feet up, I attended a mediation training facilitated by Margaret Lechner and Wayne Copenhaver and was totally captured by its transformative practicality. In subsequent years I learned more, and finally could construct a Lithuanian mediation introduction manual. At this point in Lithuania, mediation is practiced in only one court (Vilnius). The rest of the population has not yet been acquainted with it. But there is eagerness to learn mediation among the seekers of peaceful conflict resolution.

In five hours of training, our group of 25 learned the principles of mediation well enough to try a role-play. It worked, and the “two neighbors” disagreeing over a tree, reached a positive outcome. We know it is just a start, and I'll be preparing to teach more next year.

I remember the time when Carol Sexton spread a canvas, over 24 feet in diameter, in the ESR Gathering Area. As we could, we helped her make it into a beautiful 11-circuit labyrinth designed after Chartres Cathedral's pattern. The spiritual miracle that happened to me while walking it prompted me to take it to my fellow Lithuanians. Sponsored by the Lyman Fund, we flew the 50-pound canvas all the way to Kaunas. In the four labyrinth-walking workshops, over 100 people experienced the power of the sacred path. The ESR

labyrinth journal now has a Lithuanian addition. I am impressed by the beauty of the sharings. Forgiveness, power of creation, direct contact with the Christ within and ever-present spiritual nurture; these and more were found within by those who walked the labyrinth. We experienced what St. Augustine proclaimed as “*Solvitur ambulando*,” meaning, “It is solved by walking.” We are so grateful to Stephanie Ford and ESR for lending the labyrinth to us. The interest is kindled; the seed is sown. People are planning to make their own labyrinths.

For us it was a try-out, the first step, which, we hope, will lead to another and another step in the future.

Violeta Tribandiene, a 2002 graduate of ESR, is a Friends minister at Ada Chapel, Wilmington Yearly Meeting.



ESR People & Places

F A C U L T Y N E W S

Stephen Angell offered the workshop, “Rufus Jones and Modern Quakerism,” at Friends General Conference Gathering, in Tacoma, Washington, in July 2006. Prior to that, in June 2006, he served as a respondent to a panel on “Friends and Race” at the Conference of Quaker Historians and Archivists, at Guilford College in Greensboro, N.C. Earlier in the spring, Stephen made a presentation on Rufus Jones and Quaker Journals as part of the Philadelphia series and represented ESR at the Annual Meeting of the Section of the Americas of Friends World Committee for Consultation in Chiquimula, Guatemala, in March, 2006.

In July, **Stephanie Ford** gave the plenary talks at *Soulfeast*, an annual ecumenical gathering at Lake Junaluska, NC, sponsored by the Upper Room. Her theme was “Sensing the Sacred” in creation, creativity, circumstance, and community. An article of Stephanie’s just appeared in the September/October issue of *Weavings* on the topic of “Security.” In the article, Stephanie reflects on the intersection of her research on Evelyn Underhill’s conversion to pacifism in the 1930s and her own experience of being at a Quaker seminary in September, 2001. On a personal note, her long waiting to adopt a little girl from India is almost over. She

will be traveling to bring Deepmala home to Richmond later this fall.

David Johns spent three weeks studying Spanish in Honduras this summer. While there he preached at a Friends meeting (his first sermon in Spanish), presented workshops for meetings in Copán Ruinas and Gracias de Lempéria, and spoke at a weekend retreat for Friends students studying in various Honduran universities.

In April, **Jay Marshall** facilitated a discussion with Iowa Yearly Meeting pastors based on George Barna’s *Revolutions*, and preached at Quarterly Meeting

held at Hesper Friends Meeting. During September, Jay spoke at a Kiwanis Pastor Appreciation Day and Yokefellows, both in Richmond, as well as New Castle and Winchester Friends Meetings.

Tim Seid has been preaching a series on Hebrews this year at Salem Friends Church (Liberty, IN). He hopes to turn that research and writing into a book for publication. Because of his long-standing interest in Hebrews, Tim attended the Hebrews & Theology conference at St. Andrews University in Scotland in mid-July. His reflections on that trip are available at <http://esr.earlham.edu/people/seidti/blog>.

Lonnie Valentine provided Bible Study at Pacific Yearly Meeting again this year. Pacific YM is Lonnie’s “home” Yearly Meeting and has sent a good number of people to ESR. In fact, this year’s entering class has three members of Pacific YM. In addition, Lonnie provided to the Junior Yearly Meeting information on conscientious objection to military service, military counter-recruitment, and nonregistration for the draft. Earlier in the spring, Lonnie presented similar information on issues of the military to the Lafayette (Indiana) Peace Fellowship. If you would like to know more about these topics, you can contact Lonnie at valenlo@earlham.edu. Currently, Lonnie is finishing up revisions for his article, “Western Ethical and Religious Traditions,” which will be included in the *Encyclopedia of Violence, Peace and Conflict* (Academic Press).

Staff Transitions: New Faces

Ryan Davis

recently comes to us as the new Computing Services Specialist. A native of Raleigh, North Carolina, Ryan moved to Richmond with his parents approximately 12 years ago and is a graduate of Richmond High School. The loves of his life are his dog, Connor, a Collie-Husky mix, and computers. He told me, “What I do for pay at work is what I do for fun after work.”



Tiffany Shaw

joined our staff as Administrative Assistant in Development and Constituent Relations. A part-



time employee, Tiffany is completing her Master’s degree in Sociology at Ball State. She and her husband, Chuck, live in Richmond, and have two children, Ariel, a high school freshman and Charlie, a sixth grader. Tiffany keeps busy outside of office hours with family, studies, and the active sports lives of her children.

Donna Trankley

comes to the staff at ESR as Administrative Assistant to our Dean, Jay Marshall. Donna recently moved from Jenks, Oklahoma, a small town just outside Tulsa where she worked as a wholesale art dealer. She has one son, Kenny, who is a student at North East



State in Tahlequah (tal-e-qua), Oklahoma. She and her husband, Rob, a financial advisor, live in Richmond. Both of them enjoy fly fishing and Donna is an avid golfer.

Susan Yanos

joins our faculty as Assistant Professor and Director of the Mullen Ministry of Writing Program. She also continues to teach writing and literature part time at Ball State University in Muncie, IN. She lives with her husband, Ed, in nearby, rural Cambridge City. They are the parents of two grown daughters—Katie, a development editor for a publishing firm, and Allison, who is a librarian.



Nowadays

ALUMNI/AE NEWS

From **Brent Bill**: “**Phil Gulley** (another ESR Ministry of Writing alum) and I are joining with writer Scott Russell Sanders and singer/songwriter Carrie Newcomer for “Music and Memoir: Story and Song” on November 17, 2006 at the Old Centrum in Indianapolis. “It will be, as the title implies, an evening of reading and music.” Brent’s new book, *Mind the Light: Learning to See with Spiritual Eyes* is now available from Paraclete Press (see the announcement in this issue for more information).

An update from **Marie Cavanagh**: “A few years ago, I began to feel the need for more liturgy. I sooo much missed hearing a little preaching, a little song, and yes, I missed the Sacrament of Communion! So, with the guidance of my Quaker Spiritual Director, I set out on yet another spiritual journey looking for a new church home. I found First Congregational Church, which is part of the larger body of the United Church of Christ. We have a Jazz Service for church every Sunday morning! I get to listen, sing and dance as local jazz musicians praise our creator every Sunday! I get to hear progressive preaching from my three pastors: two women pastors and one man, and I get to receive the Sacrament of Holy Communion, which I have deeply missed.

Leaving Quakerism was a long, well-thought-out decision which I made with spiritual guidance. I am so very happy in my new church home. It is a “perfect fit” for me. I continue to work full time (plus on-call!) as a board-certified hospital chaplain at

Dominican Hospital in Santa Cruz. I bring the spirit of Quakerism and now the United Church of Christ to my patients. I will be ordained on Sunday, November 26, 2007 here at First Congregational Church in beautiful Santa Cruz, California. If anyone is traveling to the “Left Coast” at this time, please come by! I keep all of my Quaker friends in my heart always. Peace and Truth on the Journey, Marie Cavanagh”

Tyler Connoley was recently licensed in the United Church of Christ Southwest Conference to serve as Interim Minister for Grant County Community Parish in southern New Mexico while the parish’s pastor took a leave of absence for health reasons. During his time as interim minister, Tyler shepherded the parish through a difficult transition when one of the two churches in the parish voted to leave the denomination. He is currently considering the possibility that God might be calling him to ordination and pastoral work within the UCC.

Vicki Corkell continues to work in the mental health field, specifically with older adults in nursing homes who are experiencing end-of-life issues, dementia, depression, and other more severe psychiatric illnesses. She writes, “I pray daily in the nursing homes and occasionally on the golf course.”

Ingrid Fabianson writes, “I am presently living in Bend, Oregon working for Central Oregon Home Health and Hospice. While I am officially a Medical Social

Worker in this job, I use all my ministerial skills in caring for the patients and their families. I came to this region in order to be closer to my older sister whose family is facing some serious health issues. I too miss the Earlham community but have found some comfort in the small Quaker Worship Group here (13 attenders).”

Scott Fisher and his family, Sherry, Satya (6 yrs), and Nandi (2 yrs), have returned to Scott’s home in Hawai’i. Scott completed his Ph.D from the University of New England in Australia, studying indigenous forms of conflict resolution in the South Pacific. Scott is now working for the Maui Coastal Land Trust, a conservation organization, and has also been appointed by the governor to serve on the Maui Island Burial Council, which makes decisions regarding the disposition of native Hawaiian remains threatened by development. Meanwhile, Sherry finished her Masters in Art Therapy and is doing consulting work and has her own private practice.

Clyde Johnson writes, “The Ichthys House Ministry continues, with the nightly worship and visitors (students and others) and keeping in touch with lots of people of the past years. September includes two significant anniversaries. It was 45 years ago that I moved from Indianapolis to Richmond to work for the Yokefellow Institute, a retreat center founded by Elton Trueblood, whom I saw almost every day during my first years

Continued on next page

Book Announcement

MIND THE LIGHT
Learning to See
with Spiritual Eyes

J. Brent Bill



A spirit-filled Quaker encounter with the light and life of God!

“This book is what a text would look like if E.B. White had written theology.”

—The Alban Institute

This profound little book invites readers to “mind the light,” the Quaker practice of learning to see God’s light within and also in the world. To see with spiritual “eyes” is to be illuminated to grow in appreciation of God’s presence in all things.

J. Brent Bill is an expert guide to Quaker spirituality. Author of *Holy Silence: The Gift of Quaker Spirituality*, his writing and photographs have appeared in *Christianity Today*, *Group*, and many other periodicals. A Friends minister, he and his wife Nancy live on Ploughshares Farm outside Mooresville, Indiana. He is the Executive Vice President of the Indianapolis Center for Congregations, Inc.

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Nowadays *continued*

here. The Institute was then in the building now known as Barclay Center. During 43 of those 45 years I have lived on or near the campus, and have known all the deans and faculty and staff of ESR, and have met at least most of the students.

During my second year here, when I was living in Jenkins House, then the ESR building, students started coming to my home, as they have ever since. The second significant anniversary is the 30th year of the nightly half hour of open worship, prayer time, followed by food and friendship for those who want to stay. And, we have an almost continual open house. Whenever the House residents are home and up and about, the front door is unlocked, and all are invited to come in to read, study, rest... We also continue to have Days of Silence and Solitude. Check the House website (www.infocom.com/~johnscl) (thanks to Joshua Brown) for my Annual Report and a Quaker Life article about the House and other information. I give thanks to the Lord always for blessing us so richly! God bless you all!"

Liz Keeney sent this update: "Over the course of the past year, I have helped students, faculty and townspeople here at Kenyon College, where I am one of the chaplains, and in the village to respond to the devastation of Katrina. One of our young alums is from Slidell, LA, and her family and many others there lost everything. She was, at the time, practicing law in Washington. She's now home in Slidell with a not-for-

profit to run and a new law practice because there weren't a lot of other people with her level of education who could step up to the plate.

Our first collaboration stemmed from an idea I had on the way to meeting (an hour's drive through beautiful farmland). That night I sent an email to all employees and students saying that if people would bring items to my house on Friday with price tags on them, I and a few other folks would host a yard sale. It worked perfectly. People brought stuff, people helped, people came and bought things, people took the remaining few things to Goodwill. We raised \$1,300, which we sent off in the form of Lowe's cards as several contractors in my student's family were already at work and had access to a Lowe's an hour inland. No overhead. No meetings. Great fundraiser.

Since then students and I coordinated a Christmas gift drive and community members and I just finished a school supply drive. A college of several hundred employees (the students were not back yet) collected and shipped over 40 boxes of school supplies. This week students and I are meeting to talk about creating a more formal relationship with my former student's not-for-profit (www.movingforwardgc.org). I am hoping that the current students will take on the leadership with support and guidance from me. I am happy to report that the two students who have stepped forward are Quaker.

I also spent last year as part of the steering committee of the Quaker Initiative to End Torture

(Quit). We had an incredibly successful conference in June and for ongoing info I recommend the website: <http://www.quit-torture-now.org>. There will be another conference in June (I hope to see some of you there.) and there is interesting and important local, regional and national work springing up.

And all that was in my "free time."

Marylouise Lambert writes, "In June with great joy I had a short but heartwarming overnight visit with ESR classmate Alice McCormick and her family. My husband Marc, daughter Theresa, guide dog Molly and I were on the last leg of a week traveling from Atlanta to Baltimore where Theresa and I then spent a week at the National American Association of Deafblind convention. A year ago I started a support group for parents of adult children with severe disabilities. One of our members, who is actually the sibling of a family member with AIDS-related dementia, dubbed our group, "Desperate Moms," a fairly fitting title!


Last week it was my joy to participate as five members of our deaf Catholic community took their first profession of religious vows in the newly formed Dominican Missionaries for the Deaf Apostolate. It was not only a wonderful experience sharing their transition in religious life, but also an historic event as this is a newly formed religious community where for the first time ever a deaf priest and hearing and deaf seminarians made religious vows for an apostolate to specifically serve

the deaf. (For more information, see <http://www.dominicanmissionaries.org/>.)

I had hopes of entering the Masters in Pastoral Ministry program at Holy Names University this fall, but I had to recognize that it was unrealistic to take this on at this time, given my family needs. I have switched my application over to a non-degree three-year program in Pastoral Ministry which the Diocese offers beginning in January.

I continue to work full time as a sign language interpreter. Religious interpreting is not my area of work, but I was part of a team interpreting recently at a national conference of Catholic Young Adults, which was a wonderful experience. I continue to volunteer my time for the John Woolman School Alumni Association and Sierra Friends Center. The Woolman program has been running for five semesters, just beginning its sixth. The students who have been in the program and their parents are passionate about the power of the program. I'm happy to say there is a strong Earlham College connection, including teachers who are EC grads. I feel a great debt to JWS, that without JWS I might never have come to EC and ESR. ESR continues to feel like a very essential part of who I am and how I live my life. I'm profoundly grateful for that."

Beth Lawn sends this update: "I am getting settled in my new home in Chester, PA (just three miles from Pendle Hill) where I am close to my son, Greg, and able to help with his needs. I work almost full time as staff



person for a quarterly meeting in Philadelphia Yearly Meeting, doing communications and other administrative support, and have recently added to my duties pastoral care support for the meetings and individuals as they request it. It is a new position and the work is growing and evolving and ever changing.

I still work part time as a chaplain in a continuing care retirement center, focusing on the health care center and assisted living. I do pastoral visits, lead worship several times a year for the larger community, and also memorial services and special services as requested. There are quite a few Quakers in the retirement center, including some from the Quarter I serve, so there is often an interesting intersection between the two jobs. Just to mix it up a little more than it is already, I brought some Quakers in to sing for my evening worship services in August. A Friend from one of the meetings in the Quarter wrote a hymn, her first, and came and told us the story of its inspiration, then sang it in beautiful harmony with four others from her Meeting as a “special music” contribution to my service. It was wonderful!

But my most exciting news this year is a great project that I started for the folks in assisted living where we partner with a local Presbyterian church to do service for Habitat for Humanity (we make lunches for the work crew and do other special projects like newsletter folding). My work is wonderful; I feel truly privileged to be called to be with God’s people in all these different ways, growing

and learning and living together into God’s kin-dom on earth.”

Eric and Deanna Wylie Mayer begin their 12th year at Westtown School in Easter, PA. Eric is serving as clerk of the faculty this year, a role he is excited to fill, while also continuing to teach Religion, Woodworking, and coaching tennis. They send along this update: “Elsa, born while we were students at ESR, is a 7th grader this fall! Jonah is 10 and in 4th grade, Jacob is eight and beginning 2nd. Peter, our three year old, is full time at the fabulous daycare on campus. Deanna is teaching English Composition at Delaware County Community College, tutoring high school students, and will complete an MFA in Creative Nonfiction this fall. We live in a lovely house on campus and have two students living with us, a dog, and nine chickens (though, happily, they have their own house).”

Maureen McCarthy sends this update: “I’m still happily chaplaining at Friends Fellowship Community. This entire FFC community has been wonderfully supportive of me since Steve’s death (January 9th). It’s been a very difficult year since his diagnosis (last June) and death, but God continues to provide what I need in order to put one foot in front of the other each day. I am blessed with good friends and family, and meaningful ways to serve.”

Julie M. Meadows shares, “My new place of ministry is a small Presbyterian college in South

Carolina, where I’m teaching philosophy. Since it’s a church-related college it’s a place where conversations about faith happen alongside academic endeavors, and so I get to be “the Quaker” in a place where most people have never met a Quaker before. I also get to be a co-designer of the new major in philosophy, and teach courses I dream up like “Philosophy and Music.” I’m happy as a clam, FINALLY teaching. The irony of my ending up in a town that makes Richmond look like a thriving metropolis won’t be lost on the people who were with me at ESR, but now there’s nothing pulling me away from where I am, and I’m looking forward to building a big screened porch and turning a little bit more of my lawn into garden every year. Fruit trees grow well here. And okra and tomatoes and rhubarb.”

Joanna Schofield writes, “I have been the pastor at West Elkton Friends Meeting now since 1996. We have had a recent upsurge in musical interests due largely to a newer member with lots of talent, enthusiasm, and leadership leadings. September 10th we will celebrate our 201st anniversary as a Meeting with our annual Homecoming. Our service will be music, silence and readings.

We have taken a recent music focus to develop the Homecoming service. Over the last year, we have developed a small choir and a duet. I have been inspired to take up the flute again. Some others have taken up the trumpet, clarinet, saxophone, and guitar. At our church picnic

recently, we told what our favorite hymns were and why they were meaningful to us. We have also invited friends and relatives with musical gifts to join us in the ministry of music during our Homecoming celebration of worship and a carry-in meal.

All of these developments have given me a great interest in the history of Quakers and music. How did we get from George Fox’s sense that it was an evil and should be disciplined out of our lives, to programmed worship including music and unprogrammed folks gathering to sing hymns before or after their worship? I may devote some sermons to the exploration of this topic.

Friends and others are always welcome to worship with us at West Elkton Friends Meeting!”

Peter Sebert sends this update: “In April I began serving as pastor of Duncan Community Church, in southwestern Brown County, a small church with an old history of community involvement and generous giving to Gideons, pregnancy care center, mother’s cupboard, and personal calls for emergency assistance.

In July we renewed an historic Bean Dinner inactive since 1942. Old families came by and new arrivals stopped in to see who were their neighbors. We offered old Mickey Mouse cartoons, cowboy movies, fiddle music, free dulcimer lessons, rousing singing of *My Country, ‘Tis of Thee*, and genealogical information as we prepared to gather history and stories to tell

Continued on next page

In Memoriam

John H. Bryant was born Aug. 24, 1938 and died Dec. 1, 2005 at the age of 67. Survivors include his wife Kathe Sommer Bryant, one son Jeffrey C. and two granddaughters, Sarah R. and Anna E. He served in the U.S. Air Force for four years and retired from 32 years of government service in electrical physics and computer technology. He had a B.A. in philosophy from Marian College and a postgraduate degree from Earlham School of Religion and was an instructor in philosophy at Indiana State University. John had memberships at Plainfield Friends Meeting, Institute of Noetic Science, Ghandi-King Society, Concerned Philosophers for Peace, National Council of Excellence in Critical Thinking, Victor Frankl Institute of Logotherapy, and was past president of Plainfield Kiwanis. John was a teacher, lecturer, philosopher, and author on the subjects of ethics, religion and critical thinking. He communicated and shared ideas regularly with some of the greatest philosophical minds in the world. John enjoyed solitude and nature with a deep love of life and learning. He loved and respected people and saw that of God in everyone. His compassion for others led him to reach out to anyone in need of help. John's final gift were his corneas, restoring vision to two blind persons. He did not fear death but looked upon it as a doorway to yet another journey filled with new knowledge.

—Kathe Bryant

Nowadays *continued*

the story of Schooner Valley. This valley is a pass-through place for most except to pause at the top of the hill by the old red barn just beyond the state park entrance. The view is breathtaking and then folks travel on to Bloomington for music, classes, work or an IU ballgame.

Yet here families raise corn, children, and each other. T. C. Steele, the dean of Brown County's early art colony, painted and lived on the edge of the valley. So we are planning ways to maintain or create community in a sometimes fading community or a very transient one. One means of ministry came as we offered cold water to those bringing family members to a major cemetery on our doorstep. In one month this summer we gave away 170 bottles of cold water to thirsty people. Those timely sips of water opened the eyes and hearts of our community to us as we reached out.

Now we are trying to be a presence as a community of 15 people gathered for traditional worship in an untraditional world, while living in a community where people come for getaways and reflection. Any examples of what is being done in other tourist and art/craft communities are welcome. It is grounding me and integrating some thinking on how to function as a community minister where religious and political dialogues look like debate and more."

Carol Sexton and her family have moved to Pennsylvania where Carol began a new job at

Pendle Hill September 1. She will be teaching art and spirituality courses in the resident student program. Larry will stay in Richmond a bit longer to complete some home improvement projects in preparation for renting or selling the house. Later this fall he hopes to find a library position in the Philadelphia area. Daughter Sarah is spending her senior year in Valencia, Spain as a Rotary exchange student. Son Benjamin is beginning 10th grade at the public school in Wallingford.

Earlier this year, both Carol and Larry received grants from the Indiana Arts Commission. Larry spent a week at a painting workshop on Monhegan Island, Maine, and Carol has taken up stone carving. Two of her sculptures were accepted into the Hoosier Salon show in Indianapolis this summer and one of them won an award for "out-standing traditional sculpture." Carol writes, "Friends are encouraged to come and visit us at Pendle Hill whenever you are in the area!"

Mike Snow invites people to visit his web site mikesnow.org.

Stephen K. Spyker is working on his book *Technology and Spirituality: How the Information Revolution Affects Our Spiritual Lives* to be published by Skylight Paths (www.skylightpaths.com) in Spring 2007.

Catherine Vaughan writes, "I'm beginning my sixth year as a Senior Library Assistant at Rice Library, University of Southern Indiana, where I work in serials

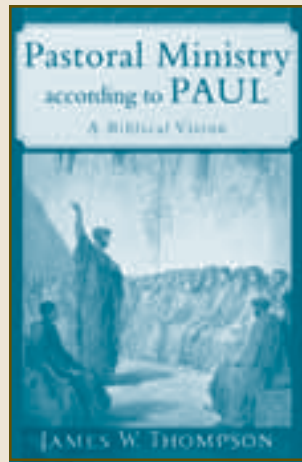
(journals). This seems to be a good fit. We moved into a new building in June. Nice place. (Take a look at usi.edu.) Special "hello" to friends, faculty and classmates, 1982-84."

Neil Wilson writes, "Since leaving ESR in 1998 I spent 7 years in Bluffton, Indiana as Senior Pastor at the First United Church of Christ. Last November I left Indiana to return home to Maine where I am the Pastor & Program Director at the Weald Bethel Center of the Maine Sea Coast Mission. You can look up the MSCM on the web (www.seacoastmission.org).

As a part of my position with the mission I serve the First Congregational Church of Cherryfield a small congregation with a very big spirit! I oversee the Mission's outreach programs that serve Washington County in the far "down east" of Maine. Washington County (depending on how one compiles the stats!) is one of the three poorest counties in the nation. The difficult part of moving back to Maine was leaving our two children and their families in Indiana. Donna and I are grandparents of Camden Wilson Lowe (2-1/2) and second one due in December. I would love to hear from any ESR folks who may be traveling this way or would like to visit this part of Maine. We are about an hour east of the Ellsworth/Bar Harbor region."



RECOMMENDED Reading



I highly recommend the new book by James W. Thompson, ***Pastoral Ministry According to Paul: A Biblical Vision*** (Baker Academic, 2006). This is not your typical book purporting to be the “biblical” view about something. James Thompson takes current theories about Paul in New Testament scholarship and describes how the language of Paul is about pastoral ministry. Rather than taking a model of ministry (the pastor as executive, for instance) and then finding proof-texts for it in the Bible, Thompson describes how scholars are understanding Paul’s work of developing communities of people whose lives are being transformed by the imitation of Christ. In order to do that, Thompson offers “an analysis of the ultimate goal of his [Paul’s] pastoral work” (p. 19). ESR alums who accepted ESR’s “Invitation to Transformation” will appreciate

Thompson’s terminology when he refers to Paul’s letters as embodying, “a theology of transformation.” Thompson argues that Paul’s goal was to help Gentile communities of Christ-believers progress together morally and spiritually so that they would achieve maturity and blamelessness by the time they would stand before Christ in heaven. For those who seek to do ministry from a biblical perspective, this book is a good introduction to a body of current scholarly research on the function of Paul’s formation and development of Christian communities.

Tim Seid
Associate Dean & Assistant
Professor of New Testament
Studies

The Missing Peace: The Search for Nonviolent Alternatives in United States History, co-authored by Earlham College professor and sometimes ESR

teacher Carol Hunter, is in its second edition. This easy-to-read account shows that movements for nonviolent

alternatives in our history are not limited to the historic peace churches, and for that we can be thankful. Although Quakers can be proud of our contributions to nonviolent approaches around such issues as alternatives to war, relations with Native Americans, abolition, labor struggles, and suffrage, the book introduces many other figures and movements that contributed to peace efforts in the United States. Beyond this search of the historical record, the authors want to contribute to a vision for how things could be in our future. As they say in the introduction, “A great task of our times is not simply to expose and destroy the old myth of redemptive violence in its U.S. setting, but also to construct a new system of common meaning. We need systems of myth and symbol which support a culture of nonviolence.”

Lonnie Valentine
Professor of Peace and Justice
Studies

DEAN’S WORD *continued from page 12*

Conversely, it means a Christian perspective that views the extraction of belief statements from converts as the ultimate goal of the gospel proclamation will never be satisfactory to me.

In this issue, we have asked two Friends to reflect on what it means to engage in their particular ministry as a Friend. We hope their thoughts will stimulate your own thinking about the matter. Even more, we would welcome the opportunity to hear your thoughts on the matter should you choose to share them.





Ministry as Friends

Jay Marshall, Dean of ESR

What makes ministry “Quaker” anyway? Some Friends I know wonder whether *ministry* is really an appropriate term for Friends to use. Others hold that while *ministry* is a useful term, the more important objective is to be Christian rather than Quaker. For a school such as ESR, which identifies itself as a particularly Quaker institution that prepares persons for ministry in the manner of Friends, each of these points of view influences our mission. ESR must be able to respond to challenging statements such as these.

Personally, it is difficult for me to say whether I am a Christian who is Quaker or a Quaker who is Christian. Both are intentional choices for me. Each is intimately related to the other, and in fact shapes the way I understand the other. What is

crystal clear to me, however, is that each part of that identity shapes how I understand the world and my place in it.

For instance, as a Christian, I find my Quaker reading of the Biblical text shapes my theological foundation. The act of divine blessing in the creation accounts is an equally important anchor in my understanding of humanity’s participation in the world alongside the story of Adam and Eve’s decision to eat the forbidden fruit. This is influenced by Fox’s description of being caught up in the state of Adam before the fall and in my experience of the Inner Light (which as a Christian I do equate with Christ). Consequently, I love creation, expect to encounter God within it, and see my life as a small contribution to a much larger story. Or as a

second example, my Quaker understanding of the “church” shapes my view of what it means to offer ministry, resulting in a perspective that is much broader than in some other Christian traditions. Ministry is not limited to a designated clergy class, but is instead an appropriate term for any act of service that springs from a divine leading. As a result, I look for ways God is present in my life through the acts and words of others. As a third example, Quakerism’s interest in equality and responsibility within the community are important to me, but I also read those through the Christian lens that views our community as part of the Body of Christ—which means our community has some responsibility to connect those values with our proclamation of the Gospel.

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THE
DEAN'S
word

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