



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

Tim Seid, Editor
Susanna Combs, Art Director

The Genesis of an Old Testament Professor at ESR

Nancy Bowen, Professor of Old Testament, ESR (1991)



And it came to pass that I was in the fourth year of the Ph.D. program at Princeton Theological Seminary. And it was written that funding would cease when the fourth year ended. This explains why so many doctoral students look for jobs when they are ABD (All But Dissertation). This was in the days of yore, BI (Before the Internet), so that finding job openings was not unlike being tested by YHWH. And it so happened that a M.Div. student was cataloging journals in the Library. Finding this task tedious, she passed the time

flipping through them. And it so happened that one day she was flipping through *Friends Journal* (or maybe it was *Quaker Life*) and read thereof an announcement. And she quickly ran and went unto

“Earlham School of Religion is now receiving applications for an appointment in Old Testament, to begin in the fall of 1991-1992. The appointment will require teaching the introductory course, exegesis, upper level seminars, and Hebrew.

The appointee will need to be at home in the world of scholarship and also sensitive to and knowledgeable of the concerns of Pastoral Ministry. In addition, the appointee will have to be supportive of women in ministry, and conversant with feminist literature in the area of Hebrew Scripture studies.” And there was much rejoicing as it was like unto a sign. For if I could have written my own job description, I would have written it thusly. And it came to pass that I applied, and came

for a campus interview, and was offered the position, and I have been here even to this very day.

At least as I recall it, this is the canonical version of how I became the junior faculty member at ESR as of June 1, 1991.

Continued on page 3

At least as I recall it, this is the canonical version of how I became the junior faculty member at ESR as of June 1, 1991. I do wonder how it is that now I am one of the senior faculty members, but that's another story.

another Old Testament doctoral student and exclaimed, “Behold this ad! Nancy needs to see this!” (It also so happened that this student was in the precept section I wherein I was the T.A.) And then these words were revealed to me:



The Path for a Professor of Pastoral Care at ESR

Jim Higginbotham,
Associate Professor of Pastoral Care, ESR (2005)

I have now been teaching full-time at ESR for 7 years ... seems like just yesterday I was the newbie. I actually taught a class as an adjunct in the fall of 2004 before joining the faculty in 2005. My life and service in this community has been immensely rewarding, so it's no wonder I've worked here longer than anywhere else in my career.

I originally felt drawn to ESR because it seemed to match my gifts and commitments, in ways that only become clearer. The ministerial program has a rare blend of stressing the spiritual formation of students with commitments to peace and justice that I continue to value highly. This kind of wholistic approach - depth of faith and prophetic witness - is needed for the 21st century and can be utilized by the rich variety of theological perspectives and ecclesiological styles that are represented in our corner of the Earlham campus. My own tradition, the Christian Church (Disciples of Christ), is non-creedal and locally governed like Quakers. I personally share the values of equality, simplicity, and community, and I think I am coming to understand how these are testimonies. When I arrived at ESR, I also thought I knew a little about and appreciated how Friends

make decisions. I'm still integrating the wonderful subtleties of discernment, clearness, of being spirited, and arriving at a sense of the meeting into my own theology and practice. There's no doubt my learning curve of Quaker acro-



These shared values and the manner in which both schools understand practical theology within ministerial education has made my job and my broader service to God richer.

nisms, concepts, and dialect has been steep!

My vocational path has had many branches: I've served as a pastor, associate pastor for pastoral care, pastoral counselor, chaplain, college and seminary instructor, missionary, community mental health professional, and community organizer. This breadth of experience has been ideal for a position in which I am the only pastoral care specialist for two seminaries: Bethany Theo-

logical Seminary, ESR's partner, does not have a pastoral theologian. Moreover, my own view of whom and how God calls persons into faithful service fits well with the universal ministry of Quakerism. Expanding my theory of spiritual care to be more inclusive of unprogrammed Friends has been valuable as I teach caregiving to a wide variety of students.

These shared values and the manner in which both schools understand practical theology within ministerial education has made my job and my broader service to God richer. ESR stresses teaching, which is what I felt called to do, and it has provided resources and collegiality for me to improve this craft. ESR's commitment to service has undergirded my own leadership in the Disciples Peace Fellowship and other denominational

If you would prefer only to receive an electronic form of this newsletter, please email Mandy Ford (fordma@earlham.edu) with your email address to opt out of the printed newsletter.

and interfaith activities. Our partnership with Bethany affords even more opportunities for scholarly collaboration, which have been gratifying. Finally, the deep sense of spiritual community among our seminaries has nurtured me and challenged me in profound ways.

I continue to feel very grateful and fortunate to be in this position. Until I was hired, I never thought I'd be able to work on a seminary faculty that was within commuting distance of Indianapolis where my wife was Academic Dean at Christian Theological Seminary (CTS). Only a couple of jobs in pastoral theology open up each year, and many

divinity schools want scholars in practical fields to be from the denomination of that school. The next closest Disciples of Christ school to CTS - where I couldn't teach due to my wife's conflict of interest - was Lexington, Kentucky. So I assumed I'd be lucky to teach a class or two at an assortment of schools while I continued my ministry as chaplain at Richmond State Hospital. A way opened, however, seven years ago. Ironically, now my wife is an adjunct at ESR, teaching Hebrew this year as she looks for a full-time position following the conclusion of her work as Dean. Call it grace or serendipity: ESR has been a blessing!

ESR Welcomes Matt Hisrich

Matt Hisrich (M. Div., 08) has joined the ESR faculty as Director of Recruitment and Admissions. After graduation, Matt worked as a Senior Policy Fellow at Flint Hills Center for Public Policy and as the Ministerial Advocate for Indiana Yearly Meeting. He lives in Richmond, Indiana, with his wife and two daughters and they are members of First Friends Meeting in Richmond.



BOWEN continued from page 1

I do wonder how it is that now I am one of the senior faculty members, but that's another story. I admit that I knew nothing about Earlham or ESR or Quakers at the time. As a side note, not long before I came for the interview, my aunt was visiting my parents and they were perusing the family Bible. And they noticed, maybe not for the first time, but for the first time it was meaningful, that the couple who started the Bible (David & Elizabeth Bowen), were married before the Religious Society of Friends in Newport, RI in 1810. (So the Bowen Wharf in Newport? Those were my ancestors!) We still have the original marriage certificate and when I showed it to Andy Grannell (the Dean in 1991), he noted that it was like a "Who's Who" of early New England Quakers. For my family, it was another "sign". When I told my dissertation advisor Patrick Miller, that I had an interview he was delighted and told me that Earlham was a great school. The reason he knew this is because his nephew, Walter Brueggemann's son (yes, that Walter Brueggemann) was an undergrad at Earlham College at the time.

What attracted me were the things I was most passionate about: feminist biblical scholarship and connecting biblical scholarship with faith and life today. Those

are still things I'm passionate about and which still matter to ESR, though somewhat differently. Instead of Pastoral Ministry, today we might just put Ministry. We still want someone who can connect scholarship to ministry, but in whatever forms that takes, not only as congregational leader. In those days women in leadership in the wider Church and feminist scholarship were still relatively new. Today we might take more of an EOE approach, that is, the appointee would support all in ministry regardless of gender, race, ethnicity, or sexual orientation. And instead of only feminist literature, we might hope for someone who was conversant in various hermeneutical approaches, including feminist, womanist, liberation, postcolonial, postmodern, and queer.

When people ask me how I got to ESR, they always seem disappointed when I answer, "I applied and they hired me." My sense is that they are disappointed that I didn't answer that I was "called," that I heard God speak, "Nancy! Nancy!" and I said, "Here I am Lord. Send me." Writing this it seems perhaps that the reality lies somewhere in between the mundane "it was a job" and the divine "Nancy! Nancy!" As I have experienced it, it has been a happy confluence of where my passion met the need of ESR.

Grants Initiatives

Support Student Learning

Abbey Pratt-Harrington

I am working at a site called Open Arms Ministry. It is a clearing house for 15 local churches that work together to help provide resources for people in need. Most of my work consists of talking to people when they come in and finding information on landlord issues. I am also receiving a grant that is having me focus and work on conflict resolution. Since I am still fairly new at Open Arms, I have not been able to use too much of what I've learned from the conflict resolution book I've read. What I have found helpful is that the few times conflict has arisen I have been able to see more of the dynamics of what is going on instead of just my role in the conflict. This is a useful skill when trying to understand where anger or hostility is coming from in the other person. I am also more aware of what my natural response to conflict is. I hope that this knowledge will help me to deal with any conflict that may arise in the future."

Dan Miyake

*M*y Supervised Ministry internship site is at Daybreak in Dayton, Ohio. Daybreak, established in 1975, is an emergency shelter for run-away and homeless teens. The services that Daybreak offers includes a crisis hotline, life-skills training (setting goals, budgeting, independent living, basic cooking, personal mental, physical, and emotional health, etc...), street outreach, transitional housing assistance, counseling, mental health assessment and intervention, assistance with obtaining a GED or other education, job interview skills, and employment assistance. Daybreak is a 501(c)(3) non-profit organization, and is unique to this region.

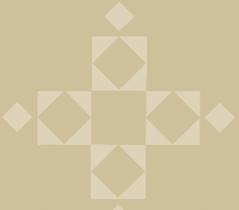
The clients at Daybreak are mostly 18 year olds, though there are always a few minors in the shelter. Most of the clients come to Daybreak with histories containing such

things as abuse, domestic violence, poverty, drug-addicted parents, dysfunctional families, poor education, and low self-esteem. The goal of Daybreak is to prepare the clients to be able to live independently, and the staff places a lot of emphasis on personal responsibility, making wise and healthy choices, self-discipline, and self-care. Many group sessions and workshops are held which address many of these issues.

My work at Daybreak is varied. I attend and co-facilitate some of the group sessions, perform "desk duty" jobs in the shelter area, work 1:1 with clients on a wide range of topics/issues (Internet job searching, finding educational financial aid, SAT registration, supportive listening, etc...), enter clinical case notes on clients' progress, perform mental health assessments, work with the

LGBT client population, and work with other staff members on how to best meet each client's needs. I am also in the process of developing some of my own group sessions/workshops that I hope will be in place by the end of the semester. The topics of these workshops are: Conflict Resolution, Spirituality as a Coping Skill, Sexuality and Sexual Health.

The Conflict Resolution workshop is my current priority. These kids have had such traumatic experiences in their short lives that they often resort to anger and violence when faced with any new conflict. Thus, they perpetuate the cycle of violence in their families of origin. My goal for this workshop is to expose the clients to alternative methods of healthy conflict resolution, engage them in role-plays and active exercises to practice new



The E. Rhodes and Leona B. Carpenter Foundation gave ESR \$18,000 to fund three student's work with conflict transformation in cross cultural situations. Abbey Pratt-Harrington and Dan Miyake have received two of the \$6000 grants. The Magee Foundation has given ESR \$5,000 to provide additional financial aid to students in their third year or beyond.

ESR People & Places FACULTY NEWS

Carole Spencer traveled to North Carolina twice this year to be with Friends there. In April 2012 she led a workshop on “Christian Mystics” for North Carolina Yearly Meeting (Conservative) in Durham, N.C. And August 31-May 2 she spoke at North Carolina Yearly Meeting (FUM) in Black Mountain, NC, two messages, one on “Becoming a Contemplative Community,” and one on “Becoming a Missional Community.” July 5-19, 2012 she was in England at Woodbrooke Quaker Study Center. She gave the Annual Richardson Lecture at Woodbrooke, which was live cast on July 7, entitled, “Hannah Whitall Smith and the Evolution of Quakerism: An Orthodox Heretic in an Age of Controversy.” She also taught two Short Courses at Woodbrooke, one on “Quaker Holiness” and one on “Quaker Mystics.” June 21-24 she attended the Friends Association of Higher Education 2012 Conference at Wilmington College, in Wilmington Ohio, where she serves as Recording Clerk for the Executive Committee. While in the Pacific Northwest in June visiting with family, she spoke at West Hills Friends Church in Portland, Oregon, Northwest Yearly Meeting (EFI). Next month, Oct. 26-27, she will be leading a workshop at Quaker Hill Conference Center on a “Personal Covenant with God.” November 16 she will be presenting a paper at the Quaker Theological Discussion Group session on “Creation Care in the 21st Century,” at the American

Academy of Religion Annual Meeting in Chicago.

In May, **Jay Marshall** preached at the homecoming service at Plainfield Meeting in North Carolina Yearly Meeting. In July he spoke at First Christian Church in Richmond, IN. Later that month he offered three Holy Experiments at Philadelphia Yearly Meeting focusing on worship. In early October he addressed the themes of membership and accountability at a gathering sponsored by Guilford College Friends Center.

David Johns taught a new course Fall semester, Migrant, Pilgrim, Passport People, in which he connected students on campus with students from four other states in a synchronous online experience. It was an experiment and a first for ESR. David presided at a session at the American Academy of Religion in November and at the same conference a session of five presentations and a discussion were devoted to his recent edited book, *Collected Essays of Maurice Creasey*. *Quaker Religious Thought* published an essay of his, “Beyond Quaker Self-Referentiality: Maurice Creasey’s Ecumenical Vision.” His chapter, “On Being an Otherwise Documented Church: an Ecclesiology for All Us Immigrants,” appeared in a collection of essays, *Ecclesiology and Exclusion*, published by Orbis Books. Additionally, “Quakering Theology...in a Quaker Mood” was published in

the Western Friend. As part of the “Theology in Context” course David led a group of students to Mexico where they spent several days at the Cuernavaca Center for Intercultural Dialogue on Development.

Jim Higginbotham co-led a two-week study tour of China in May and June with Wesley Theological Seminary (Washington, DC). The eight students, two faculty, and two family members traveled to Beijing, Hangzhou, Nanjing, and Shanghai studying the Chinese Protestant Church and experiencing China’s cultural and religious heritage. They saw the Great Wall, the Forbidden City, Shanghai’s Bund, and Hangzhou’s West Lake as well as several Buddhist and Taoist temples. Cross-cultural discussions with Chinese seminary students and faculty, church leaders, even students and faculty at a Buddhist academy provided rich learning opportunities.

Stephanie Crumley-Effinger’s travel in 2012 has been physical, emotional and spiritual, in dealing with medical challenges that required major surgery once each in the spring and summer. Stephanie has been keeping an occasional blog in which she writes about and reflects theologically on these experiences: surgeryandsince.wordpress.com. Her mid-September post includes a message given at ESR Worship, “Where Is God in All This?” — A Body/Soul Journey with Cancer.”

skills, be able to articulate their feelings during conflict, and understand the importance of breaking the cycle of violence. I envision this workshop to be multi-session, spanning four to six weeks. Since the Daybreak population is fluid as clients enter and leave the program, the workshop series can be repeated often.

The grant money that I received will help support my work with this workshop series. I believe that teaching these youth about non-violent conflict resolution is an essential and invaluable part of improving their chances of succeeding in life. I am grateful for the opportunity to do this work, and I appreciate the generous financial assistance that has enabled me to minister in a powerful way to this terribly underserved and broken population. It truly is a saving grace.”

Charge to the ESR Strategic Planning Committee

It's been over a decade since the last strategic planning took place. With that came initiatives like the *ESR Access* program and various communication strategies: employed a marketing firm for a new logo and communication materials; launched a *Traveling Ministries* program; developed print-on-demand capabilities that produced five books as resources for Friends, and began strengthening our connections with global Quaker groups. We completed a successful accreditation renewal in 2006, performed a curriculum review, and have been developing a cycle for course and program assessment. The newly formed strategic planning committee is comprised of faculty, students, and advisors. The following is the Dean's charge to the committee to develop a new strategic plan that utilizes data gathered last year via focus groups and interviews along with the usual institutional assessments. This plan will be considered and adopted via a process that includes students, faculty, advisors, and trustees.

6 Charge to the Committee:

As part of its institutional planning cycle, ESR is initiating a phase of strategic planning. An ad hoc committee has been appointed to lead this process. I charge this committee with the following responsibilities:

1. Engage the Opportunities Presented by Changes in Church and Culture

The role of the Church in society is shifting. Multiple understandings of truth compete for legitimacy. The purpose and place(s) of ministry as commonly understood come under question. With those questions, ESR as a Friends seminary may be well positioned to articulate a positive vision of ministry for the future of Friends and the Church as a whole. For example:

- a. ESR has a key responsibility to serve the Religious Society of Friends. Like other denominations, Friends are affected by the Church's changing role. Friends have questions about how to interpret and offer the message of its testimonies and spirituality in ways that engage lives and transform communities. ESR can be at the forefront of developing resources for students to address these questions in meaningful ways.
- b. Questions of relevance face the wider Church and Friends in particular, and as such also this institution of theological education. For instance, if traditional theological education is not required for ministry among Friends and if opportunities for fair compensation are limited, how can ESR articulate a relevant description of theological education in the manner of Friends? What innovations might improve the content, delivery, and impact of this education?

- c. Questions of relevancy should have a curricular impact. How does ESR best serve as an educator of those students who choose to study here in this 21st century context?
- d. To the degree that ESR's mission includes transmitting the best of Quaker belief and practice to the current and future generations of students and congregations, how might this plan address that concern?

2. Strengthen the Implementation of ESR's Mission

The faculty reaffirmed its commitment to ESR's mission as a Christian graduate school in the Quaker tradition offering a curriculum that integrates the intellectual, spiritual, and practical dimensions of ministry. This mission is undergirded by commitments to: ministry in the manner of Friends; a formative educational model; serving as a resource for leadership and renewal for Friends; and serving a diversity of faith traditions and countries.

- a. Implementation of mission should not neglect those whom we currently serve, but should seek to engage other demographic groups if deemed appropriate.
- b. Building on the conclusions reached with regard to the relevancy of theological education, this plan should imagine strategies for interpreting and fulfilling ESR's mission for the next five to seven years.

3. Maximize Opportunities for Communication

Survey data supports the conclusion that ESR has achieved brand identity among Friends. How do we refine this brand recognition with heightened understanding of the resources ESR offers to the Religious Society of Friends?

- a. Consider the power of personal presence as a resource and communication tool. How does ESR best utilize faculty, staff, alumni/ae, and students in service of its mission?
- b. Consider the changing landscape of print and electronic media. How does ESR best position itself with its various publics, both current and desired? In particular, what are best ways for engaging the demographics with whom ESR wishes to engage?

4. Imagine Useful Strategies for Technology

The last strategic plan capitalized on technology as a tool for theological education. As a result, administrative practices and delivery of educational content have been permanently changed.

- a. How does ESR build upon emerging technologies to strengthen its educational mission while maintaining its commitment to formation and community?
- b. How does ESR best harness the possibilities of technology,

Nowadays

ALUMNI/AE NEWS

both internally and externally, so that technology serves rather than drives our mission?

5. Consider Opportunities for Mutually Beneficial Partnerships

Many persons and organizations contribute to education for ministry and service. In a time of significant challenges and limited resources, strategic partnerships could extend the mission of the school, strengthen the school's network with its constituents, and mutually enrich the quality of each partner.

- a. As a plan gels that integrates mission, communication, and technology, the committee should consider if and where partnerships could be in order. Such partnerships should result in synergy for those involved, and not financially compromise the school, overextend its personnel, or merely postpone the cessation of an organization that would otherwise not survive.
- b. "Partnership" in this case could refer to institutions, but also to the question of reconfigured or additional staffing to achieve these new objectives.

Credible strategic planning requires financial feasibility. The committee does not bear responsibility for solving the question of funding, but should give attention to potential costs of the plan's recommendations.

Donald Andrews '73

Donald published his book *God Money* through Tate Publishing. "God prospers us, not only with money, so we can honor Him and help people." Book trailer: "How do we become prosperous in order to be generous? It's not a secret. It's not a magic formula. It's a plan. In a world where God owns everything how can you be sure you will have a flourishing and giving life? GOD MONEY." The book can be purchased here: <http://www.tate-publishing.com/bookstore/book.php?w=978-1-61862-164-1>

Maureen McCarthy-Magill, MDiv, BCC, CT., '03

Last January I became certified in Thanatology – Death, Dying and Bereavement through the Association of Death Education and Counseling. On March 17, 2012 I married a very wonderful man and moved to Kettering, Ohio. My new husband Tim is a fun and intelligent guy with a great sense of humor and a very large heart. He also has 4 lovely children (ages 7, 9, 17, 19) and I'm really enjoying my new family! I stopped working at Friends Fellowship Community just before our wedding and am now a hospice chaplain with Senior Independence Hospice in Dayton, OH.

Paul Kelcourse, MMin '80

I'm turning 65 in August, joy and praise in the Light! I have been a homeschool teacher to my twin 8-yr-olds, but this year they will go to another school – I've put in my public schools volunteer application, and hope to assist in any capacity. I'd like to help them with

meditation and peace skills, but lunch geezer would also be okay. I'm very interested in present forms of Friends contemplation practices (and the consequences of the lack of silent waiting). With all the praise of meditation in the service of health (meditation training now covered by insurance) you'd expect Friends to be well-equipped for healthy living and grounded spirituality. I enjoy my unprogrammed worship and am interested in the work of Friends in relief work. I have attended a Buddhist meditation group -- they wait until after the silence is finished to speak – a touch that I find very often deepens my contemplation. Wisdom and compassion to all, and love.

Kate Jaramillo, MDiv, '03

In April, I attended the 6th World Conference of Friends in Kenya and saw lots of ESR alumni there. I also visited Lugulu Friends Mission Hospital in western Kenya for a week prior to the conference. I continue to work as a chaplain at Legacy Good Samaritan Medical Center in Portland, Oregon.

Gary Cummings '83 and Faith Cummings (attended '79-'82)

Gary and Faith finished the school year with Chanmi Oh, their Korean exchange student. She is now back home is Daejeon, Korea. We are relaxing for a few weeks, then our new exchange student from Germany will arrive. Her name is Laura Reuschling. She is a video-maker and is into art. So we will be visiting art galleries in the area and in Washington, D.C. There is a local gallery of P. Buckley Moss, our local artist.

Faith is now a Local Coordinator for CIEE, a student exchange organization. She finds home for student from all over the world, and oversees them while they are here. This is a volunteer job. She continues to teach computer technology for the blind.

Gary is still retired. He works a day a week at the local Free Clinic, and works 4 days a month performing speciality I.V. infusions. He is also a member of the Virginia Medical Reserve Corp for Virginia.

Both of us enjoyed our past year attending a local Cooperative Baptist Church. We did not feel called to stay with that expression of faith. We are reconsidering attending a house-church. All we want is to follow Christ and His Way of peace.

Deborah Suess '91

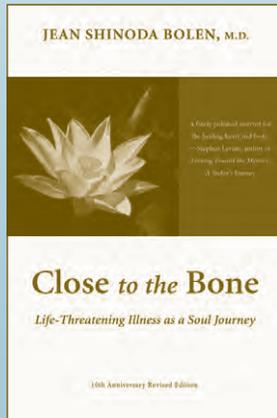
Deborah just completed a blissful sabbatical thanks to First Friends Meeting (Greensboro) and Aunt Lilly – Lilly Foundation's Pastoral Renewal program.

Rex Jones '85

On April 14, I married Paula Cardoza-Jones. I retired from the pastoral ministry on June 30, 2012, so I will be leaving the pastorate at West River Friends Meeting in Indiana Yearly Meeting.

Derek Parker '04

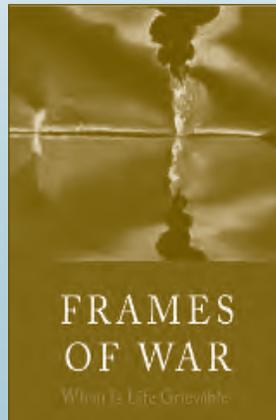
I am serving a new ministry as Interim Minister of Religious Education at All Souls Church, Indianapolis.



In *Close to the Bone: Life-Threatening*

Illness as a Soul Journey (Coress, 2007), psychiatrist and Jungian analyst Jean Shinoda Bolen writes both for people dealing with serious illness and for those who accompany them. She draws on Greek and other ancient mythology to address experiences brought about by crises in health (and other difficult life circumstances, such as divorce or financial problems). I particularly identified with her use of the Greek myth of Persephone being abducted by Hades as a metaphor for individuals and families who face sudden illness or the diagnosis of one. Shinoda Bolen writes, "Once a laboratory test comes back positive or a biopsy reveals cancer, through whatever means we learn of a life-threatening illness, the effect is the same: Persephone -- the assumption of safety and immunity from disease and death -- has been violated and taken into the underworld Illness as a descent of the soul into the underworld is a metaphor that brings to the intuitive mind and knowing heart a depth of understanding that cannot be grasped consciously otherwise" (page 15).

Not long after I had received my diagnosis and was recovering from

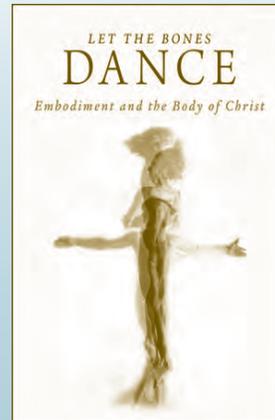


surgery, *Close to the Bone* arrived in the mail as a gift from friends, ESR alumnus Angelo Giannitelli and his wife Cherie. It was very helpful in providing new ideas for considering my experiences and "bouncing off" my own thinking. I recommend it as a creative and thought-provoking exploration of the ways that people are affected by life-altering situations, and how to provide helpful accompaniment for them.

Stephanie Crumley-Effinger
Director of Supervised Ministry

Judith Butler's *Frames of War: When is Life Grievable?* (Verso, 2010) names the awkward reality most of us realize but despise: that there are lives so reduced in value that their deaths are not grieved. "Ungrieveable lives are those that cannot be lost, and cannot be destroyed, because they already inhabit a lost and destroyed zone; they are, ontologically, and from the start, already lost and destroyed, which means when they are destroyed in war, nothing is destroyed. To destroy them actively might even seem like a kind of redundancy, or a way of simply ratifying a prior truth" (xix).

She builds her discussion around photography, in particular the images from Abu Ghraib. When



speaking of "framing" she considers the ways we portray reality, crafting it to achieve certain reactions

or to avoid certain reactions. There is a politics to imaging, she suggests, and power determines the form of depiction. Butler builds upon Susan Sontag's work, *Regarding the Pain of Others*, and she pushes the conversation into the areas of social stability and unrest, war and the homophobic culture of the military, and the how we assign (or deny) value to particular lives, especially those of our enemies.

Marcia Mount Shoop's *Let the Bones Dance: Embodiment and the Body of Christ*, celebrates enfolded existence by challenging the long history of Christian denial of the body. She reclaims Schleiermacher as a theological companion and utilizes his emphasis on feeling as an invitation to "narratives in the flesh," cellular poetics, and bodies that can feel. "What if bodies refused to be invisible," she asks as she reflects on pregnancy—bodies that take up space—and the blurry lines between biology, culture, the self and others (66). She pushes beyond the beautiful into the disturbing as she reflects on the terror of rape and "contorted subjectivity," the ways in which tragedy as well as ecstasy is written on the body.

Shoop applies these reflections to a vision of incarnation and Church grounded in flesh and

blood. She asks a simple but startling question: "What if we brought our bodies with us to church? What if church was a place that healed our bodies, helped us wake up to our bodies, and gave us a way to embrace our bodies" (162)? Without doing so we worship with only a thin layer of who we are. "This estrangement from our bodies runs deep into subdermal layers of our disembodied faith; we are estranged from ourselves and from the One who created us" (162-3). When we shed the habitual denial of our embodied nature, we can rightly re-member the body of Christ and at the same time begin to re-member ourselves as well.

David Johns
Associate Professor
of Theological Studies

Huston Smith's initial book on the world's religions in 1958 was significant in that he attempted to present the faith traditions in a positive way, without seeking to compare and rank those traditions. In the first Parliament of the World's Religions held in Chicago in 1895, most of the those speakers representing Christianity argued that their faith was superior to all other traditions, and the goal of Christianity was to convert the world to the one true path. It is clear today there is no consensus about the claim of Christian superiority among Christians, though in the United States we have seen a resurgence of such exclusive claims being made for Christianity.

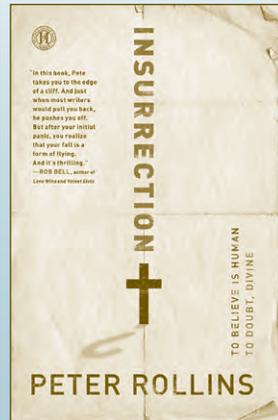
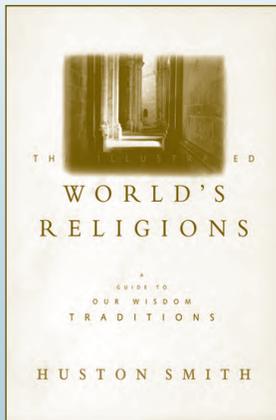
In light of the great diversity of faith traditions in the U.S. and the push by many Christians to assert

Continued on page 6

that the U.S. as a “Christian nation,” it is timely to have Huston Smith’s perspective back before us in revised versions. I use his *The Illustrated World’s Religions: A Guide to Our Wisdom Traditions* in the Interfaith Dialog two-week intensive course at ESR. This is done in part because this text is about half the length of Smith’s *The World’s Religions* (1989), and students seem to appreciate that feature. However, the primary reason is that Smith, as a United Methodist, presents the views of the faith traditions with appreciation as well as the knowledge he has gained from decades engaged in interfaith dialog. He has not just read about these faiths, he has gone to the sacred places, participated in the practices, and spent much time immersed in other faiths. I feel he can give us a fine sense of other religious traditions.

There is another reason for using this book and that is for the sacred art presented there. Smith says he sees the book as “somewhat a commentary on the art” and notes that during the course of human experience “people have found their sacred texts in song and dance and paintings and stone more than in writing.” Letting the art of the world’s faiths invite us in adds depth to only reading about the religious traditions. As Smith says, such art “opens onto another world—a world that is vaster, stronger, more real and more beautiful than the world we normally encounter.”

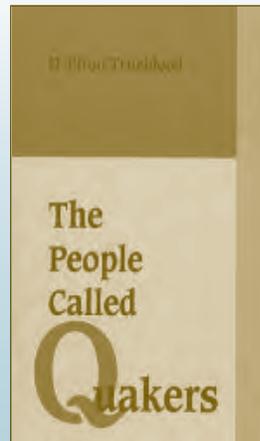
Lonnie Valentine
Professor of Peace & Justice Studies



A group of ESR students, faculty, and others recently began meeting on campus for book studies over lunch. The book that started us gathering was Peter Rollins’s *Insurrection*. Rollins, who helps run a church in a bar in Dublin, Ireland, has become something of a global phenomenon with regular speaking engagements, an active blog, a stream of books, and many videos of interviews and thoughts of his available online. You can find out more about his work here: <http://peterrollins.net>.

The reason this group gathered was because there is a sense among those participating both that there are significant problems in the way church functions and that we may be on the cusp of something new – some ways we might think about church differently and perhaps more helpfully. In *Insurrection*, for instance, Rollins introduces us to one of his key ideas, a concept he calls “pyrotheology.” The term was inspired by Spanish Anarchist Buenaventura Durruti who said that “The only church that illuminates is a burning one.” But while Durruti may have wanted to consume all of church in flames, what Rollins urges us toward is to burn away the chaff – what holds us back rather than drawing us forward.

I think this is what ESR alum Micah Bales was trying to get us to think about with a recent post on his blog (<http://lamb-swar.blogspot.com>) urging us to



consider what it might look like

to burn our meetinghouses down. But if we are to engage in positive destruction how do we avoid veering into less than positive destruction, and if we’re going to move in the direction of any kind of destruction how do we avoid backlash? This is the lesson of Prometheus, after all: fire can be a great gift, but there can be a cost to those who come bearing it.

This may be where Trueblood’s idea of an incendiary fellowship comes in. In his book *The People Called Quakers* he says, “No fires burn unless someone gathers the sticks and does the enkindling, as well as the replenishing. But the persons who perform this necessary function in this incendiary fellowship can be those who are personally humble. . . . [We] can look upon [ourselves], not as those who have a monopoly on the ministry, but rather as [those] who, in one sense, share a ministry with all Christians. The pastor, in the New Testament sense of the word, is not the minister, but one of many ministers, whose joy it is to liberate and nurture the powers of . . . fellow ministers.”

I believe the world needs such a gathering of firestarters and firekeepers. We should be about the business of starting something together that illuminates something that as it burns draws others together out of the cold and the dark. *Insurrection* provides an excellent starting point or rekindling point for that important task.

Matt Hisrich
Director of Recruitment
& Admission

“The reason this group gathered was because there is a sense among those participating both that there are significant problems in the way church functions and that we may be on the cusp of something new – some ways we might think about church differently and perhaps more helpfully.”

Matt Hisrich

LOOKING BACK on *ESR Events*

ESR Hosts The 7 R's of Sanctuary Annual Pastors Conference

By: Mandy Ford

On Monday, October 1, ESR welcomed Rev. Debora Jackson for our annual Pastors Conference. Rev. Jackson was recently announced as the new Executive Director of the American Baptist Ministers Council, and was most recently the Senior Pastor of the First Baptist Church in Needham, MA. This year's theme, *The 7 R's of Sanctuary*, included three plenary sessions by Jackson and focused on the topics *Realizing Leader-*



Rev. Debora Jackson

ship Efficacy, A Leader's Need for Time Apart, and The Criticality of Spiritual. These sessions explored what it takes for a leader to be his/her most-effective, stepping away from one's leadership context, and the

realm of spirituality; what it means, why it is a common human experience, and how spiritual disciplines can help us to deepen our spirituality.

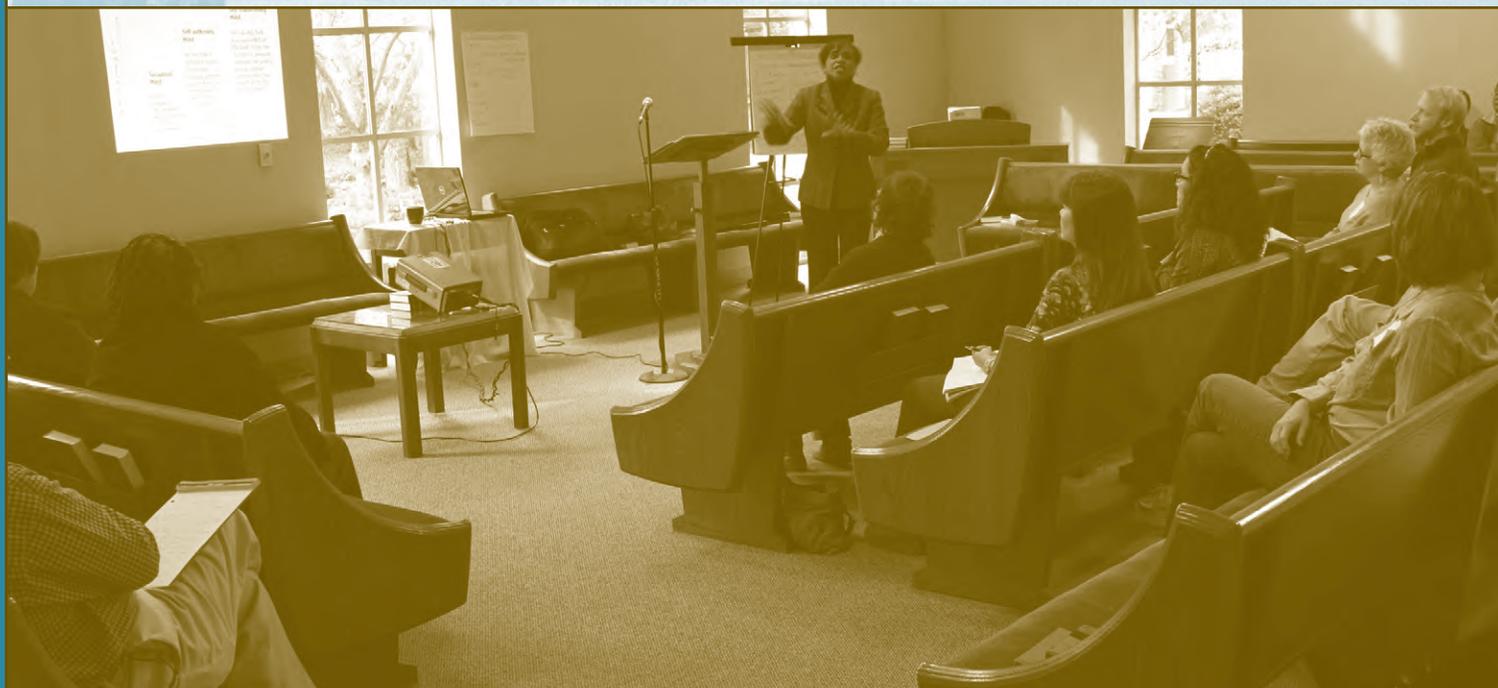
ESR alumni, students and those who minister in the area community joined together

for these enlightening and helpful sessions. "For me, it was

an important reminder that effective leadership requires adequate space and time for reflection," stated ESR graduate Derek Parker. "It's not enough to simply be 'doers of the Word', but we also need to be 'thinkers on the Word' who can also contemplate how we speak that Word in our ministries." Parker is currently Interim Minister of Reli-

gious Education for All Souls Church in Indianapolis.

In addition to the plenary sessions, participants chose from two workshops, which also explored religious leadership. *Pastoral Leadership among Friends* was led by ESR graduate and pastor of West Richmond Friends, Josh Brown. David Hanson, who was the keynote presenter for



the 2009 Pastors Conference, presented on the topic of *Pastoral Leadership and Congregational Size*.

The pastor's conference was a good opportunity to break from the normal pastor's routine, adding practical illustrations to the issue of Sabbath taking," stated ESR student and pastor Michael

Sherman. "Amid the often overly busy and hurried lives we live God calls us all to rest, to stop doing what we do to feed our souls. Sabbath is not just a weekly reminder of God's care, but should be observed as a daily reminder of who is in control and who holds our security."

This year's conference

brought together a great group of people that inspired and motivated each other to find new ways to view their ministry and share it with their communities. Thanks to Rev. Debora Jackson, our workshop presenters, and all who attended this year's conference. We look forward to another wonderful event next fall!

Third Annual ESR Leadership Conference

By: Mandy Ford

This past August, ESR hosted our third annual Leadership Conference, *Leading Change: Faithful Listening, Creative Results*. Over eighty Friends from across the U.S. traveled to Richmond to participate in the three-day event. Also in attendance were three international Friends from Honduras, Rwanda, and Kenya, whose participation was made possible by scholarships funded by Earlham Trustee Gerry Cooper.

From its humble beginnings three years ago to an almost capacity crowd this year, it is exciting and energizing to see so much interest around the topic of leadership amongst Friends. Those in attendance produced an engaging mix of persons with roots in business, non-profits, education, and religious organizations. They were united by a desire to integrate spiritual and professional commitments so that their deepest loyalties and values align as they perform their work, service, or ministry.

Plenary speakers Joyce Schroeder and Thom Jeavons provided grounding and thought-provoking sessions on *Rethinking Quaker Leadership and Business Practice*, *Spiritual Practice*, and *Leading Change: Blurring Lines & Looking for Insights*. Along with these plenary presentations, the panel discussions and workshops were fresh and engaging. This was particularly evident in the small anchor group discussions where conference attendees continued to process the questions and insights generated in the presentations.

Equally encouraging is the building of relationships that is occurring in these gatherings. ESR Dean Jay Marshall says, "The response to this leadership conference has been amazing. I think it is a healthy sign that Friends are recognizing the value for intentional thought and formation around themes of leadership as individuals and for organizations."

Thanks to all who participated for continuing the discussion on Quaker Leadership and supporting ESR's leadership program. Planning for next year's conference is already under way. We hope you will save the date for the weekend of August 16-18, 2013 and join us!



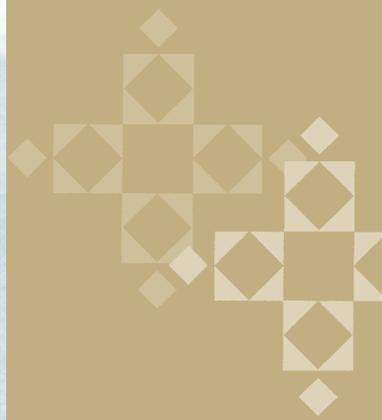
Coming Up @ ESR

Spirituality Gathering

Saturday, March 2, 2013
Sr. Ilia Delio
"Christ in Evolution:
Challenges and New Directions"

Willson Lectures

Monday, April 8, 2013
Peter Rollins



CHANGE SERVICE REQUESTED

In this issue:
Vocational Leading



THE
DEAN'S
word

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Devoted Lives

Someone once said, “Life is what happens while you are deciding what to do with your life.” It may have been intended as humor, but it carries the weight of a profound realization. Time passes. Whether we notice or not, life moves along and we go with it. The realization was captured by my wife’s grandmother when, after being corrected that she was celebrating her 90th birthday rather than her 70th, she exclaimed, “When did that happen?”

Even accomplishing the things one sets out to do is no guarantee of satisfaction. As Ecclesiastes suggests, a life filled with activity and accomplishment may, in the end, seem like vanity. Most of us hope to avoid that conclusion. One way we attempt to avoid that fate is to merge occupation and vocation. Some call it “answering one’s call.” Others describe it as following their “passion” or “bliss” or seeking “meaningful engagement.”

However one may name it, the underlying hopes are named in phrases like: contributing to God’s work in the world; living with integrity of purpose; living a life that serves and uplifts; or contributing to the common good. Merely “punching a time clock” is seldom satisfactory.

Many of ESR’s publications highlight the hopes and dreams of our students and alumni/ae, and rightly so. However, none of those engaging classes or formative experiences happens without a dedicated faculty, and this issue of ESR Reports features two of them. When I look at ESR’s teaching and administrative faculty, I see individuals who devote their life’s work toward serving

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God, Church, and the wider world through a ministry of education. They read widely, seeking to incorporate the latest insights and issues into their work. They wrestle with the questions that defy easy resolution, and in doing so introduce our students to the reality that ministry is not always neat and tidy

work. They are a supportive and collaborative group, creating an environment rarely seen in academia according to most reports that I have heard.

Some ESR faculty members will speak of their work here as a calling, though not all will do so. Though time passes for each one, all seem to be doing more than merely marking their time!